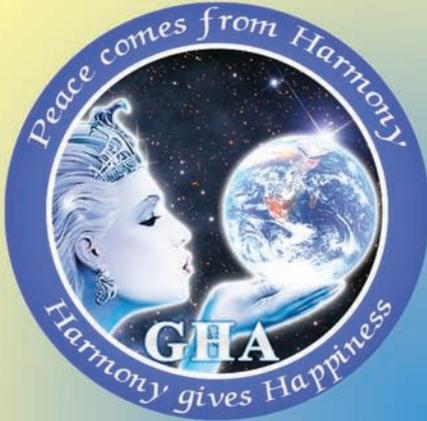


GLOBAL HARMONY ASSOCIATION (GHA)  
GANDHI VIDYA MANDIR, INDIA  
IASE DEEMED UNIVERSITY

Harmonious Civilization Spiritual Culture  
Citizens of Earth!  
Unite in harmony for love, peace, justice, fraternity and happiness!



# The ABC of Harmony

for  
World Peace,  
Harmonious Civilization  
and Tetranet Thinking

Global Textbook  
GHA 34th Project

by  
**Dr. Leo Semashko**  
Project Manager, Editor in Chief and  
GHA 75 coauthors from 26 countries

New Delhi  
2012



The ABC of Harmony  
for  
World Peace,  
Harmonious Civilization and Tetranet Thinking

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## Global Harmony Association (GHA): Key Definitions

**GHA**, created on February 15, 2005, is an international NGO that unites more than 500 members from 56 countries and more than one million participants from the GHA collective members in 80 countries. GHA Founder and President is **Dr. Leo Semashko**.

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**The GHA 34 Projects List:** [www.peacefromharmony.org/?cat=en\\_c&key=472](http://www.peacefromharmony.org/?cat=en_c&key=472)

**GHA Mission** is to pave the conscious, based on the ABC of Harmony, way for harmonious civilization by projects of global harmony, harmonious education and cross-cultural dialogue at all levels: world, regional, national and local.

**GHA Pluralistic Four-dimensional Worldview** is *Tetraphilosophy* and science of social harmony and harmonious civilization, known as *Tetrasociology*. Both are *Tetrisism* or *Harmonism*. It has been evolving since 1976 and is represented in more than 300 scientific publications including 15 books and brochures on 16 languages, nearly 200 projects, 34 of which were created within GHA since 2005.

**GHA Paradigm of Global Thinking** is four-dimensional (tetra-) net harmonious holistic thinking, which is an alternative to one-dimensional, industrial, disharmonious and partial thinking, which is responsible for all global problems and pathologies.

**GHA Social Ideal** is harmonious civilization, features, definition, inevitability and thinking of which are outlined in the *GHA Harmonious Civilization Universal Declaration (2009)*.

**GHA Harmonious Peace Culture** is based on the principle: *"If you want peace, create harmony,"* which essentially distinguishes it from industrial, militaristic (non)peace culture, which is based on the principle: *"If you want peace, prepare for war"* (Si vis pacem, para bellum).

**Social Harmony Deep Structure** is the four spheres of social production together with the corresponding spherical classes, which provide continuous reproduction of four necessary and sufficient resources/elements of social harmony: people, information, organisation (institutes) and things. Social harmony is the balance of the spheres, spherical classes and resources. Their conscious balance is provided through the science of social harmony and harmonious education. Their spontaneous balance will occur through violence that is inherent to "prepare for war" paradigm.

**Conscious Actors of Harmonious Civilization** are the four spherical classes of the population which differ not in regard to property but in regard to their occupation within the four spheres of production and which possess scientific knowledge of social harmony.

**Modern Age of Harmony Globalisation** is the replacement of violent industrial revolutions, wars and spontaneous crises by scientific projects and achievement of global harmony. The beginning of this epoch has occurred in 1990 with the crash of the USSR, which marked the fall of industrial civilization and the rise of harmonious civilization.

**GHA Books and Brochures** are: *The ABC of Harmony (2012)*; *Russia, Forward, towards Harmonious Civilization (2010)*; *Kazakhstan – Harmonism Strategy for the 21<sup>st</sup> century (2010)*; *Harmonious Civilization (2009)*; *Harmony Academy (2008)*; *Magna Carta of Harmony (2007)*; and *Harmonious Era Calendar (2006)*.

## **Gandhi Vidya Mandir**

[www.gandhividyamandir.org.in](http://www.gandhividyamandir.org.in)

Gandhi Vidya Mandir (GVM), a non-governmental, non-profit-motive making registered society, was founded in 1950, on 1190 acres of land which is one of the harshest terrains in the country and was populated by people who were one of the most backward nations. The region was regularly ravaged by droughts and floods, heat and cold waves, epidemics and other calamities. In such situation it was truly glorious vision of Shri Kanhaiyalal Dugar (who later embraced Sanyas (renunciation) and was known as Swami Shri Shriram Sharan ji), an embodiment of universal humanism, which led to the establishment of a haven in the form of an educational institute. “Gandhi Vidya Mandir” is a comprehensive seat of education that seeks to inculcate humanitarian values in all who come to its precincts. GVM has been striving to alleviate problems faced by human societies through various permanent projects and programmes related to education, culture, livelihood, health, hygiene and vocational education, etc., without any discrimination of caste, class or creed. Cultural and spiritual aspects and propagation of Gandhian ideals of ahimsa, peace and sarvodaya are adequately covered in the curriculum as well as community programmes.

The ‘Baal Grih’ (Children’s Home) provides education and home to orphans. In the surrounding villages, there are 46 centres of basic Shiksha Karmi Yojna for rural boys and girls in the age group of 6 to 14 years, benefiting about 2000 students. Non Formal Education (NFE) is provided to over 3000 boys and girls in the age group of 6 to 14 years in 100 village-centers. There are 12 primary schools and 45 adult education centers serving over 10,000 children and adults, mainly girls and ladies. GVM hosts resident / non-resident students, from pre-primary to Ph.D. level. There are separate multi-faculty colleges for girls and co-educational colleges in Ayurveda, Para-Medical, Life Sciences, Veterinary Sciences, IT, Management, Engineering and Art & Home Science. There are well-planned hostels for 2000 students, separate for boys and girls, amidst a self-contained colony of academicians. It is equipped with large parks, gardens, playgrounds, auditoria, cultural and spiritual centers. Our motto is ‘Gyanbhanur-bhasatam’ – ‘May the Sun of Knowledge Shine’.

## **IASE Deemed University**

[www.iaseuniversity.org.in](http://www.iaseuniversity.org.in)

The Institute of Advanced Studies in Education (IASE) was sponsored by Gandhi Vidya Mandir(GVM). The Government of India has granted its official recognition to Deemed University in 2002. The University is nestled like an oasis in the Thar desert, near the town of Sardarshahar in India’s north-western state of Rajasthan. IASE is India’s premiere Institute in the field of Education; facilitating teacher’s training from primary level up to the doctoral stage. Distance Education Programme has started in 2003 with the objective of bringing education to a larger populace. Over a period of time, thousands of students have benefited in diverse fields of Education, IT & Man-

agement, Engineering, Paramedicine, Bio-Technology, Science & Humanities and Chetna Vikas Mulya Siksha(Value Education) from certification up to post-graduate studies.

## **Basic Teacher's Training College**

[www.bttc-gvm.org.in](http://www.bttc-gvm.org.in)

It was founded on August 9, 1953, offering 'Teacher Training Courses' (TTC), which existed at that time. In 1954, Basic STC replaced this course. The degree course (B.Ed) has started in 1956, M.Ed in 1960 and the facility for Ph.D was added in 1968. It has produced 500 BSTC, 13,000 B.Ed, 700 M.Ed and 55 Ph.D. since its establishment. In 1993, BTTC was granted the status of the 'Institute of Advanced Studies in Education' (IASE), under the centrally sponsored scheme of restructuring and reorganization of teacher's education. On 20<sup>th</sup> February, 2008 IASE was converted into CTE. This is one of India's premiere institutes in the education sector, pertaining to teacher-training right from primary up to the doctoral stage.

### **Shri Kanak Mal Dugar**

Chairman, Gandhi Vidya Mandir,  
Chancellor, IASE Deemed University  
Honorary President, GHA-India

### **Dedicated to**

the loving memory of the greatest thinkers of humanity:  
Confucius, Pythagoras, Heraclites, Laozi, Empedocles, Plato,  
Aristotle, Euclid, Kepler, Montesquieu, Leibnitz, Shaftesbury,  
Russo, Kant, Comte, Marx, Dostoevsky, Tolstoy, Danilevsky,  
Weber, Jung, Gandhi, Montessori, Sorokin, Toynbee, Parsons,  
King, Einstein, Roerich, Braudel, Freire, Marcuse, Bourdieu,  
and others who have made a valuable contribution  
to comprehension of different approaches to harmonious civilization  
and through the integration of brilliant ideas of whom was created  
the ABC of harmony

\*\*\*

### **Dedicated to**

the loving memory of gone but not forgotten friends  
of harmony and Tetrasociology:  
Valery Isaev, Michael Lebedinsky, Alexander Yushchenko,  
Vladimir Strelkov, Vadim Trifanov,  
Bladimir Kavtorin and Abram Yusfin,  
who have made great contributions to the preparation of the projects  
of harmonious civilization including  
the ABC of Harmony

\*\*\*

### **June 21 is the Global Harmony Day,**

the symbol of eternal human aspiration  
to an ideal of harmonious civilization on the  
Harmonious Era Calendar

\*\*\*

**November 3, 2009 –**  
Birthday of Harmonious Civilization

The wise sage Confucius said,  
“*When there is beauty in the character,  
There is harmony in the home*”  
The enlightened one, the Buddha added,  
“*When there is harmony in the home,  
There is order in the nation,  
When there is order in the nation  
There is peace in the world*”.  
— **Abdul Kalam**

The high idea of Abdul Kalam’s poetic lines is in the idea that peace comes from harmony and harmony comes from the beauty of character! Only the character that seeks harmony is a beautiful, strong and true. Only such character is able to create harmony and peace at home, for nation, and on Earth. — **Leo Semashko**

*Today, we are experiencing such a crisis that doesn’t challenge weak souls, but causes the greatest shift of human thought in the last millennia. Standing at the edge of this shift and observing the revelation of our future, we should be happy that we are able go through it and participate in the creation of such future.* — **Vladimir Vernadsky**

The modern ‘*shift of human thought*’ is a transition from one-dimensional, industrial, disharmonious and partial thinking, powerless before the global harmony of the whole, to four-dimensional harmonious holistic tetranet thinking, the ABC of which is unfolded in this book. It is the ABC of language, thinking, worldview and spiritual culture of harmonious civilization, starting from the 21<sup>st</sup> century, and the second “*axial age*” (Karl Jaspers) in the history of human thought. This ‘*greatest shift of human thought*’ generates enthusiasm and happiness of the new civilization free from the horrors of the outgoing one! — **Leo Semashko**

How beautiful is this world in harmony!

I strive to be a harmonious human  
so that nothing that is harmonious is alien to me.

Oh God, Our Lord!  
You have created us with love as the best part of Your beautiful  
and good world harmony!  
You have blessed us with harmony with nature and each other to live in peace!  
Save and keep us in harmony with its sense, knowledge and faith!

**Leo Semashko and 75 coauthors from 26 countries.**

**The ABC of Harmony for World Peace, Harmonious Civilization and Tetranet Thinking.** Global Textbook. GHA 34<sup>th</sup> Project

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### **Abstract**

The ABC of Harmony is the first encyclopedia, philosophy and holistic scientific knowledge of the fundamental elements of social harmony, the separate clusters of which have been studied and developed since 1976 which is for more than 35 years.

The ABC was created collectively by the GHA coauthors as the first world textbook on the theory of global social harmony and harmonious civilization. It is necessary and accessible for all countries, cultures and people. Therefore it opens the Age of Harmonious Enlightenment of humanity in the 21st century and is intended for all educational institutions in the world. Its main goal is expressed in the title, "for global peace, harmonious civilization and tetranet thinking."

The book consists of five main parts: "The ABC of Harmony", "Applications and Prerequisites", "Harmony Stars", "Harmony Poetry" and "Harmony Painting". Their logic is obvious. Their content tends to the holistic expression of universal harmony not only in theory, but in different cultures: India, China, Europe, America and Africa; in the sciences of sociology, psychology, history, synergetics, economy, politics and ecology; in the religions of Buddhism, Christianity and Islam; in love, family, education and peacemaking; in the arts of poetry, painting and music; and in the lives of its great creators and thinkers: Buddha, Confucius, Jesus, Mohamed, Numa Pompilius, Fyodor Dostoevsky, Leo Tolstoy, Nikolai Roerich, Mother Teresa, Dalai Lama and many others.

The philosophical basis of the ABC of Harmony is tetrism as a four dimensional pluralism, which provides a full, rather than partial, theoretical approach to social and individual harmony.

The new methodological framework defines new, adequate, level of thinking of social harmony, which was called *tetradic network of harmonious thinking*, or *tetranet thinking* in short. It is presented in varying degrees and models in the book sections.

The ABC of Harmony is the core of thinking, worldview, spiritual culture and the Internet of global harmonious civilization, which is inevitable in the 21st century. Therefore, The ABC of Harmony allows every person and all people to not only understand and get prepared for it, but also take a fully conscious practical part in its building.

**Leo Semashko**, Ph.D.; State Councillor of St. Petersburg, Russia; GHA Founder and President since 2005; Philosopher and sociologist; Author of Tetrism as unity of Tetrphilosophy and Tetrasociology as science about social harmony and harmonious civilization; Author of 12 social discoveries and more than 300 scientific publications, including 15 books and brochures.

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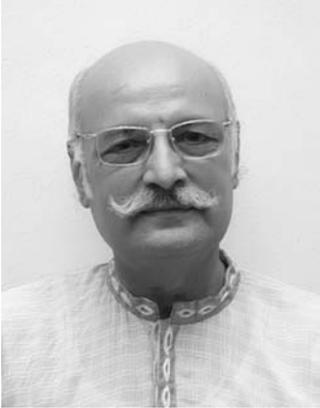
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## Preface

Kanak Mal Dugar

### The IASE Deemed University Ideals and the ABC of Harmony



**IASE (Institute of Advanced Studies in Education) Deemed University** feels privileged in supporting **Global Harmony Association** in the noble cause of spreading the message of Peace through Harmony in our joint publication of the ABC of Harmony. Harmony is inbuilt in the Nature. The conflicts are created by us.

At the end of the colonial era, just after Indian Independence, a divine inspiration guided the founder of Gandhi Vidya Mandir, Shri Kanhaiyalal Dugar to spread the message of Peace and Harmony through Value based Education. After due planning he started Gandhi Vidya Mandir on 2<sup>nd</sup> October, 1950, on the birth anniversary of Mahatma Gandhi. Subsequently, he donated all his wealth and took Sanyas (asceticism) and was known as Swami Shri Ram Sharan ji Maharaj. The institution started working in the field of education, health, rural development, social welfare and research in the very backward and desolated that desert region of Rajasthan. In 2002 Gandhi Vidya Mandir proceeded a step ahead in the direction of achieving its long cherished goal of inculcating human values in the students when University status was granted to one of its constituent IASE Deemed University. Today it has eleven colleges, six schools, rural development centers, Agro-science centre, Gaushala (Cow Home), Orphanage and Craft Training facilities etcetera on its campus of over 1000 acres.

Two most liked slogans which were the path markers in the life of our founder Swami ji were

- i. No one is other, No one is another (*Koi Aur Nahi, Koi Gair Nahi*)
- ii. No desires, be utilized (*Kuch Mat Chaho, Kaam Aa Jaao*)

Even today I think this is the royal path of harmony because till the evils like greed, selfishness, desires, laziness (idleness), feeling of inequality and intolerance persist in any equation the conflict remains. When no one is another, we are all the same as the creation of the Nature or the creation of its master (as one believes), thus disharmony dwindles; when there is no desire, conflict can never arise. When the feeling of being consumed and utilized for others comes, Harmony blossoms automatically.

The spiritual master of our founder Revered Swamiji gave these ideals for Gandhi Vidya Mandir:

1. Introspection, that is by critically observing our mistakes through self generated power of discretion.
2. Emphatically resolving not to repeat our mistakes.

3. Adopt doctrinal experimentation with ourselves but have faith in others, keeping the binding of laws for ourselves but love and forgiveness for others.
4. Regenerate and reorient ourselves by the mastering our desires and senses, serving others, remembering supreme consciousness and quest for truth.
5. Never treat others duty as our right, others benevolence as our virtue, others weakness as our strength.
6. Develop family like oneness irrespective of the differences and diversity.
7. Render all possible creative service to the nearby society.
8. For physical betterment use self control in diet and recreation and maximize self-reliance in meeting our own needs.
9. Make one-self beautiful by industrious body, Spartan mind, prudent intelligence, loving heart and egoless personality.
10. Give more importance to goods over coins; persons over goods; discretion over person and Truth over discretion.
11. Abnegate useless thoughts and positively utilize the present for a bright future.

Another important reality is that disharmony has to disappear from the inside of the personality of individuals. One has to be in perfect harmony with themselves and only then we can think of Global Harmony. These golden principles when adopted can start the transformation from inside. Disharmony then will start fading down as the society starts proceeding towards adopting these principles. Then only Global Harmony from ABC to Z can be achieved. The ABC of Harmony lifts these principles and ideals on the new spiritual level of human integrity

Therefore, the IASE University is ready to establish in its structure an international department of “Social Harmony and Harmonious Civilization” based on the ABC of Harmony for teachers of India and relevant scientists to spread the spirit of its harmonious philosophy, its outlook and thinking around the world. This is one of the main spiritual meanings of the ABC of Harmony for people of world, India, and for our university IASE in particular. This department and its training programs will significantly strengthen the utility of IASE University in achieving its goal of global Peace & Harmony.

**Shri Kanak Mal Dugar**

Chairman, Gandhi Vidya Mandir,  
Chancellor, IASE Deemed University  
Honorary President, GHA-India  
January 9, 2012

## Introduction

### The ABC of Harmony: Philosophy, Worldview and Thinking

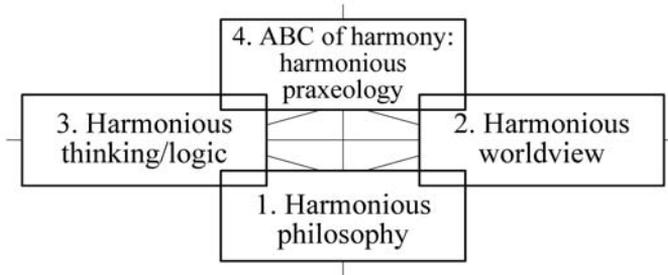
**Harmony: an unassailable fortress of mind.** Mankind started to think and to write about the harmony of man, society and nature more than three thousand years ago. And maybe even earlier. Man's mind tried to capture an unassailable fortress of harmony starting from the times of the Indian Veda, Confucius, Pythagoras and many other ancient wise men. If harmony is such an important and universal property, being the subject of man's thoughts in various local civilizations, countries, cultures and epoques independently, why hasn't mankind created a simple alphabet or primer of harmony (an ABC of Harmony) for everyone? If every time that people tried to possess this intellectual, unassailable fortress of knowledge in a new time and place, or when people approached it in a new why, why finally have they retired from their efforts? Answers to this and similar questions require writing a lot of books. In this brief introduction, we will try to trace our intellectual version of the first acquisition of this fortress, which is now capped with history's first ABC of Harmony, a methodology for harmony that is easy and available for all nations of the world.

Harmony is an intellectual challenge of God and his creations. This is a challenge to the main human intellectual component – the human mind. Harmony is a maturity test for human thinking. Man's spirit develops by climbing many steps of an unassailable fortress of harmony, which is enclosed in every segment of creation: in nature, in society, in humanity, and in every single part of each. For this reason, a complete review of all history of harmonious mind evolution is impossible here. Therefore, we shall be limited to only one question: How did we succeed to create and present the intellectual fortress of harmony in our first global manual of the ABC of Harmony, and to do so surely in the first approximation and in the first onset. We have been climbing this peak for more than 35 years (see the relevant articles below). For us to submerge into the structural depth of harmony in this book so promptly and productively means that we can do it with every person who wants to understand and to penetrate into this ABC.

**Siege from the four sides.** We possessed (to repeat only the first approximation and onset) this intellectual fortress of harmony because we held the siege for 35 years. We did so not only from one but from all four corners and of the mind's sides. No doubt, we didn't perform these thoughts and acquire this knowledge simultaneously. But every time we focused on new directions, changing our course, we ascended the intellectual spiral around the fortress, step by step, constricting and accelerating the knowledge that whirls around it. There are four directions in which the mind climbed in order to seize this fortress: 1. Harmonious philosophy – harmonious knowledge (harmonious epistemology); 2. Harmonious outlook/worldview – harmonious object of knowledge (harmonious ontology); 3. Harmonious thinking – harmonious logic of knowledge (tetranet harmonious thinking); 4. The ABC of Harmony – fundamental elements of harmony for praxeological application (harmonious praxeology or harmonious pragmatics as the start of harmoniously organized activity of society).

These “terrible” philosophic terms will be basically expounded further in different sections and articles of this book. What is most important now it is to understand the intellectual integrity of this necessary work and the sufficient conditions and prerequisites of the ABC of Harmony that unites them and is impossible without them. Their integrity is inseparable unity and mutual entering of four intellectual forces or abilities of harmonious mind: harmonious philosophy, harmonious worldview, harmonious thinking/logic and harmonious praxeology or the ABC of Harmony. Their unity in mutual dependence is expressed by the logical model of tetranet harmonious thinking.

**Model-1.** The unity of the abilities of harmonious mind



Harmony may be available only to a harmonious mind in the unity of its four harmonious abilities. This statement is discussed in our book. If it is really true, then it is clear why the ABC of Harmony appears only three thousand years after its perception. This is because the mind went toward it non-harmoniously and was disharmonious in its efforts to possess it from just one side, but not from the whole or entire perspective. The mind has achieved a lot in its one-sided directions: It has discovered a lot of facts and properties of harmony; it has created a lot of private philosophies, outlooks, theories and instruments of harmony; but the mind appears to have been unable to integrate these in an ABC of Harmony. For example, starting from the times of Euclid and Fibonacci, the mind has developed the mathematics of harmonious, “golden” proportions found in physics, chemistry and biology, which laid the basis of the very important mathematical tooling – the arithmetic of harmony. However, the mind appeared to be powerless in the face of harmony in the whole and first of all in the face of its apex – social harmony. Another example: the Prince of Wales declared about the need for a revolution in human outlook or perspective, proclaiming the necessity of transiting the harmonious worldview to all people. However, this important achievement remained private and partial without support from other abilities of the mind. Similar examples are discussed in our book below.

**Digital harmonious mind.** Transition from a traditional, disharmonious mind to harmonious mind is connected with its transformation from an analogue – completely verbal, approximate and blurred description of harmony, lacking qualitative, logical and quantitative precision – into precise terms in all senses and a digital expression of all of the mind’s abilities regarding the knowledge of harmony. The most difficult step was to find the digital precision of the harmonious mind. For thousands of years, the disharmonious mind has been successfully mastering its digital expressions in different forms

of monism, which is but one, dualism, which consists of two, and triadism, which is a group of three. Triadism is the most developed form of a disharmonious mind, prevailing in the industrial civilizations until recent times. But for three thousand years, all these forms appeared to be weak in the knowledge of harmony, in creating its ABC and in its conscious use in all areas of human activity. None of the previous mind forms offered any variants of the ABC of Harmony. However, as we have already mentioned, they had created a lot of prerequisites for it, the majority of which is synthesized in this ABC and is provided in detail in this book.

The natural, logical conclusion of this search, three thousand years long, was an attempt to define the harmonious mind and its abilities with the number four — a tetrad or a group of four. The power of this number attracted attention of the great minds of mankind, starting from Veda, Buddha, Homer, Pythagoras and ending with Parsons, Bourdieu, and others. This millenary digital tradition of a tetrad, which remained marginal and unclaimed, was generalized by us in the creation of a four-dimensional or tetrad philosophy, outlook, thinking and in this ABC of Harmony. On this basis, a large group of tetradic terminology appeared that was formed by adding the prefix “tetra” to traditional notions and disciplines: Tetrphilosophy (tetrism), Tetraoutlook/worldview (tetrism), Tetrathinking (tetranet thinking), TetraABC, Tetrasociology, Tetramathematics, Tetraeconomics, Tetrapsychology, and others. Most of these notions have precise definition and are details are provided in this book or in previous works (see the references list).

Integral harmony and harmonious integrity of objects is available only to the disciplines of this kind. Harmony is fundamentally an integral property, covering the object in the unity of all its basic parts — the number of which is four (tetra) — and in various objects with necessity and sufficiency. On the other hand, the only way that integrity can exist and develop in its four fundamental parts is through harmony. Without harmony, integrity will fall into pieces, destroying itself and leading to its death and chaos of all its parts. In other words, creating disharmony.

The digital, four-dimensional, tetradic notions of the mind, expressing the integrity of harmony as well as the harmony of integrity in all levels, transforms the mind and its abilities from disharmonious to harmonious. This mind is a capable mind. And only this mind can express integral harmony and harmonious integrity in all levels, including its first, highest, and most complicated level — in the level of society and of man. It is this tetradic harmony that is represented in the tetraABC of social and individual harmony. This ABC requires addition information from the ABC of natural tetradic harmony, which, we are convinced, will be created in the nearest future.

The digital, tetradic, harmonious mind in the unity of its tetradic harmonious abilities and forces is the only mind able to possess, intellectually, the fortress of the universal harmony and to apply it consciously in all spheres of life and human activity. Our ABC of Harmony is the first conscious expression of this mind. Naturally, this expression is far from being ideal. Like all discoveries, it is a beginning. However, this ABC of Harmony takes the first step and initiates the beginning of future limitless perfection.

Previous history has shown that the human mind comprehended and revealed a lot of its private dimensions and forms: the natural-philosophical and introspective mind in

ancient times; the pure and practical mind of Kant; the absolute and subjective mind of Hegel; the economic and revolutionary mind of Marx; and so on. But now the human mind has reached the point of knowledge of the integral and conscious harmonious mind. This mind now appears in the form of this first ABC of Harmony, a book that leads us to the threshold of the first and, truly, the only globally harmonious human civilization.

**Second Axial Age.** We may speak about the flourishing of the second axial human period, which occurred since birth of a harmonious civilization in 2009 (see below) and its marriage with the relevant harmonious mind. But the beginning of this second axial age should be drawn to 1947 when India, being one of the largest inhabited countries in the world, reached national independence under leadership of Mohandas Gandhi. After the World War II, the trend of world harmonization increased, especially with the growth of globalization, which turned the world into a “large village,” and made it possible to live in harmony with all nations. Globalization has brought harmony as a spiritual value to the fore, making it one of the steps to *spiritual globalization*, which is integrally reflected in this ABC of Harmony.

The process of changing the axiological paradigms and worldview is the question of mankind’s spiritual revolution according to the definition of the Prince of Wales (see below). In 1949, famous German philosopher Karl Jaspers (1883—1969) created the theory of the first “Axial Age.” Jaspers explained the spiritual revolution as a change mindsets and a shift of axiological paradigms, dating to approximately in 800 – 200 BC, into three independent local civilizations of that time: Ancient India, Ancient China and Ancient Greece, which were identical in their spiritual achievements [43, 32–49]. “At that time a man realizes the existence in a whole..., the main categories by means of which we think today, by means of which the fundamentals of the world religions were laid and defining people’s life today were developed at that time” [43, 33]. These civilizations “stupefy with their affinity... each of them speaks about the same” [43, 38]. Their common denominator is harmony as the center and integrity of the positive values of the mankind: good, beauty, justice, love, and others. Modern time has added freedom, equality and brotherhood. And recent time has added peace, sustainable development, prosperity and happiness.

At the same time, Jaspers makes the parallel between the first Axial Time and our time, suggesting that we are entering a new, second Axial Time: “Our epoch has the crucial significance in respect for the width and the depth in the all human life. Only the history of mankind in a whole may represent the scope for understanding of what is happening nowadays” [43, 29].

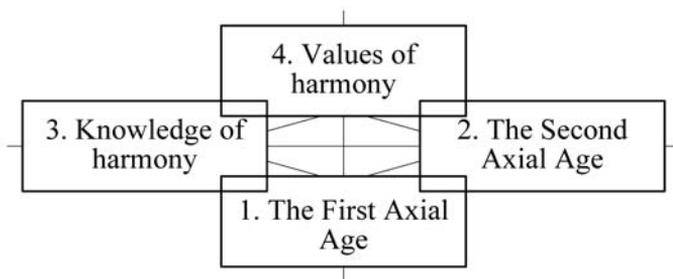
The heritage of the first Axial Age couldn’t vanish into thin air and be relived in the spiritual globalization of the modern time This is why this time consequently defines “the scope ... of all preceding and subsequent development” [43, 39]. Following Jaspers, the authors of the ABC of Harmony originate from “the confidence in the fact that mankind has one origins and common goal” [43, 31]. Similar to the sophists of the Axial Time, they sense and know that, nowadays, in the ABC of Harmony “something extraordinary is born” [43, 35].

If the first Axial Age came to an end in all three civilizations (India, China and Greece) with the violent creation of powerful empires, which seemed eternal [43, 36], the result

of spiritual globalization of harmony nowadays would be the birth of the global harmonious globalization in 2009 (see below), which precipitated the birth of this, our ABC of Harmony.

If natural harmony was the spiritual quintessence of the first epoque, the spiritual quintessence of the second Axial Age is social human harmony in a new global world where a new harmonious civilization is born along with a harmonious mind in all its abilities: philosophy, worldview, thinking and the ABC of Harmony. The second Axial Time, predicted by Jaspers, revealed itself as more spiritually vivid and more significant in the ABC of Harmony. The values and knowledge of the first period were developed and integrated in the knowledge and values of the second one. Their multidimensional correlation, represented in the ABC, is expressed in the model-2:

**Model-2.** Knowledge and values of harmony in the two periods



Both axial periods are connected by the understanding of the “integrity of existence” [43, 33], as the integrity of harmony and harmony of the integrity. The empirical proofs of this conclusion are presented in many articles of the ABC.

This conclusion, confirmed after 2.5 thousand years of modern spiritual globalization, transforms the ABC of Harmony into the *Spiritual Renaissance of Harmony* of the second Axial Age. This transformation is proved by hundreds of facts: the development of the harmonious society in China and European Union; the recognition of the “nuclear zero” in the USA and Russia in 2009; the renunciation from violence of Mohandas Gandhi in India’s independence from Great Britain; Japan’s decision after World War II to use military forces only for self defense; the fact that Costa Rica doesn’t have an army, the Universal Declaration of Human Rights, the Declaration of Religious Harmony of Singapore, which affirms Singaporeans commitment to religious harmony, similar Declaration of China, and others. Many of the similar facts are collected and published by the Global Harmony Association (GHA) in the project: “Epoch of Harmony Globalization” [3, 13–20]. All of these governmental decisions, proclamations and declarations support the value of the ABC of Harmony, which allows for uniting, generalizing and explaining the related components of the spiritual Renaissance of harmony in the second axial time, i.e. as the birth of new, harmonious mind and harmonious civilization.

**The shift of the modes of thinking.** Among the abilities of the mind, the philosophy and worldview, in their realized forms, are the destiny of a few, and thinking on a large-scale is the destiny of all people. Therefore, the ABC of Harmony is closest to thinking.

In fact, the ABC of Harmony may be the only consequence of harmonious thinking and is only accessible through harmonious thinking. Disharmonious thinking, which has not been able to create the ABC of Harmony during its long history corresponds to the disharmonious mind.

Disharmonious thinking, unable to solve the holistic problems created by it, is the main cause of death of all past civilizations, including the industrial civilization, which perished under the weight of its own insoluble problems. Therefore, when a society is at death's door, there are always the questions of changing the paradigm or mode of thinking. This law was clearly and briefly expressed by Einstein: "The problems can't be solved at the same level of thinking which has created them." This means that they may be solved only at higher and more perfect level of thinking. This law was felt and expressed by many thinkers. For example, Karl Jaspers, as we already stated, assumed the approach of the second axial time with the radical shift of the mode of thinking. Vladimir Vernadsky, who introduced the concept of the noosphere, also spoke about the shift of paradigms occurring once in millenniums. The beginning of the 21<sup>st</sup> century has given us many signs of a similar transition from disharmonious to harmonious thinking. The most developed form of the disharmonious thinking is the industrial thinking in the form of triadism. The embodiment of harmonious thinking of harmonious civilization is the ABC of Harmony. Mankind's transition from the industrial disharmonious thinking to harmonious thinking of the new civilization comprises the basic spiritual content of the modern age. Every mode of thinking has strongly marked attributes and tools.

**Disharmonious industrial thinking** is based on monism, i.e. on the recognition of one absolute, primary origin (part), which generates and suppresses others parts and constantly causes conflict among and the parts as well as within the whole. From here, there is the eternal war both in the social reality and in screens, in consciousness and in thinking. A cell of this thinking as well as of the corresponding society, by Marx's definition, is the universal economic phenomenon – the commodity that appears to be the private display of only one, material sphere of society and only of industrial civilization. In the modes of this thinking, by Hegel's definition, are the private triads: the thesis, the antithesis and the synthesis, which express the antagonistic forms of the commodity (first of all the economic classes of proletariat and capitalists) and constantly reject each other. These properties define the disruptiveness of this thinking and the absence of network qualities of connectivity and coherence that creates internal bellicosity and aggression. The whole, or improvement of the whole, is ignored in this thinking. The priority belongs, instead, to the disharmonious parts and particulars, which are at enmity with each other and which aspire to domination over the whole. An ideal of this thinking is the industrial civilization and the one-dimensional (Marcuse) economic person – *homo economicus* or *homo industris*, whose primary target is profit rather than harmony. This way of thinking in aggregate of its attributes, progressive in due time from second half of the 20<sup>th</sup> century, shows its inconsistency in the decision of the global problems, which it only multiplies and under pressure of which its industrial society collapses. This thinking may be defined by many synonyms with different accents: *disharmonism*, *triadism*, *monism*, and others. We will use two of its most typical definitions: disharmonism as its essence, and triadism as its digital way of its expression.

**The harmonious thinking** of the harmonious civilization possesses totally different attributes. Harmonious thinking is based on the pluralism of the tetradic type, i.e. on the recognition of four equally necessary and sufficient harmonious parts that make the social whole at any level, from the atomic (person) to the global (mankind). The main quality of these parts is the harmony (proportion, coordination) among themselves, which defines harmony of the whole. The whole is, of course, more than the sum of its parts, but it does not exist without those parts nor without their harmony. From the harmony of the parts and the harmony of the whole, there is eternal (harmonious) peace both in social reality and in thinking. The cell of this thinking, as well as of the corresponding society, is not the commodity but the social whole in the harmony of its necessary (fundamental) and sufficient parts. The mode of this thinking is in the universal tetradic models, the chains of concepts and the abbreviations (see below) that express the cells of this thinking. These models possess the property of incorporation into the network of any dimension, any subject, and at any level from the atomic to the global that defines its network qualities of connectivity and coherence. Therefore, this thinking is called the *network harmonious*, or just *tetranet thinking*. It consciously accepted and developed in the ABC of Harmony, which represents the alphabet for this thinking and its language.

The priority in this thinking is the whole, which is the “harmony of the parts” or the “harmony of the parts as the whole,” where the parts are harmonious and aspire to reach concordance among each that would be equivalent to consent of the whole. This excludes any suppression of the parts and domination by one part or another part over the whole. The ideal manifestation or outcome of this thinking is the harmonious civilization and the harmonious person, *homo harmonicus*, whose primary goal is maximization of harmony rather than unfair and unruly acquisition of individual wealth. This purpose makes the parts by the harmonious parts consciously. This mode of thinking, in aggregate of its attributes, is necessary in order for modern mankind to reach the decisions to rectify humanity’s insoluble global problems of industriadism and for humanity’s survival and prosperity in the future while still preserving everything progressive and harmonious from past civilizations. This thinking may be defined by many synonyms with different accents: *harmonism*, *tetrism*, *tetrapluralism*, and so on. We will use two of its most typical definitions: harmonism, which is its essence; and the tetrism, which is the way of its expression. Tetrism synthesizes in itself all the tetradic ideas of monisms and keeps all the partial achievements of industriadism and triadism. Tetrism does not reject forms of private thinking, including the triadism, but includes them, reconciles their conflicting forms and uses, within itself, all their private achievements and advantages [3, 189–223; 9, 22–30; 11, 73–182; et al.]. Resolution of contemporary global problems is available only through thinking based on the harmonious integrity and holistic harmony, which are ignored in industrial thinking and which prefer fragmentariness (to divide into parts) and disharmony.

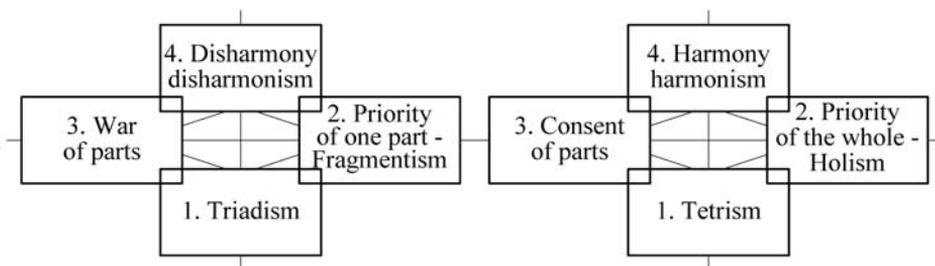
**The comparison of harmonious (tetrism) and disharmonious (triadism) thinking.** Each of their attributes is explained in the ABC of Harmony. Therefore, in the Introduction, we will give only the comparison of the core attributes, as presented in the corresponding table.

## The Comparative Table of the Qualities of Tetrism and Triadism

№	HARMONISM/TETRISM – is required to the harmonious civilization	DISHARMONISM/TRIADISM – is required to the industrial civilization
1	Harmony = the consent of four equally necessary parts of the whole	Disharmony = the enmity, the war of three parts with each other and the whole
2	The priority of the whole as the harmony of the parts. Holism	The priority of one part and its domination over the whole. Fragmentism
3	Maximization of the harmony of the whole. Life of global mankind and nature are sacred and inviolable.	Maximization of profit of the parts. Private property and profit from it are sacred and inviolable.
4	Tetra-Pluralism	Monism
5	Eternal harmonious peace from harmony of the parts and the whole, nonviolence and tolerance.	Eternal war of eternally hostile parts, violence and intolerance.
6	The thinking cell is the whole in the harmony of the parts	The thinking cell is the part that results in destroying the whole
7	The tetrad models, coherence and network quality of the tetranet thinking	The triads of the type: thesis, antithesis, synthesis, disruptiveness and the absence of network quality
8	The ideal is the harmonious civilization and the harmonious person – <i>homo harmonicus</i> , whose primary goal is harmony rather than profit.	The ideal is the industrial civilization and the one-dimensional person – <i>homo economicus</i> , whose prime target is profit rather than harmony.

This table in the main qualities of triadism and tetrism can be represented in two tetramodels in the transition from first to second.

**Model-3.** Major qualities of triadism and tetrism



Certainly, the named modes of thinking have many more attributes and epistemological dimensions, which are presented in detail in the special philosophical Appendix to the ABC of Harmony.

**The tetracells and tetramodels of harmonious thinking.** The initial logical element of harmonious thinking in our ABC of Harmony is the tetradic cell (tetracell), which expresses society at any level, from the atomic to global, within the unity of its four necessary and sufficient parts, its four social and individual spheres. The tetramodels are used in all theoretical sections of the ABC of Harmony and in practically all of its articles. Its detailed philosophical basis is presented in the specified Appendix, and all that has been said about the harmonious thinking and its models is sufficient for the Introduction to the ABC of Harmony.

**Tetranet thinking and the ABC of Harmony coauthors.** The harmonious social thinking through tetramodels, collectively (in the spirit of Durkheim) accepted and developed in the ABC of Harmony, has set before its coauthors an unprecedented problem of internal harmonization of all the diversity of their ideas in order to consciously make at least the first step toward this new level of thinking. Practically everyone has understood and has accepted the advantages of these sensual-rational models and their preferences for the author, the reader and the ABC as a whole, thus providing the network for harmonious coherence to all its articles and sections. Certainly, each author succeeded in solving this problem in a different way, which can be easily seen by each reader. But, as a result, the ABC not only speaks about harmony but it has also become the first example of harmonious tetranet thinking. Naturally, the ABC of Harmony is far from perfect, as everything is at first, but it begins the infinite development of this mode of thinking, which would not be possible without it in the future.

These are, from our point of view, the most important conditions and preconditions of the ABC of Harmony and also its deepest value. Its philosophy, worldview and thinking are revealed in more details in the subsequent articles and appendices. Here, they are only outlined in the most general view.

The first part of the ABC of Harmony is written on the basis of the first textbook on tetrasociology by Leo Semashko, published in 1999 [11]. It, in its turn, was written on the basis of a corresponding lecture course that the author has read for almost 10 years in the universities of St.-Petersburg. From the paragraphs of the ABC of Harmony, written by Semashko, almost three quarters were published in the textbook of 1999 and other editions of the author. Therefore, the new textbook coincides with approximately 75 percent of the former. Certainly, the old text is edited anew, taking into account the achievements of tetrasociology and other sciences over the recent 10 years. It also takes into account the mutual discussions and contributions of the coauthors for which I am very grateful. Without these coauthors and all of their ideas, thoughts, and input, this ABC of Harmony would not have appeared.

**Dr Leo Semashko,**

The Editor-in-Chief of the ABC of Harmony,

December 25, 2011

# I. The ABC of Harmony

## 1.1. Sociological Foreword

### 1. Terminology of the ABC of Harmony

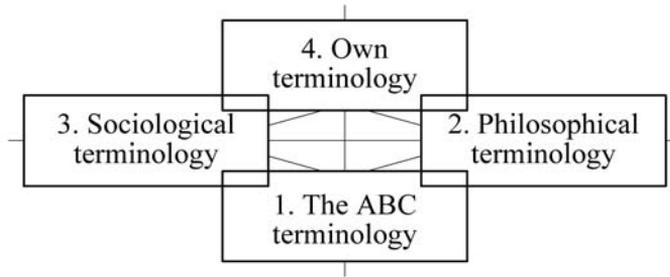
The ABC of Harmony is the entrance into language, thought, philosophy, theory, and the spiritual culture of a harmonious civilization with its components of social and individual harmony. As such, it has a specific terminology. Its major part is defined in the “Philosophical Introduction” as well as in this part here and below. The most important terms and definitions are these.

1. *The ABC of Harmony* – or simple *the ABC*, *the alphabet* or *the code* of harmony – is the most concise expression for the following terms: the ABC of social and individual harmony, the alphabet of harmony of society and human; the alphabet of social and individual harmony, the ABC of language/thinking of social and individual harmony; the alphabet of language/thought of social and individual harmony, the ABC of theory/science/worldview/spiritual culture of harmonious civilization, and so on.
2. The four-dimensional, tetradic feature of the ABC of Harmony and *terminology of the tetradic language, thinking/thought and spiritual culture* of harmonious civilization are unfolded in the Philosophical Introduction. This terminology is an umbrella of the term: *tetradic philosophical code/thinking of harmony*.
3. Universal/world harmony embraces the nature, society and individual/human. This book is limited only to social and individual harmony. Individual is the part of society. Therefore, society’s general harmony is social. *Individual harmony* is only part of the social harmony. Therefore, the term *social harmony* is the most general term used in this book. However, social harmony cannot be understood without individual harmony, and vice versa. They are one under the umbrella of the term: *tetradic social code of harmony* or *tetradic code of social harmony*, which expresses *the deep structure of social harmony* and is expressed in two forms: *socionome*, the social code of society, and *psynome*, the *psychological* code of humanity.
4. This book is limited by system exposition to only *the ABC/alphabet/code of social harmony*. It does not touch the system presentation of relevant, harmonious, civilization, its scientific theory, the worldview and spiritual culture; yet some aspects of these are, by association, analyzed.
5. The ABC of Harmony consists of *the letters*, each of which expresses *the fundamental element* of social harmony as its necessary and sufficient *sphere*. The spheres are the extreme scale, necessary and sufficient, and infinite in the social space-time *parts* or *units* of social harmony. The terms, that is, the *letters, elements, spheres, and units of social harmony* are used almost as synonyms and interchangeably. The most important of these are element and sphere. Harmony is a perfection of the world. Therefore, the world’s most

perfect bodies or elements are spheres of varying quality and size. This idea came to ABC from antiquity.

6. The elements/spheres of social harmony internally are structured into five *clusters* (groups, periods).
7. *Industrial civilization* or industrial society. *Industriadism* expresses not only a particular historical stage of human development but its philosophy, worldview and spiritual culture.
8. *Harmonious civilization* and harmonious society. *Harmonism* expresses not only a historical stage of human development, which takes the place of industriadism and is born within him, but its philosophy, worldview and spiritual culture.
9. The *harmonism* concept has three meanings: 1. The reality of a harmonious civilization; 2. The science of this reality; and 3. The politics, ideology, philosophy and culture of this reality. In these meanings, *harmonism* is an alternative to and the opposite of *industriadism* in all its forms, that is, imperialism, totalitarianism, Nazism, colonialism, capitalism, socialism, post-industriadism, and so on. The introduction of this new term, *harmonism*, is justified by the birth of a new reality – harmonious civilization.
10. The terms *ABC, alphabet, language, thought/thinking, philosophy, worldview, theory, science* and *spiritual culture of harmonious civilization* are all under the umbrella term *culture of harmonism*.
11. The terms *harmonious civilization* and *harmonious noosphere* are identical but with a different accent. Every civilization is created by the minds of humans within that civilization. So it is with the noosphere, which is the sphere of incarnations of the human thinking on the Earth. Each civilization has a different mind (thinking, worldview, culture), so the world's historical noospheres are diverged as historic civilizations. *Civilization* emphasizes the historical society as a whole. *Noosphere* is the quality of this thinking on a planetary scale, i.e. among other spheres of the Earth: litho-, hydro-, atmo-, bio- as well as anthroposphere.
12. The terminology of social harmony can also be classified on different grounds. The spatial levels include *global, regional, national* and *local*. The functional levels include *individual, family, collective, corporate, manufacturing, distribution, retail, consumer*, and so on. There may be other grounds for classification of social harmony. Its conscious and intuitive understanding, as well as its corresponding, practical cultivations, are also classified according to these levels.

#### Model-4. Terminology of the ABC of harmony



## 2. Conscious Nature of a Harmonious Civilization

Changes of historical civilizations occurred spontaneously and were accompanied by violence such as wars, revolutions, riots, terrorism, and so on.

The cardinal difference of a harmonious civilization from all the past civilizations is spontaneity, which makes its birth and development conscious at various levels from individual to global, passing from one to another at different times. The appearance of a harmonious civilization is connected with the first document that defines its identity and creates the means for self-reflection. The Global Harmony Association (GHA) considers such a document of today's harmonious civilization to be its own program book, "Harmonious Civilization" [3], signed for publication on November 3, 2009. Before that, on July 22, 2009, the GHA approved its "Harmonious Civilization Universal Declaration," which was published in "Harmonious Civilization" book [3, 21–30]. Therefore, we can recognize each of the dates as the birthdays of the current harmonious civilization. Both texts arose not from a vacuum but as a conscious generalization of the facts of this civilization (see below). Consciousness of harmony first arose at the GHA group level and then, over time, expanded to other levels.

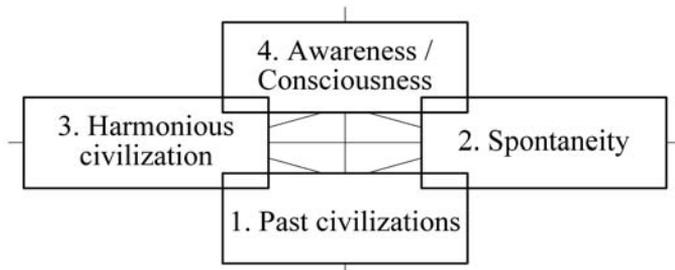
The growing wave of conscious understanding of this civilizational shift characterizes a number of international conferences in 2010: on sociology in Sweden, on harmony of civilizations in China, on mathematics of harmony in Ukraine, on spiritual culture in Kazakhstan, on philosophy of harmony and planetary cooperation in Russia, and others. A new civilization begins to realize itself at once in different spiritual dimensions and in many sciences. The World Economic Forum in Davos-Klosters, Switzerland, in late January 2011 also recognized the "new reality". But the Forum did not find to it the adequate title – harmonious civilization.

The birth of a new social reality is being felt around the world. The transition from intuitive to a conscious understanding is the first phase. Without this spiritual preparation, which goes through science, education, media and art, the peaceful evolution of this planetary civilization is impossible.

The most important place in this process belongs with the conscious creation of the ABC of Harmony, which begins with a broad, purposeful development and use of language, thought, philosophy and science of a new civilization.

The feature that distinguishes harmonious civilization from the past ones is expressed by the chain of concepts as defined in this model: past civilizations – spontaneity – harmonious civilization – awareness/ consciousness.

**Model-5.** The main feature of a harmonious civilization



### 3. Birth of Harmonious Civilization/Noosphere in 2009

The preparation and birth of a harmonious civilization has occurred throughout the entire history of mankind. However, this trend is waiting for adequate research. In our book, this research is partially revealed in the section titled “Historical Prerequisites.” Acceleration of spontaneous harmonization began after the Second World War in connection with the growth of industriadism as well as the aggravation of global problems that are insoluble in industriadism.

Harmonious civilization is inevitable as the single way for survival and sustainable development of humanity. It is evidently. In a special article provides a list of about 70 facts of spontaneous global harmonization since 1947.

In 2009, this trend was indentified by three events of world importance that allow us to define the birth of the global harmonious civilization in that year:

1. The nuclear disarmament up to “zero” between the U.S. and Russia that would be impossible in a militaristic industrial civilization;
2. The emergence of the first conscious theoretical model in the GHA program book “Harmonious Civilization” [3], which first introduced its alphabet, language and thinking; and
3. The conscious formation of mathematics of harmony in the fundamental book of Prof. Alexey Stakhov in 2009 [17], in which he and his followers laid down the arithmetic of a new civilization.

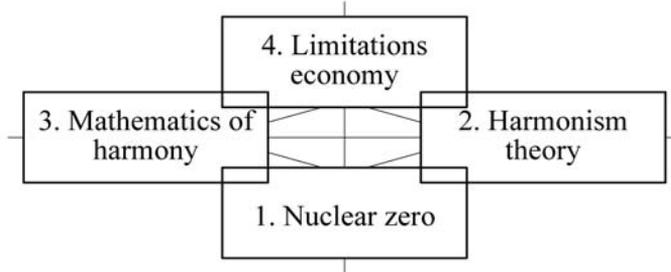
The first economic confirmation of a new civilization can be recognized by the unprecedented philanthropy of 40 American billionaires in 2010, an act that denies all the economic laws of industriadism and is explicable only in harmonism. This is the beginning of an economy of self-limitations or a harmonious economy of the new civilization.

These four events are now the four cornerstones of this harmonious civilization.

Social confirmation of the harmonious civilization at the regional level occurred with the creation of the European Union in 1992 as well as China , building, albeit still rather intuitively rather than knowingly, a harmonious society in its territories, with a population of around 2 billion people – almost the third of humanity – since 2006.

These facts allow us to state that humankind entered the threshold of a harmonious civilization/noosphere and a new “axial age” (Karl Jaspers)[43] as well as into its own inevitable future. Now it’s a matter of time as the current society rids itself from the social pathologies of industriadism. The first signs of this are expressed in the following chain of concepts and model.

**Model-6.** The first signs of a harmonious civilization since 2009



#### 4. Deep Structure of the Social Harmony Code in the ABC

The ABC, starting with harmonious tetranet thinking, unfolds the deep structure of harmony. Its code cannot be represented by hundreds of branches of industriadism or millions of its firms, which defines its triad of disharmonious thought. Social harmony is rooted not in its structural level and at the level of societal spheres at the utmost large parts of society that make up its integrity and ensure its deep harmony.

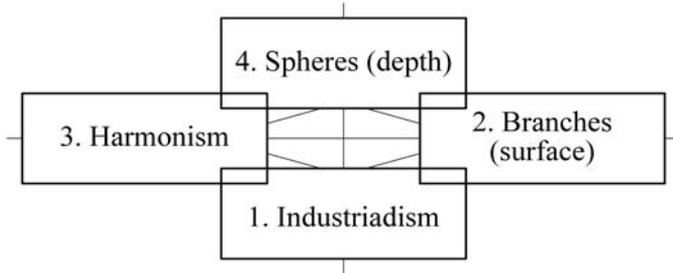
Therefore, all the ABC fundamental elements are spheres, the harmony of which defines the harmony of all their industries/branches and other smaller pieces. The spheres, because of their utmost large scale, are not available through the physical senses but only through a theoretical vision. This is in contrast to the parts of the industrial society— industries, corporations, firms, and so on— that can be experienced through sensory perception. Therefore, the spherical structures and elements are deep, while, on the surface, only certain small parts are visible.

The ABC of Harmony teaches that a harmonious civilization (social harmony as a whole) becomes clear not on the surface level, such as it does with economic branches and their units, but only at structural level, practically intangible, deep spheres of society that are available only for intellectual reflection. Among these sectors, the economy is only one of four and not the most important sphere for humans. Therefore, harmonious civilization requires learning to think according to the spheres but not in industries/branches. This requirement is fully met by the ABC of Harmony. Only on this level can a harmonious way of thinking about harmonious wholeness and society and individuals be achieved.

The social, mathematical and engineering science of a new civilization rises also to the level of deep, spherical, structure of society. Therefore, the ABCs of Harmony, revealing their deep code, become necessary in a harmonious civilization for all sciences, each a way of knowing society.

The feature of code of social harmony is expressed by the chain and the model: industriadism – branches (surface) – harmonism – spheres (depth).

**Model-7.** Codes of industriadism and harmonism



Harmony as the whole social quality covers all parts and all the diversity in any society. Its social code, formed by its elements/spheres, is inherent to every phenomenon in society, and is itself, in entirety, society's genetic code, just as there is a physical genetic code within the biological cells in an organism. While biology writes all life's diversity in four letters of genetic code, a society's social code for harmony and diversity are written in 20 letters of harmony code.

## 1.2. Harmony Alphabet: 20 Fundamental Elements/Spheres

*Problems cannot be solved by the same level of thinking  
that created them.*

*Einstein*

### 1. The ABC of Harmony Definition and Feature

The most concise definition of the ABC of Harmony is the 20 fundamental, necessary and sufficient elements/spheres of society that express the deep structure of social harmony and define the infinite variety of its manifestations.

The whole history of philosophical and sociological thinking has led to the selection of 20 necessary and sufficient spheres of social harmony, though, it is possible that society will witness an emergence of new groups in the future. We title them by the elements of social harmony. The fundamental elements of harmony are the utmost large spheres and vice versa, therefore we use the term: element/sphere.

Even though the title for the ABC of Harmony contains a reference to the first three letters of the English alphabet, a symbol of fundamental learning, this book was written not for children. To teach children, we must first teach adults, primarily teachers and parents. Therefore, our ABC is primarily intended for them. Then, basing on this initial book of ABC, we will create similar ABC books for children of various ages from one to 17 years in diverse cultures and countries.

### 2. Axiom of Social Harmony

**Axiom of social harmony:** *The harmonious existence of a society in any place and at any time is defined by four necessary and sufficient resources: **People (P), Information (I), Organizations (O) and Things (T)**.* (Things are any material benefits and services). These resources are expressed in the chain: People (P) – Information (I) – Organization (O) – Things (T). In the acronym: P-I-O-T, or: PIOT.

To determine harmony as measure/proportion of a whole, we must first define the elements on which it depends. PIOT resources are the basic of these. All other groups of harmony elements – processes, structures, classes, individuals/humans – are derivatives from PIOT (see below).

The basic nature of PIOT in the ABC of Harmony and the theory of harmony is defined axiomatically. Just as there is no example of unequivocal proof of the existence of God, there is also no evidence for this axiom.

However, the history of cognitive harmony has accumulated countless facts and evidence of this kind [11, 73–182; etc.]. These are summarized in the axiom of social harmony. Therefore, this axiom have a solid historical foundation. It cannot be ignored and it requires the strong form of axiom. This is acceptable and sufficient for the ABC of Harmony form of fixation and integration of this historical experience.

### 3. Five Clusters of Harmony Elements and their Coherence

The ABC of Harmony consists of five necessary and sufficient groups/clusters of the fundamental elements of social harmony: **resources – processes – structures – classes – individual/human**.

PIOT's basic resources are in a closed cycle of **processes** from their production, where they arise, to consumption, where they disappear.

PIOT resources, together with their closed processes, create the **structures/organizations** of their production and consumption.

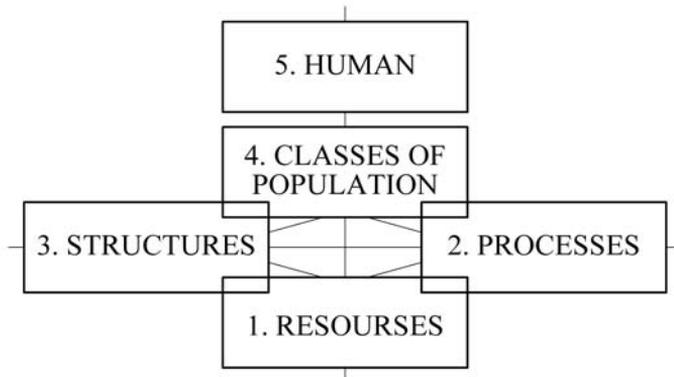
The people employed in these structures comprise a large group of the population and make the relevant **classes** and social structure.

PIOT resources, as a social macrocosm, are impressed in microcosm of the **individual/human** as its internal similar complex of resources, without which his life is impossible just as society's life without these resources is also impossible.

All the infinite variety of objects, structures, properties and relations of the social world are summarized in these five clusters and reduced to it. Therefore, the ABC, which includes them, is universal for the social world. The ABC embraces its diversity, which aspires to harmony as a sustainable development of this world and the most optimal state of it.

The clusters of harmony elements are inseparable, interrelated and coordinated, resulting in a notion of coherence. Ontologically, epistemologically and dialectically, the harmony and all clusters of its elements are coherent, i.e. they agree in their inseparable interrelation, which creates integrity/wholeness of any harmony on any level. In some sense, these concepts are identical: harmony is coherent and coherence is harmonic. This is particularly important for social harmony clusters, which determine its integrity in all forms. The coherence prevents the rupture of clusters and their broken, metaphysical and partial (industrial), thinking in isolation and without all the others. The coherence of the clusters, of course, applies to all their constituent elements (see below). Coherence of clusters is expressed well in their tetramodel.

**Model-8.** Five clusters of the ABC of harmony



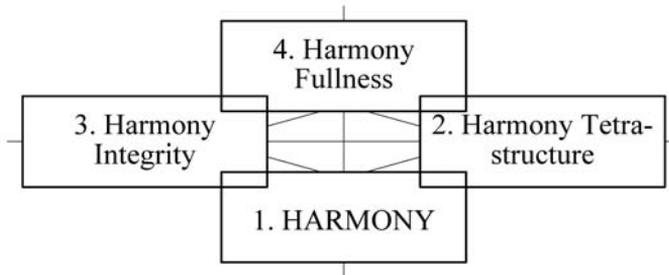
## 4. Tetra-structure of Clusters

The ABC clusters have tetradic (four-field, four-dimensional) structure: each contains the four different elements. This structure is the most adequate and sufficient for the expression of harmony and its integrity at every level of the social world. The tetra-structure of clusters determines the harmonic content of tetranet thinking. The rationale for this is given in Appendix “Philosophy of Harmonious Thinking ABC,” where tetra-structures are accepted as a necessary indication for a harmonious and holistic thinking in contrast to triadic structures of partial and disharmonious thought of industrialism.

The tetra-structures are as ancient as the world. Pythagoras, Empedocles, Plato and many other thinkers of all cultures and times to the present time have described them [9, 23–30, 11, 131–156, etc.]. But just at present, in this era of birth of a harmonious civilization, they are required to be used as the basic cells of a fundamentally new, harmonious, tetranet thinking. It is therefore not surprising that the ABC of this thinking has tetradic structure.

The clusters’ tetra-structure corresponds to the tetra-structure of the elements of harmony, which provides them mutual inclusion according to the fractal principle: “all are in all.” This is graphically represented on Scheme-1 (below). Therefore, this structure defines the highest qualities of harmony in which its integrity/holism and completeness are both ontologically and epistemologically found in harmonious thinking. Interdependence of these qualities as well as their relevant concepts are expressed by the chain and tetramodel: harmony – tetra-structure – harmony integrity – harmony fullness.

**Model-9.** Qualities of harmony



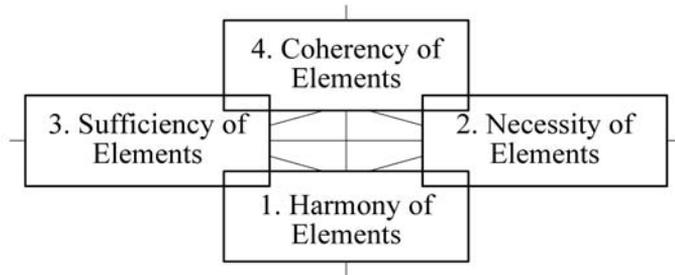
## 5. Necessary and Sufficient Nature of Harmony Elements

Integrity and fullness of harmony are specified and detailed in the necessity and sufficiency of its elements. The necessity and sufficiency is the strongest logical argument on which is built the logical consequences. The ancient and best example of this necessity and sufficiency of the four elements was distinguished by the sages of ancient Greece who identified land, water, air, and fire (the sun, Sol, and its effects on Earth). Each of these elements is necessary. Correspondingly, the absence of any one of them makes life on Earth impossible. Only together do they make up the sufficient conditions for life’s existence.

The logic of necessity and sufficiency of the ABC's five clusters of harmony and their 20 elements is similar. This is the fundamental characteristic of the harmony elements. But it is important to emphasize one key difference between them: all the necessary and sufficient elements of social harmony are completely created by society and depend only from it. This is because only society creates for itself these preconditions. These prerequisites are necessary and sufficient for the existence and harmony of any society at any time and place. They are created by society only, not nature although society does require the use of natural resources.

The necessity and sufficiency of the elements are inseparable from their coherence, consistency and proportionality. But if the first two qualities (necessity and sufficiency) of the elements reflect the impossibility of the existence of each element separately, without the others, then coherence expresses them in coordination and proportional dependence of each element from the others. Therefore, the harmony of the elements is expressed through the relationship of the three inseparable qualities: necessity, sufficiency and coherence.

**Model-10.** Qualities of elements of harmony



## 6. Cluster 1: Resources

The main cluster of fundamental elements of social harmony in its ABC consists of four spherical PIOT resources – **People (P), Information (I), Organizations (O) and Things (T)**. They are defined by the axiom above. Each spherical resource is empirically evident on a superficial level, but, as a whole, they are invisible and require theoretical definition in a static state outside of motion. This creates the **social statics of harmony**.

PEOPLE are the priority social resource because they possess the unique quality (ability) to make all other resources, including themselves. People include all human beings from conception, irrespective of other qualities such as gender, race, age, culture, religion, and so on. People, from the moment of birth, are actualized as part of the human population. We will limit the people resource by the population only. Zero population/people, that is, the absence of people, means there is a zero society (no society), a situation that expresses the necessity of this element.

INFORMATION comprises the whole of human knowledge and ideas, both individual and collective, whether from those who are alive or who have died. Likewise, information is substantiated in any of its carriers irrespective of the quality of this knowledge and its representations: in regard to location, time, subject, form, aim, duration,

way of expression, and so on. Information of a society and a person is social information. Zero social information, that is, the absence of social information, a situation that expresses the necessity of this element.

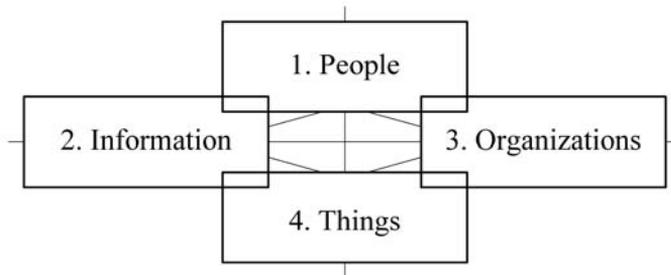
ORGANIZATION/S is any public and individual relationship within a limiting and normalizing institution. Organizations/institutions of a society and its individuals are a social organization. Zero social organization, that is, the absence of social organization, indicates complete social and individual chaos, a situation that expresses the necessity of this element.

THINGS are the sum of all the material benefits of society and individuals, without exception. Things of a society and its individuals are social things. They differ from natural things, which, however, become social as soon as they are used by people. Zero social things, that is, the absence of things created by and usable by people, indicates the absence of resources, a situation that expresses the necessity of this element.

Thus, it is possible to demonstrate that, without PIOT, resources, societies and individuals never existed and cannot exist. This shows the sufficiency and equal necessity of the PIOT resources for any society and individual.

In PIOT, another important feature is coherency and their mutual inclusion as “all in all” or “everyone in every one.” This means that each of these resources includes, bears the stamp, and cannot exist without the participation of all other resources. The priority among these resources, shaping life in a whole, and the degree to which it is subjected and serves the other parts/resource, determines its quality, and only that circumstance allows us to carry it to one of the four classes of resources. This ontological feature of resources is the cause of the epistemological difficulties and errors of classification of resources. Internal and external coherence of PIOT resources determines their internal and external social harmony. A more detailed description of these resources, their dialectics and their different priority are presented in the book [11, 186–200].

**Model-11.** PIOT Resources



## 7. Cluster 2: Processes

None of the PIOT resources is found in nature as a finished and ready-made product. Therefore, a society and individuals are compelled to reproduce them continuously throughout their entire life from birth to death. This is known as **reproductive employment** [9, 35–46.] Reproductive employment of a society and people, first of all their labour, is a sole source of the PIOT social resources.

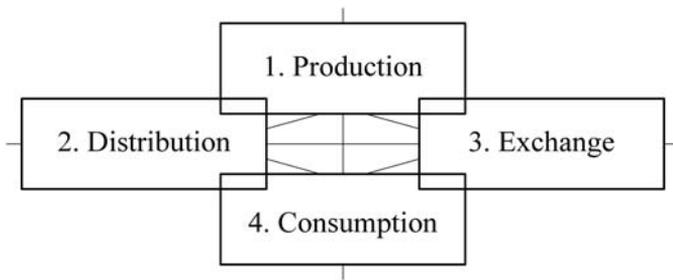
As Adam Smith and Karl Marx showed, *each PIOT resource passes four necessary and sufficient processes of reproduction:*

1. **Production (P)**,
2. **Distribution (D)**,
3. **Exchange (E)** and
4. **Consumption (C)**,

These constitute a closed cycle from the emergence of the resource in production until its disappearance in consumption. The PDEC processes represent extremely large functional spheres of social relations and processes that constitute the **social dynamics of harmony** [11, 201–225].

The PDEC processes are coherent and mutual inclusive, that is, production of any product requires consumption of all PIOT resources in certain proportions. Harmony of social resources and harmony of social processes (functions and relations) are mutually dependent on each other, but the primary role play PIOT resources. Through their harmony is expressed the harmony of PDEC process in their knowledge and statistical expression (see below).

**Model-12.** PDEC Processes



## 8. Cluster 3: Structures

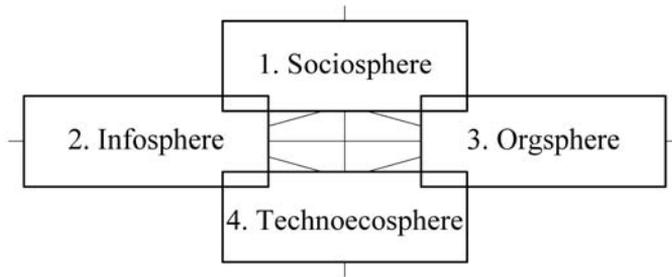
PIOT resources are inseparably connected with PDEC processes, forming the fundamental social structures of four spheres of social reproduction. They differ in the final product/resource that they produce. The PIOT resources are the subject and the product of the four necessary, sufficient and coherent structures of social reproduction:

1. *Social sphere, or Sociosphere (S)*, the subject and the product of which are people (P);
2. *Information sphere, or Infosphere (I)*, the subject and the product of which is information (I);
3. *Organizational sphere, or Orgosphere (O)*, the subject and the product of which are organization/s (O);
4. *Technical (economic/ecological) sphere, or Technoecosphere (T)*, the subject and the product of which are things (T).

The SIOT structures are extremely large social systems, which are called **spheres of reproduction** and constitute the **social structuratics of harmony** [9, 59–69; 11,

226–252]. At a deep level of social spheres, the harmony of PIOT and PDEC is ensured. These spheres combine old PIOT resources and PDEC processes for reproduction of new PIOT resources. These spheres are inseparable, coherent and mutual inclusive, so no one sphere of production cannot exist separately from the other spheres. Therefore, they are equally necessary, which means that no one is more primordial than the others. They produce a similar from similar through others, that is, every PIOT product is made from the appropriate resource(s) with and through other resources. These spheres define the structure of social needs, abilities, employment, labor, property, money, distribution, exchange/market, consumption, and so on. SIOT structures are structures of reproduction not only in society with all its resources and processes but also the social harmony of the whole together with them – if they are coherent. But if the SIOT structures are disharmonious and insufficiently coherent, as in an industrial society, they reproduce social disharmony as a whole. Therefore, harmonious development of society is dependent on the harmonious development of its SIOT spheres in their unity and coherency of mutual limitations.

**Model-13.** SIOT Structures



## 9. Cluster 4: Classes

SIOT spheres cover the entire population. They include each person from birth to death. All personal life activities are represented as reproductive employment in these spheres and change (replacement) of this sphere employment in time. It is a **whole universal employment** for the entire population and for every individual from birth to death. Therefore, the eternally existing SIOT spheres divide the entire population, without exception, into four eternally existing classes.

Classes of the population occupied (employed) in the SIOT spheres of social reproduction are:

1. **SOCIOCLASS**, people who are employed in the sociosphere;
2. **INFOCLASS**, people who are employed in the infosphere;
3. **ORGCCLASS**, people who are employed in the orgosphere;
4. **TECHNOCLASS**, people who are employed in the technoecosphere (economical/ecological sphere).

The abbreviation of these classes is the same as for the structures (Cluster 3), so we will differentiate them by adding the word “class” to these: “SIOT classes.”

The SIOT classes are differed not in particular or temporal attributes of private property (like Marx) or stratification (as in empirical sociology) but in universal spheres of the SIOT employment. Employment in these spheres is key criterion for these classes. Therefore, they are referred to as **SPHERAL classes** of the population (SIOT-classes).

The spheral classes of the population are universal, necessary, sufficient and coherent as is the case with spheres in which they are employed. Therefore, they are the primary and permanent actors of social harmony. However, antagonistic economic classes (Marx) constantly exist on the surface to dominate the industrial civilization, determine its disharmonious nature and neutralize the spontaneous harmony of spheral classes. They become full actors of social harmony, when they become conscious, based on knowledge of alphabet, language and thought of harmony. This occurs in a harmonious civilization, which they consciously create and constantly reproduce.

The human simultaneously belongs to all classes, as each day he/she is busy in each sphere even for a minimum of time. However, at each life stage, the sphere that takes the most of an individual's time has a priority. At each life stage, the individual's class identification (class membership) is determined by this criterion. Therefore, the spheral classes are "soft," without distinct economic and other boundaries, and do not prevent them from being the most profound and fundamental to the social harmony as a whole. In contrast and on the surface of society, there are also people who are historically transient and limited in both class and group structures; these are known as partial classes or groups.

The partial classes/groups dominate in all disharmonious civilizations that have preceded the harmonious one. The consequence of their presence (or even dominance) in every sphere is suppression of and violence toward other spheres and classes. We find four forms of these partial classes/groups:

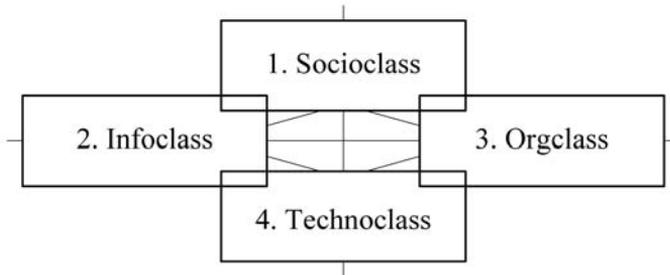
1. Economic, which is realized by the economically dominant classes and applies not only to other spheres and classes but also to nature. Economic suppression is the priority in industriadism and manifests itself in continuous wars of trade and competition.
2. Political, which is made by the politically dominant classes and is manifested in the continuous political wars, violent revolutions and wars between states.
3. Information, which is realized by the informational dominant classes and is manifested in continuous derogatory or defamatory information designed to divide the population and create ideological wars.
4. Social, which is made by the socially dominant classes and is manifested in the continuous wars over religion, gender, inter-generations and so on as well as in genocide.

These wars are often accompanied by the use of weapons, crises, and degradation, which ultimately lead to the destruction of the whole (including those who created the wars) and creation of a new separate, evolved state or civilization such as the demise of the industrial civilization and the rise of the harmonious civilization. The suppression by other spheres and classes, i.e. society in general, by the partial classes first occurs through violence and war. This is the first sign of a typical social pathology and dishar-

mony. It is the manifestation of ignorance of harmony – the necessary coherence – of all spheres and sphere classes. In contrast, the conscious spherical classes – those owning a basic ABC understanding of harmony as well as the language, thinking, and theory of harmony – will create a society that excludes all forms of violence of the partial over the whole.

Together with the SIOT spheres, the **SIOT-CLASSES constitute a deep social structure in a whole** or deep structure of social harmony in a whole. During the **pre-harmonious** history of humankind, they acted as spontaneous, intuitive and unconscious actors of harmony. They have since become conscious actors of a harmonious civilization, mastering scientific knowledge of the ABC of social harmony. Therefore, today, there is a differentiated spontaneous and conscious cultivation of harmony by society and the individual. SIOT-CLASSES define **the social occupatics of harmony** [9, 84–93; 11, 233–246 and etc.] or universal occupation/employment by harmony. The term “**occupatics**” is made from an English word “occupation,” which means any employment or any kind of activity.

**Model-14.** SIOT Classes



The considered four clusters of elements of harmony express society in a whole and its integral harmony on all levels. Inseparability and the relationship between these elements are represented graphically in Scheme-1 – Socionome (below) at the double page.

## 10. Cluster 5: Human

Society cannot be understood without humans and vice versa. They relate both as macro- and micro- cosmoses, just as do the atom and the universe or the drop and the ocean. Therefore, society and the human are the same in their fundamental, deep, spherical structure. To the four spheres of society (SIOT) correspond the four fundamental spheres of reproduction/life of each individual/human:

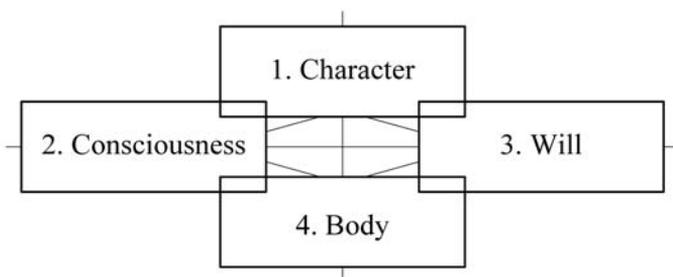
1. **CHARACTER** (orientation, values and morals);
2. **CONSCIOUSNESS** (information and spiritual culture);
3. **WILL** (individual order and self-organizing); and
4. **BODY** (temperament, subconsciousness and physiology).

To the four spheres of human (CCWB) correspond the four kinds of individual needs, abilities, work, employment, property, distribution and exchange.

The spheres of the individual are interconnected by a system of the internal spherical needs, abilities, communications and exchanges. Therefore, harmonious development of an individual is a harmonious development of these spheres in their unity and coherency of mutual limitations. The individual spheres represent the extremely large **psycho- socio- physio complexes** that define **individual structuratics of harmony** [9, 53–59 and etc.]. The human spheres (CCWB) are also as necessary, sufficient and coherent as the society spheres (SIOT), which are an external extension and embodiment of the internal individual spheres.

The SIOT spheres of social harmony are not possible without the CCWB spheres of individual harmony and vice versa, which means that the individual spheres are included in the elements of social harmony.

**Model-15.** Individual Spheres



Character plays a key role in the structure of a human, a fact that has long been recognized in psychology, other sciences, history and people. Character is the face of a person in society, his or her social dignity, significance and the bridge between the inner and outer worlds. A human uses character and his/her other spheres as resources. But character gives direction, hence, determines the quality and meaning of human life, being itself dependent from the quality of other spheres in internal dialectical interdependence. If quality and meaning of life agree with each and create inner harmony, then the person is living in accord and peace with himself or herself. This is what people call being “inwardly beautiful” or “of good character.”

The known Indian poet Abdul Kalam, in his remarkable poem “Oceans Meet” in our book, expressed Confucius’ brilliant idea: just as “beautiful character” creates harmony in the house, from this grows order in the nation and peace in the world. Beautiful character creates harmony on all levels of family, nation, and humanity. Hence, character is the root from which grows the social harmony of all its 20 basic elements. This idea has been repeated by many thinkers in their own way. One example is Dostoevsky’s here: “Beauty will save the world.” Harmony, as the meaning of human life, is achieved in society and within the human just by forming one’ own beautiful character as the main resource. Therefore, harmony begins with each of us. Harmony depends on which direction we turn our character: to beauty or to other side.

A person of beautiful character embraces a number of properties that are well known from everyday life and do not require a special science to find them. We list the main ones for didactic purposes, to help young people understand. The ABC of

Harmony, therefore, directs these young people to foster a beautiful and harmonious character.

Harmonious character is the character of good and not evil; of loving and not hating; of morality and not immorality; of generosity and not greed; of honesty and not deceit; of labor and not sloth; of knowledge and not ignorance; of being conscientious but not unconscionable; of being strong-willed and not weak-willed; of being healthy and not sickly; of being peaceful and not warlike; of being friendly and not hostile; of believing and not doubting; of being hopeful and not hopeless; of being open-minded and not closed-minded; of being free and not a slave or an enslaver; of living in light and not in darkness; of being warm and not cold to others; of having a sunny disposition and not a freezing heart; of being wise and not foolish; of being optimistic and not pessimistic; of being altruistic and not selfish; of having a bright and not a dim personality; of being purposeful and not aimless; using intelligence and not being senseless; of being pertinacious but not stubborn; of being a person of joy and not gloom; and the like.

Of course, these and similar qualities are distributed among people in very different ways. In the history of every nation, we find hundreds of samples of higher beauty/harmony of character, which gained these persons respect as eminent humanist beacon: people such as St. Francis of Assisi, Mother Teresa, and so many more almost ad infinitum (see Section III).

The authors of the ABC of Harmony also have beautiful character in many aspects. It is their beautiful character that allowed them to deliberately create this unprecedented book. Beautiful character in anyone performs the mission of guiding other humans to harmony, to help them find their beautiful character. Some — many — that their character is still far from perfect, but even this awareness is the first step, the beginning. Harmonious thinking is also an integral part of the beautiful character. It is necessary because self-knowledge and self-perfection define the sense of life and the highest responsibility of a man or woman both for himself/herself and for other.

In conclusion, the reader can independently build a beautiful character and become actively involved in the innovation process of harmonious thinking and, thus, contribute adequately to our new and forming harmonious civilization.

## 11. Socionome of a Society and Psynome of a Man as Integral Image of Society and Man in the ABC of Harmony

The elements of social and individual harmony mentioned above need to be integrally summarized and to have a united image so that each of 20 the elements will find its own place in a holistic and logically organized structure. The best similitude for such a structure is the genome. The ABC of Harmony deals with two genomes: the social genome of the society, which we will call by means of a new term, **SOCIONOME**, and the psychological genome of the man, which we will call by means of another new term — **PSYNOME**.

The **Socionome of a Society** is the social genome of any society represented by the integral summary of 16 fundamental interrelated elements/spheres of social harmony, which constitute the deep structure of society in whole and guarantee its stable life.

The **Psynome of a Man** is the psychological genome of a man or woman represented by the integral summary of four fundamental interrelated elements/spheres of indi-

vidual harmony that constitute the deep structure of man in whole and guarantee his/her stable life.

Socionome and psynome are similar in structure but different in consisting elements. Socionome and psynome express their fundamental dialectical and harmonious properties: coincidence, identity in the deep structure of society and man. But they differ and contrast in elements, filling this structure at the level of society and at the level of man.

Socionome and psynome are represented in large graphical, integral schemes below, convenient for intellectual considering, that is, for speculation and reflection about the deep structure of harmony of society and of man. Naturally, these schemes are inseparable with the corresponding models of tetranet thinking that is demonstrably represented in the socionome. These schemes also serve as the models, but they differ from another, traditional logical nature, the tetramodels. These logics get along perfectly well, completing and promoting one another.

Socionome and psynome have much in common with the biological genome not only in the tetradic structure: the genome and its genetic code DNA are also represented by four fundamental elements – four amino acids (nucleotides) – but by the property of eternity as well. All these structures express the eternal deep essence of their relevant events, which exist in their eternal qualitative certainty just because of their deep and eternal structure.

### **Definitions, Explanations and Notes to the Socionome. Definitions:**

1. **Socionome of a Society** is the social genome of any society represented by the integral summary of 16 fundamental relative elements/spheres of social harmony that constitute the deep structure of society in general and guarantee its stable life.
2. **Social Harmony** is the consent (adequacy, proportion, coherence) of any sphere of society as a part within the whole and in regard to other spheres or parts.
3. **Harmonization of Society** assigns the property of consent to all interrelations of the elements/spheres of society, as represented in the scheme.

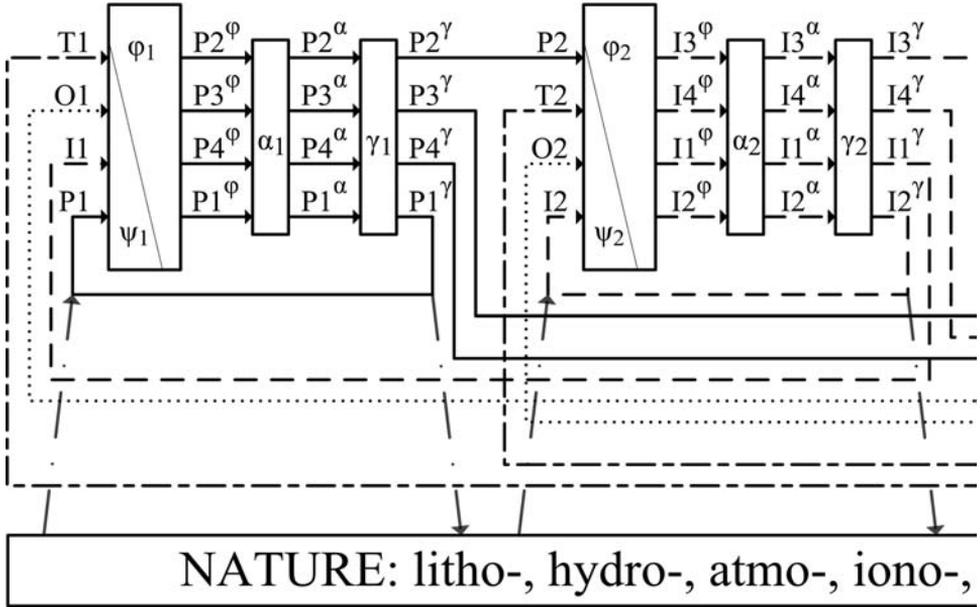
### **Explanations to the Scheme- 1:**

1. This scheme demonstrates four equally necessary and, together, sufficient spheres of any society as its eternal structural-functional frame, which I called: *the socionome of society*.
2. The socionome of society is similar to the eternal psychological genome of a man (see below) because the macrocosm is similar to the microcosm.
3. Production and consumption processes are represented in one module of the scheme that expresses their continuity and coincidence: production is consumption and vice versa.
4. Exchange as a market, where demand and supply meet, is a spontaneous regulator of harmony (balance) of four spheres of social production, which turns into a conscious, much more effective regulator of social harmony along with its knowledge.

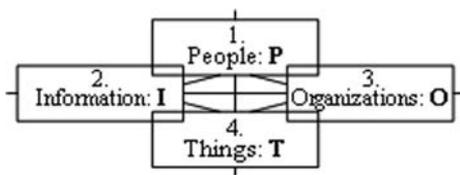
Scheme-1. SOCIONOME: Eternal Structure of the Society Spheres  
Global, Regional,

**Sociosphere (1)**

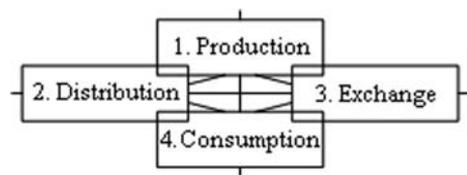
**Infosphere (2)**



Model-11: **PIOT Resources**



Model-12: **PDEC Processes**



Basic Matrix of Spherical

Indices of Resources:

$$P = P1 + P2 + P3 + P4$$

$$I = I1 + I2 + I3 + I4$$

$$O = O1 + O2 + O3 + O4$$

$$T = T1 + T2 + T3 + T4$$

Indexation:

**Production:** φ (phi)

φ<sub>1</sub> - production of people (human resources)

φ<sub>2</sub> - prod. of information (information resources)

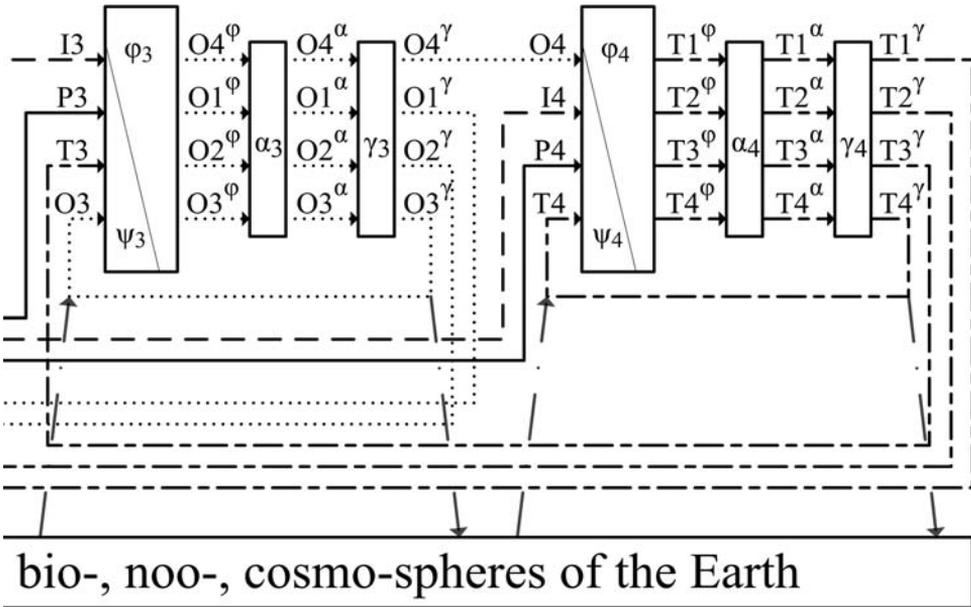
φ<sub>3</sub> - prod. of organizations (organizational resources)

φ<sub>4</sub> - production of things (material resources)

and their Functioning / Correlations at every Level:  
 National and Local Including the Human

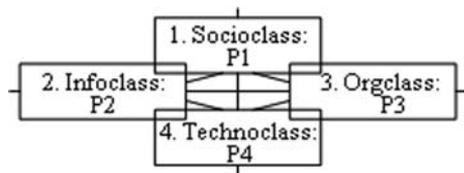
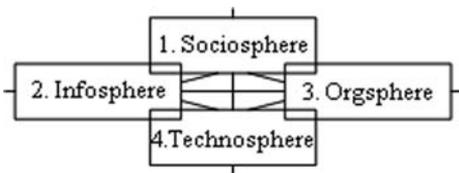
**Orgosphere (3)**

**Technosphere (4)**



Model-13: SIOT Structures

Model-14: SIOT Classes



Indexation:

**Distribution:**  $\alpha$  (alpha)  
 $\alpha_1$  - distribution of people  
 $\alpha_2$  - distr. of information  
 $\alpha_3$  - distr. of organizations  
 $\alpha_4$  - distribution of things

**Exchange:**  $\gamma$  (gamma)  
 $\gamma_1$  - people exchange  
 $\gamma_2$  - information exchange  
 $\gamma_3$  - organization exchange  
 $\gamma_4$  - things exchange

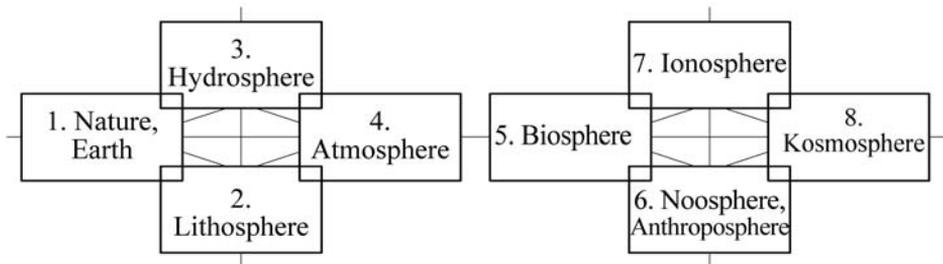
**Consumption:**  $\psi$  (psi)  
 $\psi_1$  - consumption of sphere-1  
 $\psi_2$  - consumption of sphere-2  
 $\psi_3$  - consumption of sphere-3  
 $\psi_4$  - consumption of sphere-4

### Notes to the Scheme-1.

1. The similar Scheme was first created by me in collaboration with my student Nikolai Strelkov as far back as in 1980, more than 30 years ago. But it hasn't been published anywhere for all this time. The updated version, created in collaboration with Ivan Ivanov, was first published in the ABC of Harmony, where it takes its logical place as the integrator of all elements of the social harmony.

2. The Scheme represents two ontological levels: society and nature, which is planet Earth for a man. In the upper part, there is society in a whole; in the lower part, it is represented as the part of nature in the form of noo- or anthroposphere of Earth in the integrity of its seven spheres, which are expressed by the model-16 of tetranet thinking:

#### Model-16. Spheres of Earth



3. The Scheme-1 demonstrates well that the spheres are the elements of not just social but also of natural harmony. That is why harmony of nature and society passes not through the branches of society but through its spheres interacting with the spheres of Earth. Interaction of every social sphere with the spheres of the Earth is demonstrated in the Scheme. Death of at least one natural sphere means inevitable death of society. The previous century has shown that it is only disharmony of society and man that passes and enlarges through the branches. Consequently, scientific understanding of the global ecological problem is possible not at the level of disharmonious branch thinking of the previous century but at the level of harmonious spherical (tetranet) thinking of the new century. The ABC of this thinking consists of 20 fundamental spheres as the elements of harmony. It teaches to think with the harmony of spheres but not with the disharmony of branches.

4. The Scheme represents two levels of thinking: structural (the level of four spheres) and functional (the level of the interactions between four spheres), which logically transforms into a technological level, including IT, by means of the statistical matrix of spherical indices (details see below). The Scheme covers the objects of harmonization (16 elements) and the technology of their harmonization by means of special statistics and mathematics (see below).

5. The Scheme-1 is an integral, holistic model of any social level, from global to family (in some modifications also to atomic – individual), where any positive and negative social processes from ideal harmony to collapse of society may be modeled.

6. Scheme-1 is the most important tool of knowledge and conscious governance of social harmonization at any level, hence this Scheme is an organic part of the ABC of Harmony, its knowledge and practical application.

7. Discovery of the socionome is equal to the transformation of sociology to the level of fundamental theoretical science of society in a whole to the level of tetrasociology as the science of social harmony. Sociology turns from flat and narrowly empiric science to the fundamental theoretical science.

8. Socionome is extremely important not just for sociology but for all social sciences. It is known that, in disharmonious and partial industrial society, they correspondingly develop partially and disharmoniously. It makes them weak in the face of integrity and harmony of the relevant spheres and areas: economics, politics, culture, law, management, and so on. Discovery of the socionome enables every corresponding science to transform from the limited, flat and narrowly empiric science to the fundamental, theoretical science and to overcome interdisciplinary barriers. In this case, such sciences become harmonious and integral and holistic. They rise to the level of thinking not by branches but by spheres, that is, they become tetrasciences: tetraeconomics, tetrapolitics, tetraculturology, tetramanagement, tetrademography ...

9. This discovery could be possible only in harmonious and tense creative atmosphere of the collective consciousness (a la Durkheim) of co-authors of the ABC of Harmony as a result of unique and heavy, month-long process of mutual editing, reviewing and discussing of its parts and articles!

### **Definitions, Explanations and Notes to the Psynome. Definitions:**

1. **Psynome of a Man** is the psychological genome of a man represented by the integral summary of four fundamental interrelated elements/spheres of the individual harmony, which constitute the deep structure of man in whole and guarantee his or her stable life.
2. **Individual Harmony** is the consent (adequacy, proportion, coherence) of any sphere of man as of the part within the whole, that is, with its other spheres or parts.
3. **Harmonization of Man** is the assigning the property of consent to all interrelations of the elements/spheres of man, as represented in the scheme.

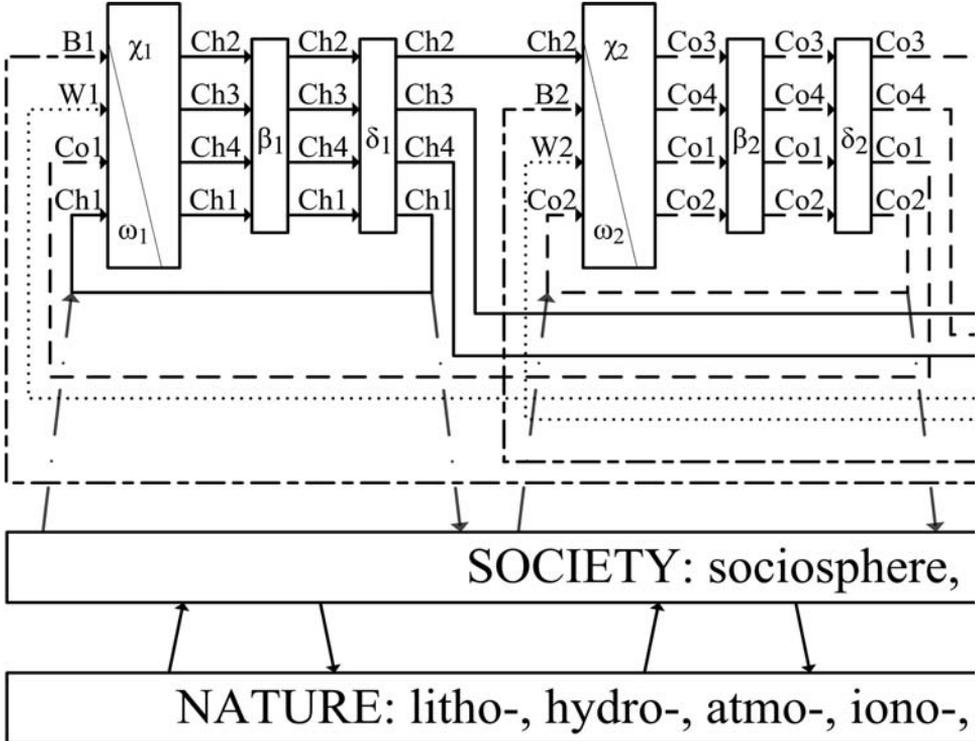
### **Explanations to the Scheme-2:**

1. This scheme demonstrates four equally necessary and together sufficient spheres of any human from birth to death as his or her eternal structural-functional frame, which I called: *the psynome of man*.
2. Four spheres of a man, similar to the spheres of society, constitute the psynome of a man, close to the socionome of society, as the microcosm is similar to the macrocosm.
3. Production and consumption processes are represented in one module of the scheme that expresses their continuity and coincidence: production/creation of a single sphere of man is the consumption/use of other spheres of human and vice versa.
4. Exchange of the inner resources between the spheres of a man is a spontaneous regulator of harmony (balance) of four spheres of man, which turns into a conscious, much more effective regulator of individual harmony along with its knowledge.

Scheme-2. **PSYNOME**: Eternal Structure

**Character (1)**

**Consciousness (2)**



Individual matrix:

Ch = Ch1 + Ch2 + Ch3 + Ch4  
 Co = Co1 + Co2 + Co3 + Co4  
 W = W1 + W2 + W3 + W4  
 B = B1 + B2 + B3 + B4

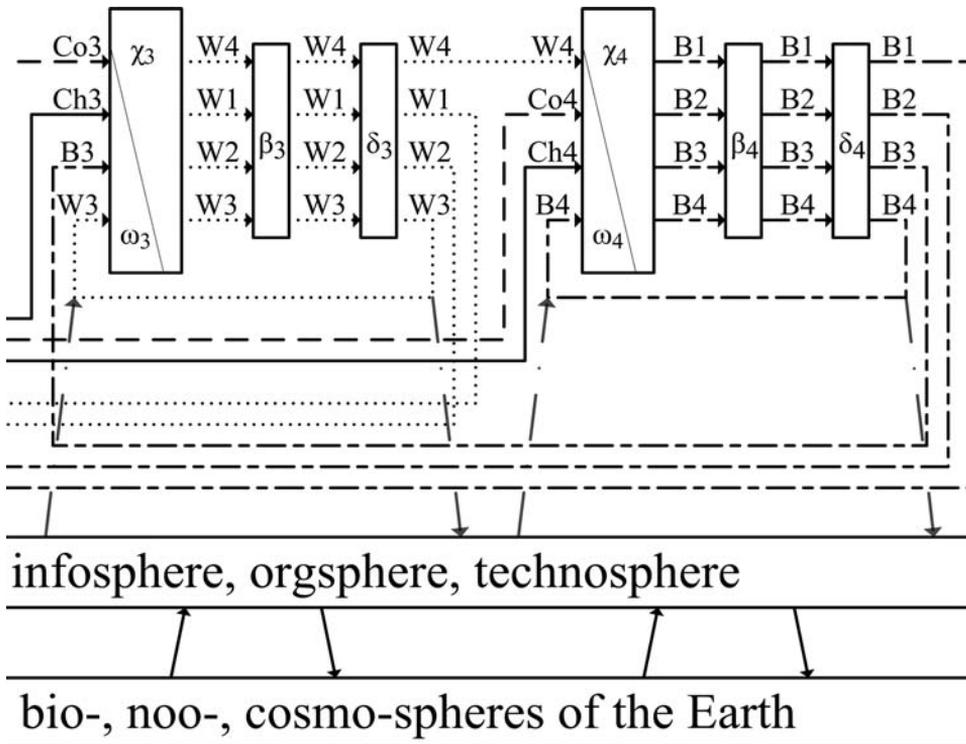
Indexation:

**Creation:**  $\chi$  (chi)      **Distribution:**  $\beta$  (beta)  
 $\chi_1$  - creation of Ch       $\beta_1$  - distribution of Ch  
 $\chi_2$  - creation of Co       $\beta_2$  - distribution of Co  
 $\chi_3$  - creation of W       $\beta_3$  - distribution of W  
 $\chi_4$  - creation of B       $\beta_4$  - distribution of B

of Human Spheres (CCWB) and Their Functioning / Correlation

**Will (3)**

**Body (4)**



**Exchange:**  $\delta$  (delta)

- $\delta_1$  - exchange of Ch
- $\delta_2$  - exchange of Co
- $\delta_3$  - exchange of W
- $\delta_4$  - exchange of B

**Indexation:**

**Use:**  $\omega$  (omega)

- $\omega_1$  - use of Ch1, Co1, W1, B1
- $\omega_2$  - use of Ch2, Co2, W2, B2
- $\omega_3$  - use of Ch3, Co3, W3, B3
- $\omega_4$  - use of Ch4, Co4, W4, B4

## Notes to the Scheme-2.

1. Discovery of psynome is equal to the transformation of psychology to the level of fundamental theoretical science of the man's psychic in general, to the level of tetra-psychology as the science about individual harmony. Psychology turns from flat and narrowly empiric science to the fundamental theoretical science.

2. Psynome is extremely important not just for psychology but for all humanitarian sciences. It is known that in disharmonious and partial industrial society, people develop correspondingly partially and disharmoniously. It makes them weak in the face of integrity and harmony of the relevant spheres and areas. Discovery of the psynome enables every corresponding science — anthropology, ethnography, pedagogics, and others — to transform from the limited, flat and narrowly empiric science to the fundamental, theoretical science and to overcome interdisciplinary barriers. In this case, such sciences become harmonious and integral. They rise to the level of thinking not by branches but by spheres, that is, they become tetrasciences: tetraanthropology, tetra-ethnography, tetrapedagogics, and so on.

3. Socionome and psynome well illustrate the universal, multidimensional and holistic nature of the values of harmony for society and individual in contrast to all other values, which are partial and narrow compared with harmony. For example, peace, freedom, brotherhood, love and so on are only aspects of harmony as the highest, most beautiful and of greatest value.

4. Socionome and psynome are two discoveries of the ABC of Harmony that will shake the world and will shift the consciousness of humanity in the 21<sup>st</sup> century to become the first ever global, harmonious civilization.

5. In conclusion we formulate the fourdimensional "*Golden Rule of Tetrism and the ABC of Harmony*," or simply "*The Golden Rule of Harmony*," which includes four fundamental laws of social and individual harmony:

1. *The smaller part, and the greater its harmonic energy, the more effective it is in the harmonious development of self and other parts.*
2. *Harmonic energy is even more effective than it the more conscious, harmoniously educated (formed) and the more it comes from the harmonious mind and harmonious will.*
3. *No one large part is not able to develop harmoniously in full measure without the harmonious development of the whole and all its parts.*
4. *A large part can only develop harmoniously in a harmonious whole, in the consent with all its parts.*

The ABC gives the arguments and many examples of each law of the Golden Rule of Harmony.

## 12. The ABC of Harmony: Brief History

The ABC history is the way of rise of its elements definitions and use of them. As defined above, the ABC includes 20 fundamental elements of social harmony, which are grouped into five clusters. The ABC represents the harmony alphabet for society.

The knowledge of these elements occurred at different times and is constantly evolving. The concept of this ABC began to develop consciously in 1976 in a program of the student Club for Harmonious Development “Demiurge” in Leningrad, now St Petersburg (below).

All activities at the club were united into four blocks, corresponding to the four spheres of social production, which were first discovered by Marx in the “German Ideology” in 1845. These four blocks are social, spiritual, political and economic or material (the titles of Marx’s spheres have now changed much but their contents remain basically the same). From Marxist understanding of the spheres were excluded relationship “primordial/primary – secondary”, which divided the spheres into two groups: “basic” (material) and their derivatives or secondary spheres. The other three spheres, because of such a division, exclude social harmony. The relationships “primary – secondary” have been replaced by equal necessity and sufficiency, only within which can there be mutual harmony of the societal spheres.

In accordance with the four spheres of production as the areas of employment in society, the whole population was first divided into four classes in these areas. These, spherical, classes were divided not by the economic ownership, as Marx had done, but into areas of employment. So they, like the spheres, are equally necessary, adequate and harmonious. These classes excluded antagonism and struggle and are the main actors of social harmony. It was the opening of the spherical harmonious classes of the population that was logically impossible in the monistic theory of Marx. In accordance with these classes, all the club members were divided into four micro-groups, which became the first prototype of the conscious spherical classes of the population as the main actors of social harmony. The club members were included in them voluntarily, according to their preferences, and they changed periodically within their groups.

Thus, in 1976, came the concepts of harmonious spheres of society and harmonious spherical classes of the population as the ABC of Harmony’s first eight elements or the first eight letters of the alphabet of social harmony, which found practical applications in five years of activity of “Demiurge.” Of course, then, we did not have the “ABC of Harmony” concept, but its first letters we knew, said, thought and practically used them.

In 1981 to 1989, working with many and varied projects of urban economy, I recognized the next eight letters of the ABC. The first four were related to the four processes of reproduction PDEC opened by Adam Smith in the economic sphere and are widely advanced by Marx in other spheres.

The next, crucial step was the understanding of resources, subjects and products of these processes. Alvin Toffler, in his book “The Third Wave” (1980), considered the four main types of social resources: people, information, organization and things (PIOT). These resources have been refocused as a fundamental resource of any social and indi-

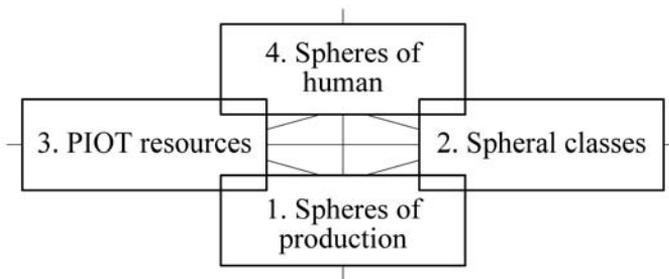
vidual harmony. Without them, society and people cannot exist for a single second, so people continuously produce them in the spheres and production of which they are constantly busy, their appropriate spheral classes. The created statistics of the spheral indices in 1982 (see below) opened the prospect of quantifying the harmony of any processes, spheres and classes of society.

Finally, the final awareness of the ABC elements was the understanding of spheres of a human (individual) as being similar to the spheres of society (like the micro and macro cosmos). These are the four individual spheres/resources of character, consciousness, will and body (CCWB). The coherency (proportion and correspondence) between them in their organic unity determines individual harmony. The source for separation of these elements have served not only sociology but also, increasingly, psychology, especially Carl Jung with his four-dimensional typology of personality [26], and built on in Socionics [27].

Before the Soviet Union’s collapse in 1989, Tetrasociology, then called “System-Spheral Approach,” along with elements of harmony as a “dissident theory” could not be published. It became possible only after 1990. Different contexts and variations of the ABC of Harmony listed elements used many times in my published articles and books, beginning with the “Spheral Approach” of 1992 [13], but especially in the textbook, “Sociology for the Pragmatists,” 1999 [11] and “Tetrasociology” 2002 [9]. Later, in the GHA projects and books since 2005, particularly in the “Magna Carta of Harmony,” GHA [5] and “Harmonious Civilization” [3]. The GHA and its office GHA-India revived, after 35 years, the structure of membership in the tetradic structure of “Demiurge” at the international level.

Clearly, awareness, development of understanding and basing each element of any ABC, especially social harmony, is a long and very complicated mental process. The Global Harmony Association puts forth this ABC of Harmony, a powerful conscious holistic principle, accessible to all peoples of different cultures.

**Model-17.** ABC of Harmony Stages



### 13. Stages of the ABC of Harmony and Harmonious Culture

As mentioned above, the history of a conscious harmonious culture and the development of ABC started in 1976 from a rather conscious formation of the first theoretical notion of social harmony and of the first conscious harmonious community presented by the Club Demiurge (1976–1980). The first stage of this history ends in 2009–2012. Its landmarks are the birth of the harmonious civilization in 2009 from the social view and editing of four books from the spiritual view: “Harmonious Civilization” (2009) [3], “Mathematics of Harmony” (2009) [17], “Harmony: A New Way Of Looking At Our World” (2010) [70] and the present “ABC of Harmony” (2012).

Incompleteness and limitation of ABC’s first presentation is the basis for its future development. With every example, history teaches us to understand that all discoveries, having revolutionary meaning, are far from being perfect and thus provide limitless perspectives for development. The same may be a pardonable attribute of the ABC of Harmony (2012). This first ABC of Harmony is imperfect in the same way as the first airplane, the first television, the first spaceship, the first computer, and so on. What are the next main stages in the development of the ABC of Harmony?

The next stage will be obviously connected with two parallel but mutually dependent directions: theoretical and practical.

The theoretical branch of the ABC development will first of all touch upon its cluster structure. Five of its clusters are necessary and sufficient for its first stage. The number of clusters will increase in the other stages by means of new tetradic clusters. It is evident that the fourth cluster – classes, which reveals the deep (harmonious and eternal) social structure of the society in four spheral classes (Socio-, Info-, Org-, Techno-) – opens a new range of clusters connected with the similar tetradic division of the other resources. Spheral population classes represent the result of the tetradic division of people as the key resource of society. These classes are represented in the sociome in the Scheme-1. They have been studied for a long time in its different parts by various sciences, but these studies have been random and are connected neither with the integral social harmony nor with the harmonious integrity of the society, as expressed in the sociome. These perspectives start with the tetradic division of the other resources and studies of the new clusters. For example.

The tetradic division of **information**, as the carrier of culture, allows emphasizing its four deep (harmonious and eternal) structures: social culture (I1), spiritual culture (I2), organizational/political culture (I3) and material/economic culture (I4). These cultures have been studied for a long time by various sciences, but these studies are random and are not connected with the integral social harmony, as expressed in the sociome. Still, they are foreseen there and may form a new cluster: *Culture*.

The tetradic division of the **organization** as the institutions of governance and power allows emphasizing its four deep (harmonious and eternal) structures: social institutions (government/power), informational institutions (government/power), political institutions (government/power), and economic institutions (government/power). These institutions also have been studied for a long time by various sciences, but these studies are random and are not connected with the integral social harmony,

as expressed in the socionome. Still, they are foreseen there and may form a new cluster: *Institutions*.

The tetradic division of the things and **economics**, that is, producing these things, allows emphasizing its four deep (harmonious and eternal) structures: social economics (production of things for the sociosphere and socioclass), informational economics (production of things for the infosphere and infoclass), organizational economics (production of things for the orgsphere and orgclass), material economics (production of things for the technosphere and technoclass). These economics also have been studied for a long time by various sciences, but these studies are random and are not connected with the integral social harmony, as expressed in the socionome. Still, they are foreseen there and may form a new cluster: *Economics*.

At the moment, we can't enter these new clusters into the ABC because they require long-term and careful preliminary study within the structure of the socionome. Their further examination is to be placed on hold as a future objective, which is why, at present, these clusters are not included in the ABC. Their available random and tattered studies are indicative of disharmonious branch thinking and relevant tattered branch science where interdisciplinary questions always remain the insuperable difficulties. These studies require summarization and adjustment in the tetradic structure of the ABC before they can become available for systematic organic entering in the property of its new clusters.

Similarly, the tetradic divisions of the cluster 'Human' at the level of its ecology represent the perspective of new clusters of this range in the ABC of Harmony. The cluster "Ecology of a Human" could include the following elements: ecology of character, ecology of consciousness, ecology of will and personal relations, and ecology of body. The third element of this range may, in its turn, be presented as the cluster of four fundamental types of interpersonal relations discovered by American anthropologists Alan Fiske and Nick Haslan [138].

It is clear that all supposed new clusters require additional studies within both the socionome and the psynome.

The practical branch of the ABC of Harmony's evolution will first of all touch upon developing practical implementation of all range of its tools, provided below: tetrastatistics, tetramathematics, tetratechnology, including tetranet thinking and tetrainternet, and tetraempirics (see the next section).

Both branches of the ABC's perfection in the nearest future will constitute the next, the second, stage of its development within the conscious evolution of a harmonious culture.

### 1.3. Toolkit for the ABC of Harmony

#### 1. Statistics of Harmony Elements

The above logic of the ABC of Harmony, which expresses the objective logic of the fundamental elements of social harmony, presents its development and implementation in its instrumental form of statistics, mathematics and information technology (IT).

The qualitative elements of the ABC demand the quantitative expression in adequate statistics and mathematics. If the PIOT resources are the basic elements of harmony from which all of its other elements come forth, quantitative measurements of PIOT are necessary and sufficient for the quantitative measurement of all elements of harmony.

The based on these measurements statistics is titled as **tetra-statistics, or spheral statistics, or statistics of harmony**. These are built on the alphanumeric indices of the PIOT resource spheral elements. These indices are called by the spheral indices. This statistics is presented in detail in a number of previous works [3, 210–213; 9, 48–51; 11, 278–315; 13, 223–236, etc.]. Here, we are restricted by only a brief description of its core – the matrixes of spheral indices or the spheral matrixes of harmony.

The spheral indices and their matrixes for statistical and mathematical calculation have numerical representation (because they are numbers) that contain two kinds of measurable units. All sphere indices, without exception, have a cost unit in a currency: rubles, dollars, euros, harmons (hypothetical) and so on. P-indices (people, population) have an additional natural unit of measurement. This unit of measurement is used for various instances and tasks such as expenditure, distribution, consumption, production of the resources by one person and/or by groups of population of 10, 100, 1000, 10000, 100000 and so on. This unit of measurement is also used for calculation of the quantity of the population and its dynamics. We do not mention here the operationally complex but principally resolved problem of the measurement units for spheral indices and their creation from the traditional statistical indices. We represent here only the logic of the basic and derived matrixes of spheral statistics.

In the limits of modern humankind, the global society (GS) represents **in statics** by the sum of spheral (necessary and sufficient) resources:

$GS = P + I + O + T$  (1), where

P is a current number of humankind (the population of a planet),

I is a set of the information (any human knowledge),

O is a set of all organizations/institutions (legal, political, financial, etc.), and

T is a set of all things (humankind's material benefits and services).

With reference to any society, not only the global society, the generalized formula (1) looks like:

$S = P + I + O + T$  (2), where S = Society.

The quantitative measurements of the harmonious proportions of elements of social harmony in the statistics require determining their quality generative principle: *for continuous reproduction of each resource of PIOT need an appropriate complex of the PIOT parts.* (This complex can be internally coherent and disharmonious.

The methods of searching its coherency may be intuitive, trial and error, or conscious, based on the relevant mathematics – see below). Hence, each one of the current PIOT resources will be divided into four parts that are necessary and sufficient for reproduction of new PIOT resources. This regularity will be expressed by the following 4-by-4 matrix, which refers as the **basic matrix of spheral indices or spheral statistics**:

$P = P1 + P2 + P3 + P4$ , where P is the population, and P1, P2, P3, and P4 are the *spheral classes* necessary and sufficient for reproduction of corresponding PIOT resources:

- P 1 – for reproduction of P (people);
- P 2 – for reproduction of I (information);
- P 3 – for reproduction of O (organization);
- P 4 – for reproduction of T (things);

$I = I1 + I2 + I3 + I4$ , where I is the information, and I1, I2, I3, and I4 are its *clusters* necessary and sufficient for reproduction of corresponding PIOT resources.

$O = O1 + O2 + O3 + O4$ , where O is the organizations, and O1, O2, O3, and O4 are their *clusters* necessary and sufficient for reproduction of corresponding PIOT resources.

$T = T1 + T2 + T3 + T4$ , where T is the things, or material benefits, and T1, T2, T3, and T4 are their *clusters* necessary and sufficient for reproduction of corresponding PIOT resources.

In the pure state, the 4-by-4 spheral matrix of PIOT resources looks like:

$$\begin{matrix} P1 + P2 + P3 + P4 \\ I1 + I2 + I3 + I4 \\ O1 + O2 + O3 + O4 \\ T1 + T2 + T3 + T4 \end{matrix} \quad (3)$$

All matrixes that derive from a basic matrix are referred as **spheral matrixes**. All spheral matrixes elements are referred as **spheral indices**, which form **spheral statistics** and which are essentially different but connected with the traditional (branch or industrial) statistics. In this way, all branch indices are integrated in spheral indices, where they are regulated and systematized in harmonious (spheral) logic. However, it is important to note that spheral matrixes, spheral indices, and spheral statistics do not appear in industrial statistics, which is illogical and disharmonious.

The sphere matrix **columns** represent **inputs** of the corresponding production spheres, using PIOT as **a resource**, and the sphere matrix **lines (rows)** represent **outputs** of the corresponding manufacturing spheres that produce PIOT **as a product**.

The dual nature of spheral resources (and the spheral index) as input/resource and output/product of the SIOT spheres is expressed in double **letter/numerical (alpha-numeric)** representation of these resources and corresponding indices.

On the basis of the 4-by-4 basic matrix, the infinite hierarchical system of sphere matrixes may be created in exponential dimensions of 4-by-16, 4-by-64, 4-by-256, and so on. Their continuum is possible not only in the positive but also in the nega-

tive, in fractional and in other infinities. However, at the first stage, we are bound by spherical matrixes only in a positive infinity, that is,  $4 \times 4$  "n", where "n" is the number of natural numbers from +1 to infinity. The following matrix is the matrix of the 4-by-16 dimension:

$$\begin{aligned} P1 &= P11 + P12 + P13 + P14 \\ P2 &= P21 + P22 + P23 + P24 \\ P3 &= P31 + P32 + P33 + P34 \\ P4 &= P41 + P42 + P43 + P44 \end{aligned}$$

$$\begin{aligned} I1 &= I11 + I12 + I13 + I14 \\ I2 &= I21 + I22 + I23 + I24 \\ I3 &= I31 + I32 + I33 + I34 \\ I4 &= I41 + I42 + I43 + I44 \end{aligned}$$

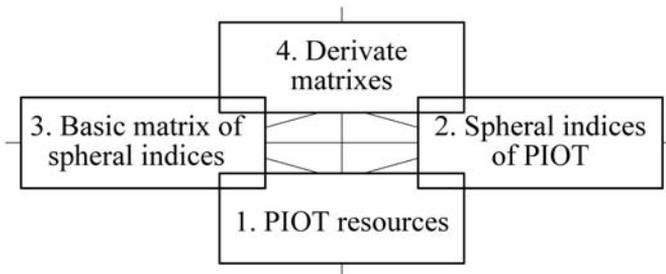
$$\begin{aligned} O1 &= O11 + O12 + O13 + O14 \\ O2 &= O21 + O22 + O23 + O24 \\ O3 &= O31 + O32 + O33 + O34 \\ O4 &= O41 + O42 + O43 + O44 \end{aligned}$$

$$\begin{aligned} T1 &= T11 + T12 + T13 + T14 \\ T2 &= T21 + T22 + T23 + T24 \\ T3 &= T31 + T32 + T33 + T34 \\ T4 &= T41 + T42 + T43 + T44 \end{aligned}$$

A subsequent infinity of spherical matrixes is constructed according to the same algorithm: *each line/row of any matrix turns into a column of the underlying matrix, and each index in the underlying matrix line appears as the sum of four indices that express a cluster of resources, necessary and sufficient for its reproduction.* This algorithm expresses the principle of "all in all" and the **self-similarity** of spherical matrixes, which is why their constellation simultaneously represents a **fractal** of social resources and their indices.

The spherical matrixes characteristic of fractal similarity, that is, mutual inclusion (nesting), is the foundation for the corresponding four-dimensional fractal mathematics of social harmony, which we have named Tetra-mathematics.

**Model-18.** Harmony Statistics



## 2. Mathematics of Harmony Elements

As we know, there is no science without mathematics. Therefore, the scientific understanding of the fundamental elements of harmony, represented in its alphabet, requires its own math and methods of calculation. Here, as elsewhere, the principal questions arise: WHAT to count and HOW to count? Pythagoras, Plato, Euclid and many philosophers and mathematicians after them attempted to answer these questions. The most fruitful, from the standpoint of these disciplines, is Plato's approach. Based on the categories of whole and parts, he creates an image of a living cosmos of the Universe of six solids (elements, principles, or letters).

These solids have both ontological and mathematical meaning: tetrahedron (fire), cube (earth), octahedron (air), icosahedron (water), dodecahedron (mind) and sphere (the whole, the "living cosmos") [38]. As Peter Sergienko remarked, "The most perfect three-dimensional geometric figure among the Platonic solids is a sphere (ball) as" a generative model "a part of which, in each case, may make the other five figures" [20, 1]. Platonic solids were the code for the device of Universe, society and individuals and represented by the sphere – the most perfect solid, which contains all variety of world harmony. Only they can be included in the sphere, which means that Plato's consideration of them was the correct. Therefore, the sphere is the common denominator for nature, society and humanity. Plato's sphere is a symbol of harmony, wholeness and completeness. It opens up access to many forms of mathematical expressions of harmony. These include:

1. Fractals: Benoit Mandelbrot [22]
2. The simplest binary numerical proportions: the Golden Section and Fibonacci numbers: Alexey Stakhov [17], Scott Olsen [39], Edward Soroko [21] and others. This branch, known as the "mathematics of harmony," the most developed and represents the arithmetic of a new, harmonious, civilization.
3. Two-dimensional geometric figures: triangles, rectangles, etc.: Peter Sergienko [21], etc.
4. Four-dimensional statistical matrices of tetramathematics: [9, 58–61], to which is joined the statistical approach of Vadim Trifanov and Ivan Bogatushin, who developed it since 1994 [19].

Obviously, there may be more multi-dimensional descriptions of the harmony spheres.

In the ABC harmony, the spheres are the basic elements of social and individual harmony, which also have ontological applications, in our case, social and mathematical meanings, which bind them into one. Therefore, the ABC spheres are an essential link between social content and mathematics. It is their common platform. Their similarity and nested expression by matrices of spherical indices is the basis on which tetramathematics as mathematics of social harmony is built.

Tetramathematics is the math of the spherical matrixes of elements of harmony on the basis of their fractal similarity. It is needed to quantify the harmonious proportions of PIOT resources in any variation, the number of which in the social world is infinite. Tetramathematics of harmony provides the solution of problems of har-

monization of indices of any spheral social processes. It has not yet been created, but a few attempts have been made to approach it [3, 214–216; 11, 316–329; 13, 237–242; 17; 18; 19; 20; 21; etc.]. In our opinion, the most promising is the fractal approach.

The PIOT fractals and matrixes of their spheral indices are based on the mathematical concept of fractals, which Benoit Mandelbrot introduced. “Fractal is a structure consisting of parts which are in some sense like the whole” [23]. One of the basic properties of fractals is self-similarity: any part of a fractal contains the information about whole fractal. The fractals theory provides the first mathematical expression of the ancient philosopher Anaxagoras’ idea “all in all.”

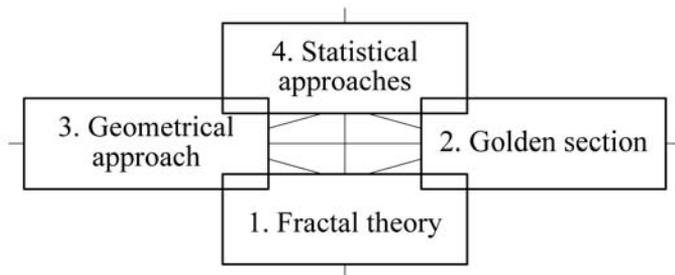
This theory takes into account the natural, biological, mathematical, spatial [24], and the likeness characteristics of fractals, but it has not yet been applied to social fractals. Tetrasociology offers a number of applications of social fractals, the first of which is a fractal of the PIOT spheral resources. The fractal nature of society and its harmony is revealed here through the hierarchical structure of self-similar matrixes of spheral indices of resources, processes, structures and sphere classes. This is the **social fractals of tetrasociology or the fractals of elements of social harmony**. Here, the fractals’ beauty [25] expresses their harmonious nature, characterized by social fractals.

The fractals of social harmony are defined by the **hypothesis of the harmonious spheral proportions**: *for each fixed numerical value of any index of any spheral matrix there exists a harmonic proportion of the numeric values of all other elements of this matrix.*

The mathematical solution of harmonic proportions for spheral social fractals does not yet exist. It waits for its own Mandelbrot with a new book, “Fractal Geometry of Society,” which is devoted to this mathematical theory. The solution of this problem is equivalent to creating tetramathematics of social harmony.

Its extraordinary importance consists in the fact that it opens before each individual, starting from school, the mathematical ability to solve any problems of harmonization from the personal to global. As the ABC tool, it will be just as necessary and used daily for a harmonious civilization as is arithmetic for the industrial civilization.

**Model-19.** Approaches to tetramathematics of harmony



### 3. Key Mathematical Problem of Harmonious Civilization

The ABC of Harmony finds its perfect mathematical expression in the solution of problems of harmonious proportions between the fundamental elements of harmony, which are presented by the fractal spherical matrixes of indices. This problem of tetramathematics can be formulated as: *determine the harmonious quantitative proportions/measures/symmetry of social fractals in the matrixes of spherical indices with any change in one of them.* The system of these matrices is derived, as we saw above, from the base matrix:

$$\begin{aligned}
 &P1 + P2 + P3 + P4 \\
 &I1 + I2 + I3 + I4 \\
 &O1 + O2 + O3 + O4 \\
 &T1 + T2 + T3 + T4
 \end{aligned}$$

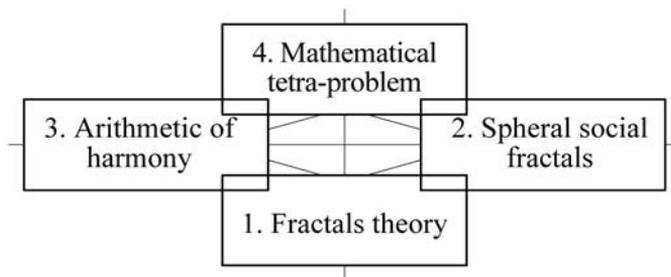
The system of these matrices is defined by 4 x 4 in degree of K, where K is the series of natural numbers from +1 to infinity.

The solution to this problem, which we title the “tetra-problem,” is possible, from our point of view, in the way of synthesis of the fractals mathematical theory, matrices of social spherical fractals and binary arithmetic of the Golden Section. A sphere is the key to integrate them and to solve this problem, just as it was a key for Grigory Perelman in the Poincare conjecture proof [40].

The solution of tetra-problem opens fundamentally new, tetramathematical thinking. It will raise mathematics to a qualitatively new level corresponding to a new, harmonious civilization. This will be the birth of a new civilizational mathematics that is built into the most vital challenge of conscious harmonization of human life in all its forms and at all levels, from individual to global. Thanks to its daily need, it will be in highest demand. This will enable it to overcome the loss of popularity of traditional industrial mathematics about which many mathematicians are now concerned [30].

The way out from this problem for them is to solve the key mathematical problem of harmonious civilization. Aspects of its solution are pointed in the appropriate discussion [31]. Its solution requires time, a new civilization and this book, the ABC of Harmony.

**Model-20.** Key challenge of tetramathematics



## 4. Technologies of Harmony Elements

The elements within the ABC of Harmony suppose the infinite range of technological applications and uses. Tetrasociology created two classes of innovative harmonizing technologies: information and socio-cultural [3, 217–218; 9, 51–53 and 80–89; 10, 35–39; 11, 316–329; 13, 214–229, etc.]. These are titled as tetra-technology. They have been used in more than 200 projects in all spheres for more than 35 years [3, 233–240, 29]. We will list the main projects that give the reader a general vision about the technological scale of these ABC elements. Socio-cultural technologies of harmony:

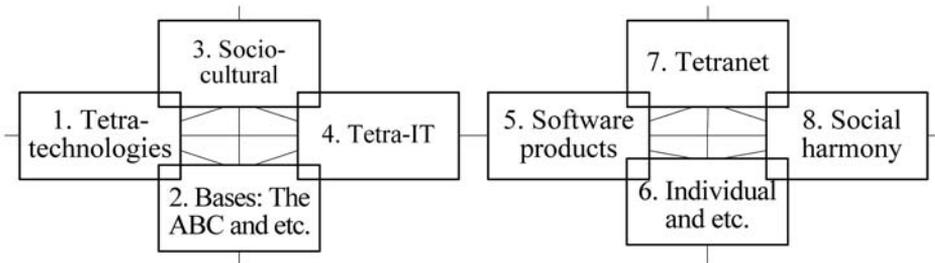
1. Children’s suffrage executed by parents [7].
2. Global harmonization for nuclear disarmament [3, 31–121].
3. Harmonization of reserve currency [3, 122–130].
4. Global harmonious education [3, 131–172].
5. Spherical harmonious democratization [41, 1 and 2].
6. Harmonization of the global market economy [41, 3] and many others.

Another, more vast class is information technologies (IT), which are based on tetrastatistics and are therefore titled as “tetra-IT” or “Spherical Statistical Information Technology” (SIST). This has four bases: sociological (ABC of Harmony), statistical, mathematical (tetramathematics), and software. They are “software – program products” (PP), the subject of harmonization of which is in their title:

1. PP “Individual” for the harmonization of individual development;
2. PP “Family” for the harmonization of family and family relations;
3. PP “Enterprise” for the harmonization of the enterprise and corporation [31].
4. PP “City,” “Country,” “World Society,” “Environment” for them harmonization [13, 192–242, etc.].

5. “Tetra-Tech of Internet” (TTI) or “Tetranet” uses informational power of the Internet and search engines such as Google. The meaning of TTI comes from the application of network models of tetranet thinking in search engines for the selection of the best online information for each block of the model to solve any problem of any subject. TTI will transform the Internet into a single global noosphere or “mind of mankind” for humanity’s harmonization at all levels. TTI develops the individual’s right to free access to the Internet [33] and turns the Internet into a public instrument of global harmonization.

**Model-21.** Technologies of harmony



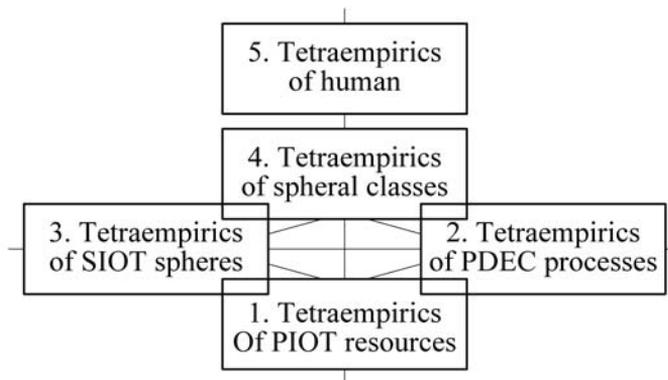
## 5. Empirical Studies of Harmony Elements and Their Projects

All the elements of harmony are partly available to observe, but they require empirical research. This is their new class, which we title “tetraempirics.” Among tetraempirics studies, the most important are the studies of the dynamics of spherical classes of the population of Russia for the ten years from 1991 to 2000 [8, 33–34, 9, 84–87, etc.]. There is a vast program of tetraempirics research in which a central role is the study of dynamics of spherical classes among the populations of the world’s leading countries: China, the United States, the European Union, India, Russia, and others over the 50 years from 1960 to 2010. There are programs of tetraempirics studies of the dynamics of any cluster of harmony elements at every level from individual to global.

Empirical studies of harmony elements are closely related to more than 200 projects of practical application since 1976 [3, 224–231]. Of these, 34 projects were created by the Global Harmony Association since 2005 [29], which simultaneously belongs to tetratechnologies.

All instruments of the ABC of Harmony and tetranet thinking – tetrastatistics, tetramathematics, tetratechnologies and tetraempirics – have provided these studies with unlimited practical application in all the social spheres. These instruments have, many times, proven to be more efficient than their traditional forms, using the advantages of the technical particulars, but are powerless before the advantages of holistic harmony. However, they are only at the beginning of development, so they belong to the future.

**Model-22.** Tetraempirics researches of elements of harmony



## 1.4. Teaching Assignments for the ABC of Harmony

The ABC of Harmony is the first step to maieutics of harmony. The second step is a harmonious education in a dialogical method within a group decision of tasks through brainstorming, evaluation and synthesis of the most valuable and most accurate knowledge. The ABC of Harmony in this section includes the most typical learning tasks for harmonious education in high schools, colleges and universities. The teacher can use analogy to increase the proposed tasks and their options without restrictions.

### Six types of classification tasks

#### TASK 1:

Classify the following ten **notions** – parents' love, oil, marketing, doctors, school, Internet, the church, business struggle (competition), tenderness, and peasants –

into the five clusters of the Harmony ABC:

RESOURCES	PROCESSES	STRUCTURES	CLASSES	HUMAN
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#### TASK 2:

Classify the following eight notions – book, law-court, kids, car, women, home, family, music – into the four resource elements of the Harmony ABC:

PEOPLE	INFORMATION	ORGANIZATION	THINGS
--------	-------------	--------------	--------

#### TASK 3:

Classify the following eight notions – food, construction, trade, planning, labor exchange, functions division, education, reading – into the four processes of the Harmony ABC:

PRODUCTION	DISTRIBUTION	EXCHANGE	CONSUMPTION
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#### TASK 4:

Classify the following eight notions – university, parliament, chicken farm, theater, gas pipeline, TV, family, army – into the four spheres of the Harmony ABC:

SOCIOSPHERE	INFOSPHERE	ORGSPHERE	TECHNOSPHERE
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#### TASK 5:

Classify the following eight notions – poets, workers, educators, lawyers, sociologists, lawmakers, priests, sailors – into the four sphere classes of the Harmony ABC:

SOCIOCLASS	INFOCLASS	ORGCLASS	TECHNOCLASS
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### TASK 6:

Classify the following eight notions – erudition, courtesy, bodybuilding, purposefulness, accuracy, physical health, humaneness, intellect – into the four individual forms of the Harmony ABC:

CHARACTER	CONSCIOUSNESS	WILL	BODY
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Remarks:

1. Each reader and coauthor can make any number of similar tasks by increasing the notion to 12, 16, 20 and so on or by minimizing the tasks to four or five. These tasks can be introduced not only for the individual but also for group discussion in a school, college or university group divided for this purpose into two to four subgroups of two to five students each. Different group solutions of these tasks would then be discussed collectively by the members of different groups. This technique is very interesting for the students and is a very effective mechanism for studying the elements of the Harmony ABC.

2. The idea that the phenomena under discussion are multidimensional and arranged according to the “all in all” principle, that is, each contains all the elements of harmony, should be taken into consideration while solving the tasks. So, the presence of this or that harmony element in a phenomenon is not sufficient to include it into this or that cluster of Harmony ABC. Sufficient basis for that is the functional priority and the mission of the phenomenon.

3. In order to harmonize the society and its structures, we have to learn, first of all, how to extract the fundamental elements of harmony from it. It is a very difficult intellectual problem and all the Harmony ABC tasks are necessary to solve it.

4. In addition, each task may be accompanied by the teacher’s instruction to build up an applicable Tetranet thinking model.

### TASKS for the different Harmony ABC clusters

#### **TASK 1. Spheres (the XX<sup>th</sup> century achievements)**

Hereinafter introduced the XX<sup>th</sup> century achievements should be classified into four spheres: SOCIO-, INFO-, ORG-, TECHNO- according to a criterion of priority of one of the spherical aspects in a multidimensional achievement.

The XX<sup>th</sup> century ten achievements

Collapse of empires, human rights, collapse of monism, modernization, victory of pluralism, establishment of democracy, scientific and technological revolution, equality of nations, multiparty system, plurality of ownership.

**Keys:**

1. Sociosphere: human rights, equality of nations
2. Infosphere: collapse of monism victory of pluralism, scientific and technological revolution
3. Orgosphere: collapse of empires, establishment of democracy, multiparty system.
4. Technosphere: modernization, plurality of ownership.

## **TASK 2. Spheres (Sociology branches)**

Hereinafter introduced Sociology branches should be classified into four spheres: SOCIO-, INFO-, ORG-, TECHNO- according to a criterion of belonging to one of the 16 sociological branches to a certain sphere. Sociology of labor, law, industry, arts, science, management, village, politics, media, individual, family, construction, finance, public opinion, education, environment.

### **Keys:**

1. Sociosphere: labor, individual, family, education.
2. Infosphere: arts, science, media, public opinion.
3. Orgsphere: law, management, politics, finance.
4. Technosphere: industry, villages, construction, environment.

## **TASK 3. Resources**

Choose four necessary and sufficient resources out of the list of society resources, arrange them according to the criterion of priority, classify the rest within the four chosen. Find the criterion of the necessity and sufficiency resources. There are 25 resources on the list:

Works of art, government, temple, money, information, health, power, people, techniques, laws, construction projects, education, organization, faith, Internet, science, political programs, good manners, religion, manufactured goods, things, person, accommodation, church, library .

To complicate: family, computers, factory, books, computer programs, television, personnel, population, railroads, floppy discs, shoes, corporation

### **Keys:**

1. People: person, health, well-educated, good manners, faith (personnel, population).
2. Information: works of art, construction projects, Internet, science, religion, library (books, computer programs, floppy discs).
3. Organisation: government, money, power, laws, political programs, church (family, factory, corporation).
4. Things: temple, technology, manufactured goods, things, person, accommodation (computers, television, railroads, shoes).

*Note for all Keys: in the parentheses are given the complicating concepts.*

## **TASK 4. Spherical Classes**

From the list of social groups and classes that make up the human resources, select four that are necessary and sufficient, order them by priority, and classify the rest within these four. Determine the criterion for distinguishing the necessary and sufficient classes. There are 22 groups:

Peasants, planners, teachers, ministers, parents, workers, infoclass, doctors, scientists, policemen, socioclass, bankers, priests, artists, technoclass, students, journalists, customs officers, engineers, orgclass, sociologists, retirees.

To complicate the task: spouses, railroad workers, accountants, parliament members, children, professors, directors, managers, builders, geologists, lawyers, tradesmen, politicians.

**Keys:**

1. Socioclass: teachers, parents, doctors, priests, students, retired people (spouses, children, professors).
2. Infoclass: designers, scientists, artists, journalists, engineers, social scientists (geologists, accountants).
3. Orgclass: ministers, policemen, bankers, customs officials (deputies, directors, managers, lawyers, politicians).
4. Technoclass: peasants, workers (railroad workers, builders, tradesmen)

**TASK 5. Processes**

From the list of processes of social reproduction, choose four that are necessary and sufficient, order them by priority, and classify the rest within these four. Determine the criterion for distinguishing the necessary and sufficient processes of social reproduction. There are 18 processes:

Competition, consumption, repair, trade, nutrition, informatization, exchange, training, distribution, communication, management, production, sharing, creativity, democratization, usage, disposal, application.

To complicate the task: ownership, integration, industrialization, electrification, inflation, criminalization, humanization, abundance, computerization, differentiation, creation, diversification.

**Keys:**

1. Production: repair, informatization, creativity, education, democratization (ownership, integration, industrialization, electrification, criminalization, humanization, computerization, creation).
2. Distribution: management, separation, disposal (differentiation, diversification).
3. Exchange: communication, trading and competition (inflation).
4. Consumption: catering, usage, application (abundance).

**TASK 6. Spheres**

From the list of spheres of social reproduction, choose four that are necessary and sufficient, order them by priority, and classify the rest within these four. Determine the criterion for distinguishing the necessary and sufficient spheres of social reproduction. There are 20 spheres:

Technosphere, educational, infosphere, political, industrial, legal, book market, orgsphere, artistic, financial, medical, scientific, sociosphere, agricultural, sports, railway, the labor market, currency market, software, market goods (light industry products).

To complicate the task: housing, land, tourism, theater, philosophy, family, military, religious, administrative.

**Keys:**

1. Sociosphere: educational, medical, sports, labor market (tourism, family).
2. Infosphere: science, arts, software, book-market (philosophical, theatrical).
3. Orgsphere: political, legal, financial, monetary (administrative, military).
4. Technosphere: Industrial, agricultural, railroad, market goods (housing, land).

### **TASK 7. Spheres (politics)**

From the list of political spheres, choose four that are necessary and sufficient, order them by priority, and classify the rest within these four. Determine the criterion for differentiation of the necessary and sufficient political spheres. There are 20 spheres:

Agricultural, design, banking, orgsphere, foreign, educational, internal, military, infosphere, ecological, cultural, youth (junior), technosphere, scientific, economic, technical, sociosphere, legislative, pension, customs, health.

To complicate the task: industrial, demographic, judicial, artistic, financial, sports, currency, housing, construction, national, familial, religious, administrative, food.

#### **Keys:**

1. Sociosphere: education, youth, pension, health (sports, national, demographic).
2. Infosphere: scientific, cultural, design (artistic, religious).
3. Orgsphere: banking, foreign, internal, legislative, military, customs (fiscal, monetary, administrative, judicial).
4. Technosphere: agricultural, ecological, economic, technical, (commercial, residential, land, construction, food).

### **TASK 8. Human**

From the list of human qualities and components, select four that are necessary and sufficient, order them by priority, and classify the rest within these four. Determine the criterion for differentiation of the necessary and sufficient human components. There are 30 components and features:

Education, will, temperament, organizational needs and abilities of the individual, health (physical), official status, gender, character, manners, viewpoints, body, type of rationality, emotions, spirituality, physical needs and abilities of the individual, consciousness, love, physiology, thinking, thoughtfulness, organization skills, roughness, information needs abilities of the individual, tenderness, humanity, perseverance, physical constitution, anatomy, diligence, humanitarian needs and abilities of the individual.

To complicate the task: diligence, courage, self-management, order, poise, accuracy, precision, perseverance, spirit, values, faith, kindness, indifference, imagination, knowledge, ideas, body, instincts, sex (physiology), sex in love.

#### **Keys:**

1. Character: manners, spirituality, love, affection, brutality, tenderness, humanity, humanitarian needs and abilities of the person (soul, values, faith, kindness, indifference, and sex in love)
2. Consciousness: education, philosophy, mind, feelings, thinking, information needs and capacity of the individual, (imagination, knowledge, presentation)
3. Will: organization, diligence, perseverance, and organizational needs and abilities of the individual, the position (diligence, courage, self-governing, order, poise, accuracy, precision, perseverance)
4. Body: temperament, physiology, physical constitution, health, anatomy, sex, physical needs and abilities of the person (body, instincts, sex)

### **TASK 9. Sphere (family)**

From the list of the family components, choose four that are necessary and sufficient spheres, order them by priority, and classify the rest within these four. Determine the criterion for differentiation of the necessary and sufficient family spheres. There are 30 components:

Marriage contract, alimony, love, children, family authority, apartment, orgsphere, worldview, spouses, home furniture, Family Code, domestic work, marriage, technosphere, budget, trust, estate, education, house, mother-in-law (mother of the wife, mother of the husband), cash savings, infosphere, moral norms, psychological climate, family responsibilities, sociosphere, home computer, health, family library.

To complicate: family property (material, informational, human, organizational), spiritual values, car, clothes, food, polygamy, monogamy, parents.

#### **Keys:**

1. Sociosphere: love, children, spouses, faith, mother-in-law, mother in law, psychological climate, health (humanitarian ownership, moral values, parents)
2. Infosphere: worldview, education, computer, library (information ownership)
3. Orgsphere: marriage contract, alimony, family power, family code, marriage, budget, cash savings, moral norms, family responsibilities (organizational, including financial, property, polygamy, monogamy)
4. Technosphere: apartment, home furniture, household labor, property, home (physical property, car, clothes, food)

### **TASK 10. Sphere**

#### **(Test for the spheral compatibility in family, team, company)**

There are ten questions. For each question, select and highlight only one answer from the list in every issue.

1. Which phenomenon is the most important in your life: order (the organization), things, information, people?
2. What do you prefer to do: a) take care of people close to you; b) be creative on your job (scientific, artistic, design); c) pursue a career and promotion; d) create material things?
3. Do you consider yourself to be a productive human rather than a consumer, or vice versa?
4. What motives dominate your behaviour: material, legal (institutional), information, humanitarian (human)?
5. What kind of creative job do you prefer: material (technical and domestic), information (spiritual), organizational (leadership), humanitarian (teaching, wellness)?
6. What is more important: to do something new by yourself or to buy something new for yourself?
7. What needs do you prefer to satisfy first: organizational (the order, neatness, clarity), information, material, humanitarian (caring relatives, tenderness, love, sex)?

8. Which life goals do you aspire to most: material well-being, career (job status), information (spiritual) work, humanitarian (interpersonal) harmony?
9. What do you prefer: to improve your lifestyle or to keep and maintain the possessions you have?
10. What interests attract your attention most: information, material, organizational, humanitarian?

(Compare the answers of two different persons, identify the number of coincidences, multiply by ten, and get the percentage of spherical compatibility for the persons)

### **TASK 11. Spheres (Government of St. Petersburg)**

Two competing teams of candidates for governor (head of government) of St. Petersburg (or your city or state) enter a final televised debate. They are encouraged to inform the population about the following:

1. The structure of city government from four committees relevant to the spheres of city and four or five departments in each committee from the list.
2. Budgetary estimates of the year in the sum of 140 billion rubles and how that money will be distributed among the committees. Formulate the principle of allocation of budgetary funds between the committees.
3. Personal structure of the government: Governor, Vice-Governors as Chairmen of the Government committees

The list of committees and departments includes 21 units:

Health, territories and estate city, information, justice, economics, media, education, organizational, transport, communication, social, environmental, police, social welfare, tax authorities, science, housing, finance, sport, youth, culture.

#### **Keys:**

1. Social Committee departments: health, education, social welfare, sport and youth.
2. Information Committee departments: media, communications, culture and science.
3. Organizing Committee departments: internal affairs, justice, tax, finance.
4. Economics Committee departments: environment, transport, territories and areas, housing.

### **TASK 12. Resources (State)**

From the list of state resources, choose four that are necessary and sufficient, order them by priority, and classify the rest within these four. Determine the criterion for differentiation of the necessary and sufficient resources of the state. There are 22 resources:

State apparatus, executive branch, information resource of the state, territory, army, taxes, citizens, state language, material resource of the state, military bases, legislature, people, government officials, spiritual values of the state, military organization, sovereignty and organizational resources, court power, weapons, political ideology, human resource of the state, military information.

To complicate the task: government policy, customs, prisons, community integration, form of state (territorial) of the device, form of public administration, intelligence, government programs, police and administrative buildings.

**Keys:**

1. Human resource of the state: population, citizens, soldiers, government officials (intelligence, customs, police).
2. Information resource of the state: state language, cultural values of the state, ideology, military information (state programs).
3. Organizational resources of the state: state apparatus, executive, legislative, judicial authority, sovereignty, taxation, military organization, (government policies, integration of society, form of governance, form of governance).
4. Material resource of the state: territory, weapons, military bases (office buildings, prisons).

**TASK 13. World**

Construct a chain of the concepts and model based on the following fragment from the poem by Dr **Abdul Kalam**:

The wise sage (Confucius) then said,  
“Yes I will sing now!  
When there is beauty in the character,  
There is harmony in the home”  
The enlightened one, the Buddha added,  
“When there is harmony in the home,  
There is order in the nation,  
When there is order in the nation  
There is peace in the world”.

Solution: beauty in the character – harmony in the home – order in the nation – peace in the world.

**TASK 14. Dostoevsky**

Our ABC of Harmony contains a deep and complex article on Dostoevsky by Dr **Tatiana Kasatkina** in which she reveals his multidimensional system of understanding world harmony in relation with his other fundamental concepts and artistic images. Task: Find in this article at least four major aspects of Dostoevsky’s understanding of harmony and express this fragment of his thought in a model of tetranet harmonious thinking developed in the ABC of Harmony.

## Conclusion

### The ABC of Harmony: Core of Language, Thinking, Spiritual Culture and Internet of Global Harmonious Civilization

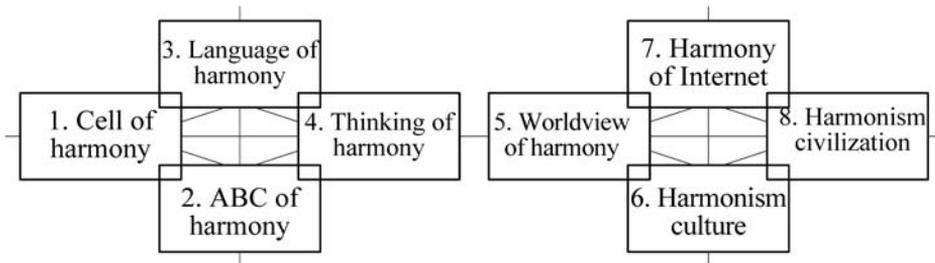
The new civilization comes with a new spiritual culture, thinking, philosophy and language. The nucleus of these is the lexical alphabet. Russian culture, for example, began with the alphabet of Cyril and Methodius, more than a thousand years ago. In English today, we have the ABCs.

We have briefly defined the new spiritual culture by the term “harmonism,” and we have applied that term to the civilization itself as well.

A characteristic feature of this culture and its thinking is the conscious use of tetradic logic cells of harmony in any subject area as well as in all Internet search engines to find the most effective, harmonious solution any problems of society or humanity. Therefore, the basis of the harmonism culture is not simply information and its technology but conscious, harmonious thinking aimed at harmonious solutions to any problems on the base of the net (Internet) information. By this thinking, as we have seen above, is the tetranet harmonious thinking, which is based on its ABC and tetranet using the Internet. This will improve the quality of the Internet, which will cease to be informational garbage dump. And it will create a new quality of spiritual culture of harmonism that will free humanity from social pathologies of the industrial culture that permeates the Internet today.

The panorama outline of harmonism culture and the corresponding Internet provides the following network model of tetranet harmonious thinking:

**Model-23.** Culture and Civilization of Harmonism



This model is a summary of the ABC of harmony as the beginning of a conscious holistic and coherent development of language, thought, philosophy and culture of a harmonious civilization. This beginning is represented, in one way or another, in the articles of all the authors who contributed to the ABC of Harmony.

What are the prospects for world embodiment of the ABC? Building a harmonious civilization as a global social harmony will be based on the scientific foundation of the ABC and with the same scale, intensity and tenacity with which industriadism produces weapons. But by switching all of the world’s human and physical resources toward building a new civilization, this new world foundation can be built effectively

and comparatively quickly within the next three to five decades. This is only a hypothesis, of course, although such a quick – even spontaneous – evolution is not unfounded.

If every nation, in due time, has come to an intuitive understanding of harmony, which is reflected in its mythology, folklore and throughout the culture as a whole, this will create for each nation a strong cultural base for conscious transition to scientific understanding in the ABC as a general spiritual denominator. Each nation will make its own way to the “temple of harmony” through its existing culture and harmonious education. But, once created, each nation’s “temple of harmony” will help form a single and integral “Temple for All Nations” on the Earth.

In conclusion, we must emphasize the special, harmonious character behind the creation of the ABC of Harmony and how that corresponds with the spirit of harmony. The ABC is the Global Harmony Association’s next global Harmony Temple, which we are creating jointly and in “concert,” – harmoniously – or, in Russian terms, in the cathedral, in *sobornost*. Sobornost is a Russian harmony. We know from literature and morality lessons of all kinds that harmony means to highly value contributions of any kind – not just from the “grandfather, grandmother and granddaughter” but also the small “mouse,” without the efforts of which it is impossible to pull out the “turnip.” All probably know the wise Russian tale of harmony, “Turnip,” the counterparts of which are in almost all cultures. The GHA creates the ABC with these principles of people’s intuitive desire for harmony, which is inherent in all nations of the world but in different forms. We, with the ABC, are trying to transmit and elevate this intuitive wisdom of harmony to a conscious scientific level.

Undoubtedly, this wisdom will be stored and revered in the upcoming harmonious civilization, as it is kept now in our ABC. Our road to the ABC of Harmony, as to our Temple, comprises three conscious, collective contributions.

1. Each of the authors made his individual intellectual contribution in the form of an article(s) or poem.

2. Most of the authors (44 of the 76) have also made a feasible financial donation to this spiritual temple.

3. Everyone took part in the mutual editing the ABC texts, investing part of his or her mind into its spiritual potential; we collectively created the story of the “turnip.”

Mutual editing is an unprecedented procedure to obtain purposeful, voluntary accordance within the theoretical diversity of the authors. Our conscious harmonization of different thinking is the first approximation. This massive, collaborative editing is also unprecedented, as is our ABC of Harmony. Yet it is a strong indicator of what will become the standard way of cooperating in the upcoming harmonious civilization!

Therefore, our ABC of Harmony is not only important in its content but also in the method of its creation.

What are the perspectives of the ABC of Harmony, the stages of its development and its impact on society? To answer, suppose the following steps: A) Distribution of the ABC through its translation and publication in the world’s major languages; B) Introduction of ABC in different educational institutions with the aim of testing it; C) Development of harmonious education based on ABC; D) Sociological studies on ABC;

E) Establishment of the Academies and Schools of Harmony based on ABC; F) Development of options for the political organizations of government as well as education of political leaders, based on ABC; G) Establishment of the International Institute of World Harmony and Harmonious Civilization; and H) Other ideas that will grow and develop from these.

## Appendix

### Philosophical Dimensions of Harmonious Thinking

*Here fear should not give advice.*

**Dante**

**The ABC of Harmony and Philosophy.** ABC is dedicated to the harmony of harmony, rather than to philosophy. But philosophy is ABC's necessary mental soil, without which it is impossible to understand the harmony and without which it is impossible to construct a model of its scientific thinking. The philosophy of harmony and its knowledge are as endless as harmony itself. This philosophy and thinking are worthy of many books. But in the ABC of Harmony, we can afford to pay it only a short appendix.

**1. Philosophy – Monism – Pluralism – Tetrism.** In the Introduction, we briefly define two types of thinking and two corresponding types of philosophy: triadism, which is partial, disharmonic and therefore a militant philosophy of industriadism; and tetrism, which is holistic, harmonious and therefore the reconciling philosophy of harmonism. Here, we will not focus in detail on the death and discrediting the philosophy of triadism because it will die out independently over time without any help and criticism. Instead, we will focus on a higher perspective philosophy of the future, a philosophy that incorporates all the better aspects of triadism. This is the philosophy of tetrism.

Tetrism is not a monistic philosophy that recognizes only one absolute principle, as does triadism. Rather, tetrism is pluralistic, recognizing many relative principles (below). But our pluralism is not without bounds. It is limited by four equally necessary and sufficient measurements, which are the spheres or "realms" (a term by American philosopher George Santayana) of the world. These four necessary spheres or realms are: Existence (any phenomenon), Information, Organization and Matter (including physical energy). These comprise, define and explain the integrity and completeness of the Universe. Therefore, this philosophy is called Tetrism: from the Greek word *tetra*, which means "four." Tetrism is the whole philosophical basis for the relevant social science of Tetrasociology as a theory of social harmony and harmonious civilization [3, 189–223; 9, 23–30; 11, 73–182, and others]. Tetrism opens new, tetradic, harmonious thinking as well as a worldview of a new, harmonious, civilization. Tetrism is also the philosophical basis for the ABC of Harmony, through which it manifests its own merits and advantages.

Thus, we generalize: Tetrism integrates the advantages of triadism; it overcomes its limitations and defects; and it has the necessary intellectual preferences that allow it to solve the social integral/holistic problems of any complexity, primarily at the global level. Tetrism's two major mental advantages are integrity/holism and harmony, which are impossible without each other and, therefore, reinforce each other. Integrity/holism and harmony are not available within triadism. Tetrism overcomes the weakness and impotence of the industrial whole, which compensates and rewards power and domination of small economic parts by corporations and oligarchs. Therefore, triadism is the philosophy, language, thinking/worldview and spiritual culture of industriadism, which has reached its peak, is dying (as seen in global economic disharmony) and will eventually succumb. Within the death of industriadism is born tetrism, which is the philosophy, language, thinking/worldview and spiritual culture of a new civilization called harmonism. The transition from one to another represents the global civilizational shift in society, humanity and spiritual culture.

The foundations of tetrism philosophy are defined in more detailed in [3, 189–223]. The historical backgrounds tetrism studied in [11, 73–182].

We must at once warn the reader: tetra-thinking, as a higher and perfect level of thought of a new civilization, is more complex, multidimensional and polyphonic than the traditional triad of triadism with its simplest forms greed at the expense of others, which, fortunately, is currently leaving civilization. It's difficult, at the philosophical level, to briefly disclose more here. Therefore, the reader must be prepared not only rationally but also psychologically to accept the *perception* of harmonic thinking without attempting to, yet, fully understand it logically. Logical understanding will come through experience as will come the realization that tetrism is inherent in humanity's higher and more perfect level of existence.

**2. Cognition – Infinity – Finiteness – ABC of Harmony.** The world, its spheres/realms and their harmony are infinite in space and time. Therefore, their knowledge and philosophy are endless. But the human mind is finite in space and time. Therefore it cannot cognitively accommodate the concept of infinity occurring entirely at once and as a whole. The human mind is able to know the infinite only through a series of images and representations, replacing one for another as though they were static frames in a dynamic endless filmstrip of human cognition. But these individual momentary frames do not die completely. Instead, they transfer, collect and synthesize in the unshakable achievements of the human mind. Such is the tetrad the ABC of Harmony, which integrates into itself a variety of frames of knowledge regarding social harmony from the ancient to modern times. Therefore, the ABC of Harmony is also, in effect, one of those finite frames in the infinite filmstrip. The ABC of Harmony is a significant contribution in the ultimate infinite knowledge of infinite harmony.

**3. Cognition – Absolute – Relative – Truth.** Historical knowledge is infinite, so there is no absolute truth. Any of knowledge's infinite number of frames – the image as well as its representation – is only a relative truth dependent on the view, in time and space, of the individual(s) viewing it. Only on a single historical stage can knowledge be seen as absolute truth. With each passing day and each passing civilization, humanity moves toward infinite knowledge. Over time, with the accumulation of new facts and

the progress of knowledge, we include a new absolute truth into our view of relative truth. And so goes history and knowledge ad infinitum. In this sense, tetrasociology along with its alphabet of harmony are relative truths, which, however, at our current modern historical stage, provide a limited but almost perfected scientific understanding of social harmony. We emphasize once again: our current phase of knowledge and history will last only until the more perfect picture of harmony becomes known; then we will see tetrasociology integrated as a relative, yet necessary, partial truth.

This is because any new integral and more perfect knowledge denies and replaces what had been perceived as “absolute truth” of the previous representations. However, any claim by the new knowledge to “absolute truth” will also be denied by a subsequent, more perfect and integral representation. New knowledge can be considered as absolute only conditionally until the next more perfect knowledge is discovered and becomes known. And, of course, it necessarily will; it’s only a matter of time. We’ve long known that an objective absolute truth is recognizable only through an infinite number of subjective relative truths that consistently deny and replace each other. The knowledge of social harmony is not an exception to this epistemological law. Rather, the knowledge of society is appropriately summarized in this well-known saying: “**I (anyone) made (knew) as I can, let others will make (know) better.**” In order for us to make (know) better, we must study that which has already been created. This is why we believe that anyone who wants to create the more perfect world of infinite harmony cannot do so without studying the knowledge of harmony as described in this book, the ABC of Harmony.

**4. Cognition – Historical – Logical – Harmony cell.** Historical cognition is a movement of thinking from the *birth/start* of an object in time or from the first ideas about the object. Logical cognition is a movement of thought from a historical *end* of the object and its most perfect representation as knowledge. Of course, this is a relative “end” beyond which begins another future vision. Historical knowledge is thinking about the steps related to the object. The Logical knowledge is thinking from the general and abstract to the particular and concrete. The logical steps in thinking about the object from its theoretical concepts to specific and detailed projects and on to practical application and transformation to the next evolutionary step of thinking.

Our method in this book, devoted to the ABC of Harmony, is not historical but logical; it is not static but dynamic. However, this book does include static historical views as necessary elements of a logical dynamic picture of harmony as a whole in tetranet thinking. The initial part of this picture is the four-dimensional **cell or tetra-cell**, a tetrad, consisting of at least four concepts-blocks. Tetranet logical thinking begins with the creation of its philosophical tetra-cell. It expresses the universal attributes of harmony: the phenomenon, which is the subject as a universal whole); its organization, which is the structure of its parts and their diversity; its quality, which is the properties of the whole and its parts; and its relationships, which are the ties/connections of the whole and its parts both internal and external. Tetranet logical thinking is the philosophical, extremely abstract logic cell of harmony that will be further concretized and used continuously as the major methodological tool for cognition of harmony. It is, at the same time, the starting cell for tetranet harmonious thinking. Therefore, the cell of harmony is the cell of

harmonious thinking and vice versa. The difference between them is that the first is an object, while the second is its image, which has different cognitive forms.

**5. Text – Tetrachain – Tetraabbreviation – Tetramodel/tetrascheme.** The cell of tetranet thinking has four forms of expression:

1. Ordinary text, which does not differ from the texts of **triadic** thinking but, here, have the same form.

2. Tetrachain, which is the relationship of four or more concepts in a sentence.

3. Tetraabbreviatura, which is an abbreviation of the (at least) four capitalizations of concepts in a tetrachain.

4. Tetramodel/tetrascheme, which is the sensual (visual) image of the (at least) four blocks (rectangles), which are related by 12 direct and inverse ties (lines). Inside the blocks are recorded the concepts of the tetrachain or their abbreviations. The generalized pattern of tetramodel (or simply, “model”) is presented below along with a description of its logical connections.

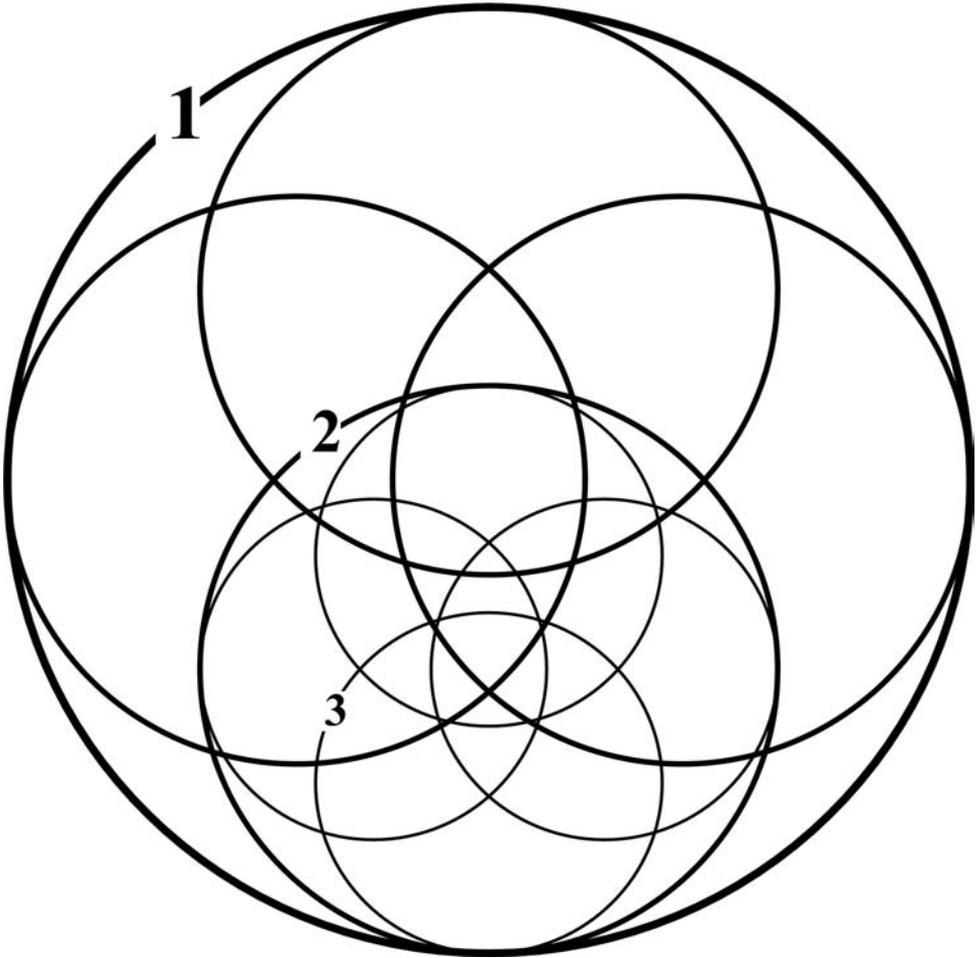
Of these four forms, the simplest but least perfected, most distinctive and clearest is the regular text. However, this is the most accessible form. The most advanced, sophisticated and typical form for tetranet thinking is the tetramodel, but it is more difficult and requires special philosophical, logical and subjective training. The first three forms are logical. The fourth is sensory (visual) in form, but is also logical in content, which is why it is simultaneously the most complex and most perfect.

All forms of expression of the cell of harmonious tetranet thought are transformed each into the other without limitation: they are identical in content but different in form of submission. Here it is important to understand their pithy identity and functional difference.

Each of them has advantages and disadvantages, so they complement each other and have shared use. The tetramodels, joined together and with other separate blocks, constitute the network of tetradic harmonious thinking. This network expresses and represents “tetranet harmonious thinking” or, briefly, “tetranet thinking” or “tetrathinking.” The following text sequentially elaborates the abstract cell of that thinking.

**6. Cell – Whole – Part – Mutual-inclusion.** In tetrism philosophy, the cell of thinking is expressed by the following four interrelated categories: phenomenon (any thing), organization, quality and relations. In this way, tetranet thinking extends beyond the triadism triad, which is comprised only of things, properties and relations. Each of four categories of tetrism philosophy, in its turn, is expressed by the universal categories of the “whole-part” and their fundamental relation to mutual-inclusion in which the whole includes the parts and the parts include the whole but in another sense and aspect. Let us explain: in this cell, each element is the whole and the part at the same time but in different ways. This allows these elements in one aspect (“in depth”) to divide ad infinitum into the number of included parts and, in another way (“in breadth”) to be included in an, infinite number of wholes. Whole-part is the core of their relations in both directions (in depth and in breadth); it is their mutual-inclusion. Whole-part means mutual-inclusion, and mutual-inclusion means whole-part. The relationships of whole-parts are expressed by mutual including spheres/circles in Figure-3 visually, graphically: see below.

### Scheme—3

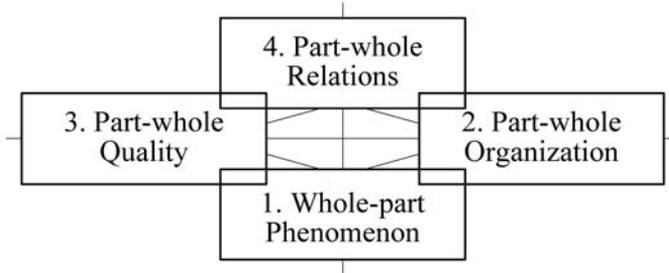


Note. 1 is the sphere/circle as a whole, which includes four parts/spheres. 2 is part/sphere, which as a whole consists of four parts. 3 — is its part, which as a whole consists of four parts. And so on to infinity that expresses well the infinite series of the statistical matrix of the spherical indices (above). It is the universal law of tetradic division in tetrasociology and tetranet thinking.

The endless mutual-inclusion whole and its parts is the definition of the dialectical principle of Anaxagoras, “**All are in All.**” In traditional models of the dialectic-monistic dual and so on, due to the limitation of their parts and their absolutization, it is not possible to find universal development and application, which is found in the tetradic model of dialectics as a dialectic of holistic harmony or harmonious whole. Therefore,

cognition of harmony is the knowledge of its parts and its whole in any subject of any quality, in any organization in any relationship. The universal logical cell of harmony appears in the following visual schematic representation:

**Model-24.** Universal logic cell of harmony



The mutual-inclusion of whole and its parts carries in itself all universal relations: one-many, cause-consequence, quality-quantity, opposites-contradiction, denial-denial (double negation), constant-variable, reversible-irreversible, input-output, and so on. The special features of these bonds, which determine the harmony, are measure, limitation, consent, coordination, proportion. They ensure the most effective and sustainable development of any phenomenon as a whole. These characteristics reflect the quality of relations of harmony, which, together with defining their diversity of parts, make the structural complete philosophical definition of harmony. Brief definitions of harmony, which are found in ancient sources, are the measure of diversity, coordinated unity of parts in a whole, and others.

The absence of these characteristics or their principal limitation makes for mutual inclusion by disharmonious elements. Therefore, mutual inclusion may be disharmonious and harmonious. All these manifold relations are generalized by an attitude of harmony-disharmony as the most important quality of the mutual inclusion trends. Harmony-disharmony of the mutual inclusion expresses its focus in time. Development of reality, like knowledge, can go both ways: one leads to the survival and sustainability through strengthening the harmony; and the other leads to self-destruction and death through the growth of disharmony. The ABC of Harmony is an important methodological tool for development and cognition of mutual inclusion in society in the direction from disharmony to harmony and from intuitive harmony, devoid of theoretical understanding that makes it weak, unstable and short-lived, to conscious harmony based on the philosophy and science.

**7. Cognition – Sensual – Rational – Cell.** For many thousands of years, we've known that the knowledge/thinking includes two forms: sensory (visual, imaginative, concrete) and rational (logical, theoretical, abstract). We've also known that these forms are inseparable, that they are mutually inclusive and support each other: Sensory thinking is impossible without logical forms just as rational thought is impossible without a certain sense images. This is an epistemological ABC. Any absolutization of one of these forms at any time in the history of cognition has led to innumerable errors. Only conscious harmony provides the highest efficiency of knowl-

edge. The cell of harmonious thinking combines and balances within itself both forms: the sensual and rational.

The ideal sense image of mutual inclusion would be symbolized by matryoshka dolls (nesting dolls), which include not only the smaller within the bigger but the larger contains the smaller. Unfortunately, these matryoshkas do not exist yet and we do not have their visual images. Another perfect image of mutual inclusion for which we have a visual expression is the four superimposed circles (see Scheme-3), the measure of which each in other constantly changing from them extreme harmony to them extreme disharmony, in which they fall. The superimposed circles well illustrate the principle of “All are in All.” (Other various forms of visual expression of mutual inclusion and its properties are detailed in our book (1999) [11, p. 46–57]). But this image is inconvenient to use, especially in pedagogic aspect because we cannot enter logical definitions into the circles.

For this purpose, the most suitable images are the rectangles (see model-3 above), which are partially overlapped and connected by the bundle of logical relations of the whole and its parts. This bundle of relations expresses the mutual inclusion of all the parts in the whole and are dialectic in various aspects as disclosed below.

The sequence of blocks-rectangles in this model is relative because any part can be considered as a whole if viewed from a different perspective of knowledge and vice versa. The rectangles allow writing of logical concepts on them. **Therefore, thinking not in isolated concepts but in related elementary tetra-cells creates in principle a new type of human thought: tetranet harmonious thinking.** Only such thinking is adequate to define and describe the complexity and dynamism of harmony. Using this cell of harmony and harmonious thinking is the first necessary sign for philosophical literacy and competency in the tetranet thinking, which is impossible without it. The ABC of Harmony is the first book of a systematic and consistent use of this thinking through the different and logical contents of tetra-cells.

**8. Harmony – Diversity – Relations – Measure.** Harmony in the cell is primarily found in the relationships, not in an object, and in its organization/structure and parts. However, only diversity (the structure of the object in its parts) determines the harmony, its properties and organization. Without diversity, there is no harmony. But diversity can also be disharmonious. Hence, harmony of the relationship of diverse parts depends on the unity of those parts. We identified above that this relation differs such properties/qualities as a measure, coordination, consistency, limitation, consent, proportion, optimality, balance of the parts of a whole, both inside and outside, with the environment. Only these properties attached to the phenomenon as a whole the harmony, i.e. beauty, perfection, elegance, high quality, etc. Such concepts are synonymous for harmony. Their essence is expressed by the concept of measure, which is specified in the ABC of Harmony sociologically.

**9. Measure – Limitation – Consent/Solidarity – Freedom.** The first definition of harmony is a measure of some certain quantity of the qualitative parts in the whole. The measure requires that the parts be of a certain mutual limitation, which gives them the characteristics of coordination, proportion, optimality, beauty, perfection, elegance, high quality, and so on that lead to harmony. From this series of synonyms with minor

nuances, we have chosen the term “coordination, consent, coherence” as the most suitable for scientific use. In society, this is most often expressed as “solidarity,” which involves, in the opinion of the great French sociologist Emile Durkheim [16], brotherhood, humanism, justice, love and peace.

The greatest difficulty and objection is limitation, which is often viewed as the opposite of freedom. But concerns for freedom, in this case, are unfounded. The limitations of all phenomena in space, time, quantity, quality and hundreds of other parameters are a universal law. With regard to individual freedom, then, as we know, everyone’s freedom is limited by the freedom of billions of others. This is also a universal law. When limitations go outside these natural limits and become coercion, this leads to the violence of freedom. When limitations go inside, and are knowingly and voluntarily accepted by the individual, the people (parts of society) live in harmony and true freedom is recognized as a necessity. A prime example is the voluntary renunciation by 40 American billionaires to give away part of their wealth. This is a real harmonic freedom of conscious self-limitation. In this case, the dangers to freedom not exist. On the contrary, freedom rises to the level of conscious harmony. Freedom, then, is a voluntary self-limitation for the sake of harmony and a consent to limitation by the parts. This is the definition of a harmonious civilization and the way of progress; it is a definition that chooses not to define freedom as unlimited industrial and individual permissiveness. The ABC of Harmony provides the necessary scientific basis for the development of a conscious harmonic freedom as voluntary self-limitations.

**10. Cognition – Intuitive – Conscious – Thinking Cell.** Any cognition, including knowledge of harmony, may be intuitive, spontaneous, conscious and purposeful. Intuitive knowledge is limited by sensory cognition and everyday concepts, devoid of deep philosophical and scientific penetration. Intuitive cognition, from which historically begins any knowledge and belief, precedes to conscious cognition and is limited by sensual knowledge, everyday concepts and beliefs, devoid of deep philosophical and scientific penetration. Knowledge of harmony begins also in ancient times but on an intuitive level.

Conscious knowledge, which often relies on the basis of intuition, is based on rational knowledge, deep philosophical and scientific understanding of the subject, its mutual inclusions as whole and its parts, and their tendency to harmony or disharmony. All of the preceding types of thought (monistic, dualistic, triadic, and their innumerable varieties) were, at best, intuitive forms of knowledge of harmony. They provided many intuitive samples of harmony from all spheres. However, in essence and in practice, they were disharmonious forms of thinking that led to self-destruction of their relevant societies and civilizations.

Tetris and its cell of harmonious thinking are the first examples of conscious harmonic cognition and thinking in society. We do not find their mention in the history of knowledge and science but would be delighted if we could find at least one. The ABC of Harmony, which is based on tetris and its epistemological cell, is a tool for conscious harmonious thought and its purposeful application at all levels and in all parts of the world society. However, once again, the conscious harmonious mind keeps all the positive from the intuitive knowledge of harmony. The first only stands on the shoulders of

the second, to consciously move away from disharmony to harmony, from intuitive to conscious harmony as the most appropriate and effective means for survival and sustainable development of mankind in the future. The conscious network structure of tetrathinking consistently and systematically engages in “repairing”, that is, developing new research and refinement of each of its cells in visual ties with others. Anyone can improve any of its cells here in the present and add new ones. The ABC of Harmony is the first example of conscious harmonization of the theoretical diversity in the tetranet thinking on the basis of its cell. Of course, it organically includes itself, out of necessity, as well as elements of other styles of thinking, such as mono-, duo-, and so on.

The ABC of Harmony, as a coordinated, methodological unit of sensual and rational thought as well as intuitive and conscious, makes the epistemological basis for reconciliation, mutual complementation, and unity of science and religion/faith, as well as “the two cultures” of technical/scientific and humanities/arts (term of Charles Snow, 1959) in the spiritual culture of a harmonious civilization. Science and religion, just as science and arts, are necessary and, together, are sufficient for a complete cognition of harmony at its various levels: intuitive, conscious and sensual, and rational. Their philosophical reconciliation and unity in the knowledge of harmony is unfolded in many articles of this book.

**11. Whole – Part – Mutual-inclusion – Dialectic.** We emphasize the dialectical nature of a harmony cell. It is based on the dialectic of all relations of mutual inclusion listed above. The completeness of the dialectical relations covers all the diverse aspects of harmony. Harmony in relation is always by a natural or conscious limitation of the whole or parts in one aspect or another without which the whole dies. The harmony dialectics is a dialectic of self-limitation of its parts and the whole, without which harmony is not clear. Therefore, without cognition of the dialectic of self-limitation and its measure, harmony remains unknown. Likewise, for knowledge of this dialectic, its separation and special notation are required, a condition that is achieved by its models. These express completeness of the dialectical relations of harmony. These relations are symbolized by the complex connecting lines and the overlap (mutual inclusion) of its units/blocks.

**12. Dialectics – Harmony – Advantages – Limitations.** Harmony and dialectic are inseparable. Only together, do they reinforce each other, while separately, each loses logical force and is distorted. It is impossible to recognize harmony and to deny dialectics. These things are incompatible. Without harmony, dialectics are clipped and transformed into an extreme, such as violence in Marx’s eternal class struggle. Without dialectics, harmony is only a nice intuitive symbol, devoid of the deep structure of internal relations and rational organization. Completeness, structure and organization of the dialectical relations of harmony are expressed in the complexity of lines in the tetrad cell/model of harmony. Therefore, only in tetranet harmonious thinking can the dialectics find the most adequate form, the highest development and maximum efficiency in knowledge and use of harmony. The dialectics, in their deep nature and integrity, are intended for harmony, not violence, in which the ugly forms of disharmony appear, as they have in past history. The disharmonious dialectic of struggle (violence) of opposites in Marxism’s triad thinking becomes, in tetranet thinking, into the dialectic

tic of harmony of diversity, in which opposites are only their particular case as the struggle between them.

However, it must be clearly understood that the dialectic of harmony is a very complicated subject of philosophical knowledge that no one can know completely. Therefore, the dialectic of harmony is the most controversial and dynamic part of the cognition of harmony, which contains the eternal source of both positive continuous improvement of knowledge of harmony and negative errors, mistakes, confusion and misunderstanding of harmony in its various forms. Therefore, the reader of the ABC of Harmony should not look at it as an absolute truth in the determination of the dialectic of harmony; here, just as anywhere else, does not exist. However, do not neglect it for that reason because, without at least a very rough and relative representation of the dialectic of harmony, we cannot achieve its knowledge and application in specific events such as in the family, education, politics, economy, culture, and others. Any dialectic concentrates the philosophy but, as we know, does not give final answers. The dialectic only raises and develops the eternal questions. Therefore, the ABC of Harmony's coauthors do not claim that they have presented the absolute philosophical truth here. Yet, they do profess that they are looking for that truth while deliberately limiting themselves to the relative knowledge of today regarding the basic elements of harmony, which today are the most perfect.

**13. Philosophy of harmony – Cell – Sociology of Harmony – Harmonious Social Thinking.** Social harmony is the subject of the ABC of Harmony. It is not at the level of philosophical and sociological thought and social cognition. We need to move to that level of thinking, keeping all the achievements of philosophical methodology and using them. This is the transition from the abstract to the concrete. The philosophical and dialectical cell of harmony at this level receives a sociological concretization through filling its blocks by social content and meaning. Social concretization of the blocks provides social concretization of their relations in the sociological cell of harmony. A lot of such cells, presented in the following pages of the ABC of Harmony, are creating a network of sociological tetranet harmonious thinking of social harmony in its various forms.

**14. Cognition – Harmony ABC – Empirical – Theoretical.** Tetrasociology as the science of social harmony and harmonious civilization, is the basis on which the ABC of Harmony was born to fully meet the most important sociological demand that theoretical conclusions should be supported by empirical facts. In the course of the ABC's exposition, we will present many empirical facts. On the other hand, a special theoretical paradigm requires specific empirical research. Theoretical tetrathinking requires an appropriate empirical base, which we call tetraempirics. Some of these studies, such as empirical studies of the four spherical classes of Russia population, have been conducted [9, 69–77]. However, most of these studies, in view of their complexity and laboriousness, await later time. The programs of some of them are represented in the GHA books [3, 76–79, etc.]. However, we must remember that a full empirical base cannot be only about one theory. On the other hand, science knows many examples of “pure” theory have led to enormous practical discoveries. These forms of knowledge, like others, are mutually dependent and inclusionary, each represents its own value,

but only through a special effectiveness do they achieve harmony together; that completeness requires an alphabet of language, an ABC. But we must not forget that, in it, there remains many questions and hypotheses.

**15. ABC of Harmony – Harmonious Thinking – Harmonious Human – Harmonious Civilization Humanism.** The year 1990 begins a landmark historic shift in mankind's civilization and existence from degenerating industriadism, which is unable to solve the escalating global problem and is dying under its own growing pressure, to an emergence in its bosom of harmonism (harmonious civilization), which is an evolutionary, fundamental change in the way of human life in all its spheres. The spiritual dimension in this process is initial. It begins with the formation of the ABC, harmonious thinking, the harmonious human and civilization. Harmonious human – **homo harmonicus** – is the human of holistic harmonious development of all its four spheres, without humiliation and oppression of any of them in him and in his society. His integrity and completeness define his enthusiasm about which Anthony Shaftesbury wrote [15]. Enthusiasm, according to Max Scheler, is a sign of men of genius [35]. Such are people of harmonious civilization; such is its harmonious person. This person is deprived of bad inclinations to absolutize, as in the past, one of the spheres, however important it may seem, be it economics or politics, but acknowledging only equal necessity and sufficiency of all four spheres of society and the individual. This will provide an equal and higher dignity of every person and the supreme humanism of a new civilization. But to achieve humanism, high harmonic dignity, integrity and completeness of the human manifestations in all its internal and external spheres is impossible without the ABC of Harmony, which opens before everyone a conscious path to them.

The moral essence of the common good and the humanism of harmony is natural, as is natural the identity of harmony, beauty and morality that was established three centuries ago by the great English philosopher Anthony Shaftesbury [15]. The ABC of Harmony coauthors made enthusiastically this ethical choice as did Shaftesbury who made this choice much earlier than we [15]. Each of the ABC of Harmony authors may, perhaps, enthusiastically subscribe to the words, "I am spiritual solidary in harmony with each," that is the ABC supreme humanism, its philosophy and thinking.

Such is, in general, the basic philosophical dimensions of harmonious thinking in the ABC of Harmony.

The ABC of Harmony, Part I, was edited by American writer Robert M. Weir,  
January 1–8, 2012

## II. Applications and Prerequisites

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## II. Applications and Prerequisites

### 2.1. Applications

Ernesto Kahan

#### Tolerance, Harmony and Responsibility for World Peace

Our civilization never, in its entire history, was in circumstances when two opposed abilities exist. On the one hand, it faces the possibility to completely exterminate the life on Earth. But on the other hand, it is now possible to totally eliminate hunger in the world that would seem impossible just a few years ago – and also to achieve a universal contract of harmony that will assure the peaceful relationship between the countries.

Such a universal contract of harmony can be achieved through tolerance which is a kind of negotiated acceptance of each component or of groups of the components of the system. Harmony should be the basis for the peaceful coexistence. Harmony can never be eternal and complete, but it is essential in the present stage of our civilization when the mankind has to survive.

The concept of harmony based on tolerance is not new, and at least in its definite structure goes back to John Locke, and his known work “*A Letter Concerning Toleration*” published between 1689 and 1690 [51]. Since then, that ideology revealed itself to a greater or smaller degree in the American and French Revolutions and in the liberal demonstrations. Years later, Voltaire, the author of “*Treatise on Toleration*” (1763) [52] in Chapter 22, On Universal Tolerance he wrote “*It does not require great art, or magnificently trained eloquence, to prove that Christians should tolerate each other. I, however, am going further: I say that we should regard all men as our brothers. What? The Turk my brother? The Chinaman my brother? The Jew? The Siam? Yes, without doubt; are we not all children of the same father and creatures of the same God?*”

I am going to cite a fragment of the Statement on the 5<sup>th</sup> Summit of Nobel Peace Laureates signed in Rome under the auspices of the President of the Italian Republic in November of 2004 [53]. I feel proud that the organization International Physicians for the Prevention of Nuclear War, of which I was the vice president, is one of the signatories: “*Millions of people become victims of hunger and disease, and entire nations suffer from feelings of frustration and despair. This creates fertile ground for extremism and terrorism. The stability and future of the entire human community are thus jeopardized.*” “*Unacceptable violence is occurring daily against women and children...*” “*We believe that the world community needs urgently to address the challenges of poverty and sustainable development... Children remain our most important neglected treasure. Their protection, security and health should be the highest priority. Children everywhere deserve to be educated in and for peace. There is no excuse for neglecting their safety and welfare and, particularly, for their suffering in war.*”

In order to confront this situation it is necessary to ask about the real possibility to achieve peace. Up to now, the solution of conflicts tended to be achieved through the

accomplishment of hegemony, or in other words, defeating the enemy. But following this path, in the current circumstances, and in the situation of a global conflict, it will be impossible to achieve that without triggering an irreparable universal catastrophe.

The Preamble of the UNESCO Charter states that, “Wars begin in the minds of men. It is therefore in the minds of men that we must construct the defenses of peace” [54] and a new culture of education for peace towards harmony and tolerance. Thus, it is clear that the process begins in our mind.

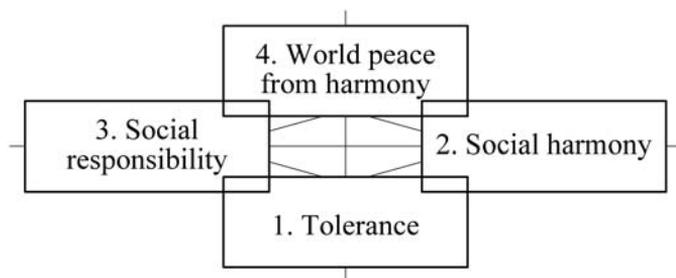
Cora Weiss, the President of the Hague Appeal for Peace and Former President of the International Peace Bureau wrote in 2008 *“Only when ministries of education realize that their responsibility includes preparing future generations to not only know how to read and write, but also to be thoughtful, responsible members of their communities, who will graduate not to make money but to make a difference, will we rest knowing that we have contributed to creating a Culture of Peace.”* [55]

I, as a professor of medicine and poet, believe that every doctor must be a humanist and promote humanism and peace. We must participate with responsibility, both ethical and social, in the generation of dialogues for a better worthy and safe life of the human race. Doctors have already showed great responsibility in the prevention of nuclear genocide [56]. It is now time to take steps towards prevention of terrorism. In the words of Bernard Lown [57], *“The world today is in great danger. But greater still is the opportunity...Never before was it possible to feed all the hungry, to shelter all the homeless, to teach all the illiterate...”*. *For people to live in peace, we need to eradicate violence and be good neighbors on our planet Earth. This is a medical duty!*

On the threshold of the new millennium, when the prevalent ideologies have come into contradiction with reality, Global Harmony Association makes its appearance offering humanity the necessary philosophical vision of peace from world harmony.

As an Israeli physician and the president of the Israeli Association of Physicians for Peace and Preservation of the Environment, I call urgently both parts of the Israel Palestine conflict to find the harmonic agreement among the parts, based on tolerance.

The main article contents are expressed in the tetranet **model-25**:



**Ernesto Kahan, Prof. Emeritus**, Tel Aviv University. Israel. In more details, please see in my poems in the section 4: Harmony Poetry.

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Leo Semashko

## The ABC of Harmony as Spiritual Key for World Peace from Harmony

A culture of world harmonious peace can be understood on the background and in comparison with the peace culture of industrial civilization (industrialism). The essence of industrialism is in maximization of profits, while war is the highest profit, as well as peace is the highest profit in case it is only a break and preparation for a new war. "If you want peace prepare for war", which gives the highest profit along with peace as a preparation for war – this is the essence, the formula and *militaristic spirit* of the industrial peace culture. Industrial peace and its culture is a whole, they do not exist separately. The main features of industrial peace:

1. Essentially, it can never be eternal: it always has been, it is and will remain a temporary break between wars, a preparation for new wars, therefore industrial peace and its culture is a faithful *slave of war*.

2. Essentially, it can never be global and complete for the whole world: in the world there have always been and there are hot spots of war, therefore, the war in industrialism is universal not only in time, but also in space. Therefore, peace in partial industrial civilization – is partial in time and space. In this case it is subject to war as its faithful servant and slave.

3. In industrialism not only peace but the whole society, each of its spheres, to a great extent, is working for war as its faithful servant and slave. Arsenal of war is the richest in society, to which everything is subject, and which parasites on all other arsenals, such as science, culture, education, health, environment and economy. Industrial peace only legitimates the parasitic status quo of war in short periods of unstable peace. Universal slavery of peace at war determines militaristic spirit and spirituality of industrialized peace. Consequently, industrial peace is *militaristic* in its nature and deep essence, as paradoxical as it may sound. Every day it gets a prove: governments daily call upon each other for peace, at the same time every day they increase military expenses, which constantly grow faster than everything else and which nurture military-industrial complex with stable maximum profits, providing only its sustainable development and leading to the stable destruction of society as a whole.

4. Militaristic peace lives in every home and every family, because it's them who pay all taxes and military expenses, give birth and raise their children as future soldiers, i.e. as future cannon fodder, as faithful servants and slaves of war. Industrial peace and especially military-industrial complex, which is the most powerful in society, has become the *second potential form of war*, which is subject to one of its forms – mass killings. Therefore in such 'peace' the forces and power of war are growing the fastest and do not decrease.

5. The power of militaristic peace has grown so much that it reached the level of genocide of humanity as a whole with all the variety of weapons. This *global militaristic peace has become much more dangerous and worse than any local war*.

This result of self-negation of industrialism is an inevitable point of *global rejection* from militaristic peace and *radical turn* towards a fundamentally different and new, unprecedented for humanity, *global harmonious peace* and its culture. *Harmonious peace* is peace *from social harmony*, in contrast to *peace from the war* of industrialism. Its formula is the following: “If you want global peace – create global harmony and maximize social harmony at all levels from atomic (individual) to global.” Humanity and each of its peoples can live and act according to this formula of global harmonious peace only on the basis of general *scientific KNOWLEDGE* of foundations of social harmony, which are presented in the ABC of Harmony. Therefore, the ABC of Harmony is *the ABC for global harmonious peace and spiritual key to it and its culture*. What are the elementary spiritual truths of peace in harmonious civilization (harmonism) which are not available to industrialism?

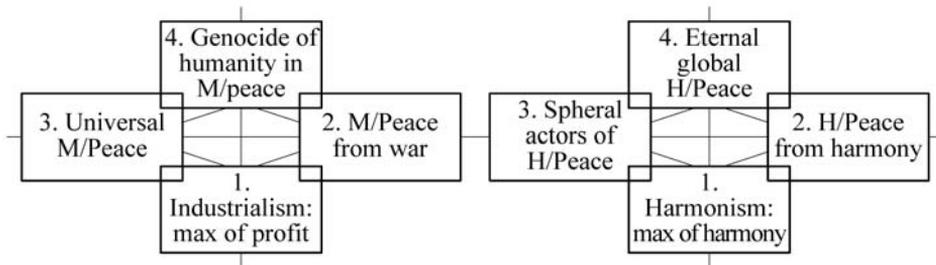
1. Actors (creators and subjects) of eternal and global harmonious peace can only be presented by *conscious (harmoniously educated) spheral classes of the population*, which, by definition, exclude any form of violence and enmity between each other, trying to maximize harmony, rather than profit [3, 61–82].

2. Harmonious spheral classes of the population (cluster SIOT-classes in the ABC of Harmony) consciously and peacefully create *harmonious spheral democracy and harmonious spheral political organization* of all types of power: presidential, legislative, executive and judicial [13, 117–155].

3. Eternal source of social and political harmony as the soil for sustainable global harmonious peace can only be *continuous harmonious education of the population* and every single person from early childhood to the end of life [4, see also the article about this type of education in the ABC].

4. Global harmonious peace has eternal support in the inner harmonious peace of each individual that is revealed in a series of articles in this book.

The unique advantages of harmonious peace in comparison with militaristic world of industrialism can be summed up in the **model-26** of tetranet thinking presented below. The abbreviations stand for: M/Peace = militaristic peace and H/Peace = harmonious peace.



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Charles Mercieca

## Harmonious Education: World Unity and Global Peace

The Webster Dictionary of the English Language describes peace as a “*state of tranquility; freedom from war; cessation of hostilities; and harmony.*” In a peaceful community, we notice a great serenity radiating in the hearts of its members. Genuine peace emanates from the inside. It is implanted in the mind and heart of every human being from the moment of birth. Our job is to pull this element out from the inside as to share it with others.

### Educational Process in Perspective

Considering that the world is confronted with a multitude of problems, the development and preservation of peace requires an educational process that is meant to enrich our lives. This would enable us to use our human potential more effectively as to become a part of a harmonious global community. The source of happiness in life is harmony. The car we drive moves smoothly if the four tires have an equal amount of air. If not, we may not have a pleasant trip.

Peace education consists in enabling people to lead a happy life through the development of their human resources for constructive purposes. The traditional saying has been: “*Make someone happy and you will be happy too.*” The development and achievement of peace and harmony creates for us a win-win situation. That means everyone is a winner and no one a loser. A careful study of history demonstrates that in struggles and wars everyone is a loser and no one a winner. These negative elements always lead to lose-lose situation.

We all recall the outcome of World War II. The Germans lost the war and their economy collapsed and people were poor everywhere. Most of their houses were destroyed as well as most of their medical and school facilities. On the other hand, the British won the war and their economy equally collapsed and people were poor everywhere. Not only so, but in spite of winning the war, the British Empire disintegrated and collapsed!

We do know that violence breeds violence and more violence breeds more violence. Wars do not have anything constructive to offer. They are always meant to really destroy the infrastructure of cities and kill millions of people mercilessly most of whom are women, children the elderly and the sick.

When the people of a nation work together toward the achievement of a common goal, we notice dedication and cooperation, which soon bring about harmony.

### On Creating our Own Destiny

We are all familiar with the traditional saying: **What goes around comes around.** When we provide others with benefits of any kind, soon we will find ourselves surrounded with plenty of blessings, even much more than expected. If we were to analyze carefully all human conflicts that developed over the past 6,000 years of recorded history,

we would soon discover that, quite often, the source of such problems could always be traced to some governmental sources. When the Soviet Union collapsed, many took a sigh of relief. They believed world peace was just around the corner.

In fact, many talked of the so called “peace dividend,” little they knew that the weapons industry and the military industrial complex were determined not go out of business. Hence, mafia type of groups spread all over the world to create conflicts without limit, most of which resulted in civil wars. This, they firmly believed, would justify the continued manufacture and sales of endless weapons. Some members of the Central Intelligence Agency (CIA) have attested to this in books they wrote after they decided to leave it.

The US military would intervene in any country where the natives elected democratically a government that was not pleasing to the USA. To quote one instance, when the people of Chile elected Salvador Allende, who promised the people free health care and free education to all citizens along with adequate residential facilities for the homeless, the USA labeled him as a socialist and vouched that he should go. And we know the rest of the story. The CIA intervened afterwards and had him killed!

We have witnessed here that for the USA, peace consists of its imposition on other countries in a way that US big business is enabled to confiscate good resources, even to the detriment of the native population. This explains why the saintly Pope John Paul II said in Mexico during the decade of the eighties: ***“World peace is possible and it will eventually come but only after two of the greatest evils of the 20<sup>th</sup> century are gone – communism and capitalism, because they both achieve their objectives through the exploitation of people.”***

Peace-harmony education provides us with the solution of all problems that stem mostly from political corruption. This explains the well known saying: “Money talks,” which explains the story of bribes that take place behind closed doors. We can never have national unity if our politicians continue to promote the welfare of some to the exclusion of that of others. This explains why in the sphere of character and personality we are literally creating monsters that prove to be so brutal and vicious. Our secret of success lies in our faith in righteousness and in our hope that the good we genuinely seek will eventually triumph.

### **Importance of Global Harmony**

All people of all nations are like the various parts of our body. When every single part of our body works in cooperation with the other members of the body, everything moves smoothly. We enjoy life and all those around us are bound to benefit. However, when segments of our body become sick, cease to work constructively together, then we experience the creation of surmountable problems. This explains why obstacles created in our global community may go out of control in a way that may lead to surmountable suffering unnecessarily.

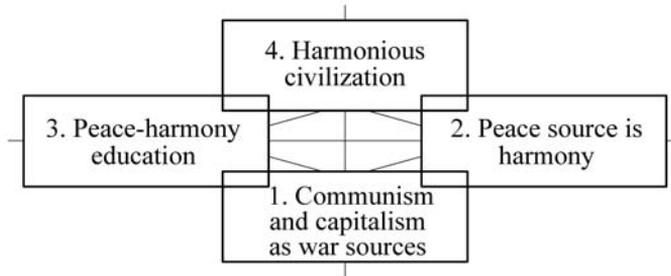
Speaking on the art of happiness, some ascetical writers tell us that it does not take us much to achieve joy in our heart. If we treat others well, we will be treated likewise to our eventual joy. This is what global harmony is all about. We need to help others to the

best of our ability in order to lead a life of perfect fulfillment. The focus of peace education should always be on making all people, from every walk of life and profession working together harmoniously.

One Canadian Jesuit priest once exhorted his students saying: *“When you pray keep in mind that everything depends on God; without Him you are incapable of doing anything. However, when then you leave the scene of prayer and go to work, keep in mind that everything depends on you; without you the Almighty God feels powerless and cannot achieve anything unless you make constructive contributions to the best you can in your life’s mission.”* In recent decades the tendency among some of the leading governments has been to prepare for war as a means to achieve peace!

The major focus of peace-harmony education should always be love and service to all people without exception. This will bring us to world unity and global harmony, which are embodied in a new, harmonious civilization, free from the two evils of the 20<sup>th</sup> century – from communism and capitalism and all of their social pathologies, especially war and poverty. At the same time harmonious civilization preserves all of them achievements, which serve to peace and sustainable development of humankind. The sole non-violent path to this civilization is a peaceful and harmonious education of all people on Earth.

The basic postulates of the article are expressed in the **model-27** of tetranet harmonious thinking, proposed and developed in the ABC of Harmony:



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Maria Cristina Azcona

## Harmonization of the Family Group to Find Social Peace

The beginning of a successful marriage is in the correct selection of a lifetime partner. The problem is to define what is correct for each particular person. Nowadays, couples enjoy frenetic meetings where love is never present but only physical attraction. These couples are not made to share their life but only some time. True love between a man and a woman, according to its real nature, tends to harmonious spiritual elevation and psychological profoundness. Those who love each other want to share their joyfulness with every friend in their surroundings. They develop a growing maturity that transcends in cultural works and collective concern. They will do social work as well as artistic expressions, or will be successful in many endeavors because of their solid relationship. To have children or adopt them forming a family, will surely be the most important part of their future together.

Love is like the sun that irradiates energy towards the couple's external and inner world. Love is the search of happiness seen as pacific presence of the beloved one. Both lovers share horizons of freedom and possibilities of growth. Karol Wojtila says that love has two aspects: appetite and benevolence. When it is only limited to desire the other person is kept as an object. On the contrary, those who love using their will want the best for the other, the other's fulfillment. In this manner, the beloved is seen as harmonious integrity of body and spirit. Personality is conformed by a group of genetic and psychological characteristics.

Family is a cell of society, so if we want to achieve Peace in society, we must learn the mechanisms of a peaceful family group, based on harmony. Life is like a journey through which we must face up to the combination of likable and unpleasant experiences. The frequency and alternation of good and bad periods does not always depend on our willpower. Sometimes it is really shocking to confront an unpredicted difficulty that could modify the normal routine or a calm life. So, what is Happiness?

We need to define happiness not reducing its concept to pleasure or satisfaction. In this sense, we may observe individuals whose life is a mountain of torments. Anyway, they "extract the juice from the rock". They are able to maintain a strong and even positive spiritual condition. Then, is Happiness a simple accumulation of pleasurable incidents? Is it a state of the soul that endures only hours, days or a few months? Then, what is the condition of those persons who sustain their high spirit even through the worst catastrophe? I think that the modern definition of Happiness is ought to be conformed as an equation, which is the equilibrium and harmony between the accomplishment of our expectations and the consciousness, understanding and acceptance of inner and external limits, according to the sense of reality. Happiness comes from harmony as it's the most deep and integral base.

The measure of happiness is the illumination of behavior by moral judgment, which directs our energies towards Peace. Happiness is then, according to our definition, the constant adaptation to the conditions of reality, illuminated by moral judgment, which defines the objectives, based on harmony. Family in a strict sense is a group of persons which is

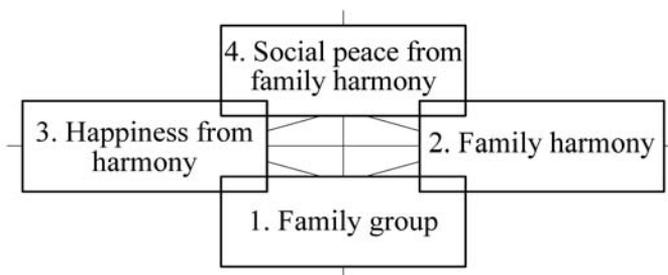
formed after a man and a woman decide to live together and after marriage, when they create a home to see their children grow. They live in the same place and have both individual and common projects of happiness. Beauty of family life resides in these unexpected changes. Humor is a key to perceive savoir of bitter and sweet in the middle of a family group. Family counselors, psychotherapist, peace researchers, poets, writers and linguists, worldwide, ought to work together to find the route towards international peace.

In my case, I believe that family workers and any other society workers need to collaborate in active form, to embark upon the campaign for the reconstruction of the hope in the marital love. These problems oblige us to a reflection about the need to offer efficient, practical, and peremptory solutions to them, in order to produce a tangible improvement in this devastating panorama that today distresses all the people, It is a matter of the entire society. It rests in a family cell. The family rests on stability of the marriage. And this stability is the one that is in crisis without family harmony. We must help them at once.

That's the spirit of this article and the essence of the study I have passionately embraced: The inclusion of literature in family counseling. It responds to a necessity, an urge, and the creativity of a therapist who is at the same time a poetess creates the link among the two activities. For this, it is necessary that we transmit to our consulters, the same enthusiasm.

To build a better world is to build a better home for our kids. The new generations are waiting for our response. We need to sign the final agreement with them, and take the compromise, for once and forever, of assuming our responsibility which is the preservation and the maintenance of their life on Earth. Time is over and we are losing the game. Why don't we try to incite a little fragment of harmony in each little social cell to maybe have a chance of seeing an unwavering Peace for everyone.

The article postulates as a whole are expressed in the **model-28** of tetranet harmonious thinking, representing the philosophy of social harmony in our ABC:



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Ammar Banni, Tatomir Ion-Marius, Leo Semashko

## Harmonious, Value and Tetraspherical Education: Method of Conscious Evolution of Harmonious Civilization

Harmonious education has been studied in details by the Global Harmony Association (GHA) since 2005. A special collective book (80 co-authors) of GHA was dedicated to it: International Academy of Harmony/Peace and Global Harmonious Education in Informative Society (2008) [4], as well as 9 educational projects of its 34 projects [29]. It is not by chance that such staring and even foreground attention is paid to it in GHA, because harmonious education is defined as the main evolutionary way of transition from dying industrial civilization to substituting it harmonious civilization, as well as the main way of transformation of *homo industris* into *homo harmonicus*. Therefore, in this article we will mention briefly only the key aspects of harmonious education, its origin and development.

### **1. Dominance of Partial, Special Education in Industrial Civilization and the Need for Harmonious Education**

Each civilization requires and creates the appropriate education for the reproduction of the relevant collective consciousness and the relevant public person. Partial (branch, corporative) and a one-dimensional industrial civilization with the priority of maximum profit requires a partial one-dimensional man (Marcuse), a partial one-dimensional consciousness, and the corresponding one-dimensional partial education, limited by the specialization, providing industrial priority.

Highly specialized education allows industrial society to solve partial, branch issues good, providing their solution by appropriate people (staff) with an appropriate outlook, knowledge and thinking. However, this society, this man with this consciousness and education are absolutely helpless in the face of global, holistic problems that arise from the inconsistency of their sporadic and chaotic parts (industries and corporations). These parts are in state of constant conflict not just between each other, but also with the whole (nature, global economy, global security, global culture, global humanity), permanently expanding global threats to its existence: ecological, economic, military, cultural, demographic, and etc.

The processes of globalization, which began a rapid pace in 1990 with the collapse of the USSR and the elimination of their main barrier – two opposing world systems, require global human (world citizen) to have an integral/holistic global thinking and education. The processes of globalization have led to the birth of the new harmonious civilization in the form of its first features in 2009 (see the relevant section of the book). This civilization is born inside the industrial one, and is changing it, requiring a new harmonious person, and necessary thinking and education. Profound sense of these processes is constituted by the global social harmony or harmony globalization, being the only one that can ensure the survival, sustainability and prosperity for all nations of the united interdependent (global)

world. Awareness and analysis of these processes on the basis of the scientific theory of social and individual harmony – tetrasociology in the first approximation, is presented in the GHA collective book "Harmonious Civilization" (2009) and in more details in our ABC of Harmony.

The general process of harmony globalization constitutes the worldwide objective requirement of harmonious education. It provides request and satisfies the need for a new civilization of harmonious people with a new, harmonious way of thinking and outlook. This is its original sociological definition that is the base of the revelation of peculiarities of harmonious education in contrast with industrial one.

## 2. Qualities of Harmonious Education

In the first part of the ABC of Harmony integrity of the harmonious civilization and harmonious person is determined through the consistency (proportionality and coherence) of their four spheres. Upon this scientific basis, all qualities / features of harmonious education (HE) are defined in this and other relevant articles of this book.

**Integrity / holism or tetraspherical nature of the HE.** If holism of society and person is defined through four spheres, the integrity of HE is also determined through these spheres. HE is teaching people, especially children and young people, spherical knowledge, i.e. knowledge of the four spheres of society and human in their harmonious unity. This is the tetraspherical knowledge and education. Consequently, the integrity of HE, expressed by its spheres, determines its harmony, and coincides with it basing on the knowledge of spheres of society and person. Integrity is a balance/harmony of four spheres and vice versa. Therefore, integrity, harmony, and tetraspherical nature of HE coincide. Moreover, integrity is not just internal and meaningful, but also extensive and global. Thus, HE is at one time holistic, spherical (more precisely – tetraspherical) and global education, necessary and available for all peoples. These qualities are inseparable and united, but they describe its different aspects and dimensions with different accents, each of which drags all the others. Integrity (spherical nature, harmony) of HE or its holism is the main, essential quality that distinguishes it from the industrial education defining its other features.

**Value nature of the HE.** If industrial education lacks conscious universal value, doesn't possess axiological and teleological definition, being a subject to the strictly pragmatic purpose – to maximize profits, then HE actualizes these qualities. Even its name emphasizes its value, axiological nature – harmonious, i.e. this education happens from harmony, through harmony, and for harmony. Its highest value is the universal harmony of man with nature, society and himself in the whole diversity of ethical values: love, peace, freedom, justice, brotherhood, etc. Its final destination is training and development of not just a focused industrial specialist – *homo industris*, but a harmonious human – *homo harmonicus*, who is able to perform any kind of selected special activity. Its ultimate goal is not the maximization of private and partial profit for *homo industris*, but integral harmony for *homo harmonicus* as a key global resource

of humanity, which still remains almost intact in its conscious activity. HE is at one time peace education in all its qualities, providing global peace from the inside – from harmonious pacific person as opposed to industrial person that is constantly hostile to other people, and therefore proceeding to fight on all fronts for all their life for thousands of years of all future generations.

**Humanistic character of the HE.** If industrial education, as a partial education, is alienated from the person as such, and therefore is inhuman, HE targets at the harmonious development of all man’s spheres in all completeness of their individuality. Thus, it is humanistic, making a person, not profit, as the highest priority and subjecting to their social and individual integrity. It is only HE that considers a man as the purpose of society, but not as a tool in the form of a separate “screw” of the industrial machine. Inside HE the priorities are shifted from external to internal self-education and self-knowledge of a man, who is, indeed, the ultimate source of the universal social harmony and his own individual harmony.

Self-knowledge of a man is the most difficult and the most crucial part of HE as humanistic education, which is completely ignored in the industrial education as inhumane one. If the main source of social harmony is a man, his education must serve his conscious self-awareness subjected to its self-development, being the aim of HE. Holistic harmonious self-knowledge is expressed in the following table of the self-knowledge of human spheres, which begins with the corresponding harmonious education:

Spheres of the human:	HE	Self-knowledge	Self-development	Practice in four societal spheres
Character				
Consciousness				
Will				
Body				

Completing this table is the objective of every person with appropriate educational institutions and family at every stage of their life, starting from early childhood. HE should provide him with the necessary scientific knowledge, spiritual faith and specific techniques of self-knowledge, self-development and practical conscious application of the internal potential of individual harmony. This should be subordinated to the structure (complexes of disciplines and trainings), curriculums and methods at all levels of HE starting from preschool and up to adult stage. The person will know, wish and be able to harmonize the society, his life and institutions only if they know and are capable of harmonizing themselves. This is a strategic goal of HE. It becomes a continuous lifelong maieutics (birth) of a harmonious person, making this education an institute of social planetary love, which is considered in a special section.

**Intellectual nature of the HE.** This education represents a balanced combination of its aspects: historical and logical, sensible and rational, intellectual and emotional,

etc. However, harmony does not exclude, but presupposes their priorities in various activities. Despite the importance of all other human qualities, its main advantage and dignity is the mind, thinking, intellect. It is especially important. Consequently, HE equips a harmonious person first of all with harmonious outlook, worldview, vision, philosophy and thinking. It should teach everyone to think harmoniously. To think harmoniously means first of all to think holistically and humanistically, and in its turn means to think in spheres in terms of which thinking by branches and other particulars is organized. A similar, harmonious, holistic, humanistic and tetraspherical thinking, which is called tetranet thinking, is first presented in our ABC of harmony, in all its articles, where the corresponding models represent its feature, all together constituting a network of more than 100 tetranet models. The ABC of harmony gives a person a fundamental knowledge of harmonious spheres of society and human. This knowledge forms the foundation of harmonious thinking and harmonious intellect, which are formed in HE. Thus, HE is spherical, more precisely, tetraspherical and tetranet, i.e. tetranet education. All these definitions are identical and are almost synonymous.

**Integral mission of the harmonious education**, *which combines all the qualities of HE is the form of scientific understanding of the inevitability of global harmonious civilization by the new generation and A GREAT DREAM OF HARMONY-HAPPINESS, as a priority value, which includes other spiritual values.*

### 3. Historical Prerequisites

HE does not arise out of nowhere, having a profound spontaneous background. Although it has not been claimed in the industrial civilization, its embryos were developed intensively in a variety of pedagogical schools and educational directions that have received different names: integral, holistic, alternative, humanistic, value, etc. education.

The origins of these movements ascend to the French philosopher Jean Jacques Rousseau (1712–1778), the Swiss teacher Joachann Pestalozzi (1746–1827) and are continued in the 19<sup>th</sup> and 20<sup>th</sup> centuries by the American writer Ralph Emerson (1803–1882), the Austrian philosopher Rudolf Steiner (1861–1925), the Italian physician Maria Montessori (1870–1952), the American philosopher John Dewey (1859–1952), the Swiss psychologist Carl Jung (1875–1961), the Austrian philosopher Ivan Illich (1926–2002), the Brazilian educator Paulo Freire (1921–1997) and many others. This educational direction requires considering a person integrally and building their education in accordance with nature and society as a whole. Let's enumerate some of its examples.

**Sri Aurobindo International Centre of Education** (since 1943) in India, the main goal of which is to develop a system of integral education, based on considering a person as an integral creature and combining the five aspects of a personality: physical, vital, mental, psychic and spiritual.

**Integral Elementary School** (San Diego, California) is focused on the permanent education of “mind, body, heart and soul”, based on the integral philosophy of education of Sri Aurobindo. (HE is focused on the permanent education of character, mind, will and body).

**Harmony Science Academies (Harmony Public Schools),** that unites over 30 “Harmony Public Schools” was founded in the states of Texas and Louisiana in the USA in 2000. However, their HE is limited only by mathematical and natural sciences.

**Soka University,** founded in Japan by Buddhist leader Daisaku Ikeda in 1971 based on ideas of the humanistic Pedagogics of the famous Japanese educator Makagichi (1871–1944), the author of ‘Value Creating Educational System’ proclaiming “the purpose of education is to lead students’ happiness,” on the basis of harmony as the main educational goal.

However, despite the profound spontaneous background the scientific notion “harmonious education” hasn’t been established so far. The reason is in lack of the social order of it and the science of social harmony. Appearance of the first and creation of the second in tetrasociology allowed giving a scientific definition to the harmonious education as: *value, tetraspherical, tetranet, humanistic, intellectual and global education from and through harmony in the whole life of a human, which is reasonable and necessary for all peoples and cultures of the harmonious civilization.*

#### **4. Harmonious Education as Generative Mechanism for Harmonious Civilization**

Global HE is the determinative generating (creating) mechanism of the harmonious civilization, at least in four senses.

First of all, only this kind of education is able to convert spherical classes of population (deep universal social structure) from spontaneous into conscious actors of social harmony and harmonious civilization. Only this kind of education provides them with the scientific knowledge of this civilization creation at all levels: global, regional, national and local. The base of this knowledge is the ABC of harmony, presented here in its first variant.

Secondly, only conscious character of the spherical actors of a harmonious civilization guarantees its peaceful and nonviolent way of appearance and development in every country as far as it is covered with harmonious education, without wars and bloody revolutions. It provides conscious, reasonable evolution of harmonious civilization.

Thirdly, only this kind of education created a human adequate to this civilization: *homo harmonicus*, which is much discussed in this book.

Finally, creating harmonious (tetra-dimensional instead of one-dimensional) human resource, HE harmonizes all other social resources through a human: information, including culture, ideology and religion; organization, including finances (money) and democracy; and economics, including markets, property, concurrence, profit and environment. Consequently, HE becomes the nucleus and the origin of spiritual culture of harmonious civilization, harmonizing all social and cultural institutions: family, religion, science, mass media, political systems, democracies, banks, economics and ecology of the mankind in every county along the up-brining of its population in HE.

This education is harmonious in four aspects: goal, contents, method and executors-teachers, who will prepare the correspondent Academies of Harmony, initial projects of which are created in the GHA (see above). The key position of HE in the

evolution of harmonious civilization in every country requires foreground financing and consideration of the governing bodies, first of all of parliaments and governments.

Despite the fact that all historically preceding civilizations were established spontaneously and violently in constant wars, harmonious civilization, the first and the only, may be established only consciously, and consequently peacefully and nonviolently thanks to the global HE. That is why the formation of its system, starting from the ABC of Harmony, is the most vital demand of the modern mankind all over the world, vital in harmonious solution of all global problems, and, finally, in survival of the mankind. Harmonious education opens the new Age of Harmonious Enlightenment, that guarantees wide spreading of spiritual culture of harmonious civilization in the 21<sup>st</sup> century.

### **5. Harmonious Motivation as the Consequence of Harmonious Education**

As it is commonly known, the hierarchically highest motivation of an industrial person is profit as personal gain. The hierarchically highest motivation of a harmonious human may be only integral harmony of the mankind, including every personality. Harmonious hierarchy doesn't neglect the man's private profit, but includes it, and thus conforms to the common reasons because every harmonious person knows perfectly well, that their private welfare and life depend on the welfare and life of the whole mankind in the global village of the small mother Earth.

What an ordinary citizen can do, making the living by working at the enterprise and facing the vital elementary needs? How can they do their first step in promotion of peace on Earth and its survival, despite all their personal problems? The most required qualities here are harmonious motivation, creativity and will. All of these may be provided on a permanent and firm basis of HE. The family plays a big role here. For instance, if the parents teach their children harmony and peace as natural terms of existence instead of talking about wars and hatred, they will form harmonious motivation at the family level of HE. The same situation is with extremism and violence that are the main industrial obstacles of the global peace. HE is necessary at all levels, starting from the family, in the spirit of respect for life and all people, to wipe out extremism and violence. The ABC of Harmony plays a great role here, as it must become a desk book for every family that will enable parents to form harmonious motivation of their children since birth, starting from the most basic human relations. Unfortunately, the parents in industrialism are very competent in the language of wars, but are ignorant in the area of individual and social harmony. The only way to overcome this ignorance and corresponding motivation of violence is HE, starting from its elements, the ABC, grammar and arithmetic of harmony in a family.

### **6. Multicultural Dimension of Harmonious Education**

Global character of HE inevitably gifts it with multicultural dimension and cultural pluralism as the necessary form of its existence. HE is united in its contents identifying

all people in the world with this education. However, it is multiform in its realization in different cultures, providing maintenance of all spiritual riches, accumulated in each national culture. Consequently, HE by its definition, is like a core and creating mechanism of harmonious culture in harmonious civilization, it is multicultural and represents the cultural mosaic. HE is a crossing place of different national types and cultures, different religions and different local civilizations. It is well reflected in the first textbook of HE – in our ABC of Harmony, which has collected the most vivid achievements of the great variety of countries.

By virtue of its multicultural wealth HE becomes a historical dream of people, first of all, of teachers, scientists, artists, parents, inspiring them by its wealth, tolerance and reconciliation, which may be passed to the new generations, above all, to children and youth. Cultural pluralism of HE is the main way of overcoming of extremism in the one-dimensional cultural waves and their prevention.

Culture of HE and its multicultural historical dimensions provide common humanistic consciousness and global values in different cultures and ethnic communities, building solid spiritual bridges and creating mutual trust, excluding enmity between them. Through HE they are able to achieve a dynamic balance, enriching one another at two levels: in terms of its own culture and at the level of the world culture. Here an efficient culture of dialogue between different nations and local civilizations, helping understand and respect each other and exclude the conflicts between them.

## **7. Institutes and Ways of Establishment of Harmonious Education**

Institutions of traditional industrial education and their programs as a rule are restricted by unilateral training of focused specialists. That is why they are dominated by violence, drugs, alienation and other social pathologies. The students receive socially neutral or negative information, mainly about constant wars, crimes and etc. Young people graduate from this institutes unprepared for harmony, peace and social responsibility for the world and nature as a whole.

Institutes and programs of HE are oppositely aimed at wide and multilateral training based on the universal values. It may be confirmed by the examples of the named above institutes. Unfortunately, their number is limited by the single units and they lack scientific ground. Consequently, they can't get wide recognition and development, especially in the global scale. They are not able to perform functions of global HE, though they are very useful as its messengers.

Another way of modern promotion of HE is represented by the international educational institutions of the civil society, like Global Harmony Association (GHA), active since 2005 and covering hundreds of members from dozens of countries and many collective members. GHA and its website "Peace from Harmony" have united thousands of cultural pluralistic contributions of scientists and artists from all over the world creating a rich informative ground for HE. Its vivid example is represented by our ABC of Harmony, which you are currently reading and which has grown up on this ground, as well as other 33 projects of global harmony of GHA, 9 of which are devoted to HE [29].

These projects constitute new educational design and multicultural network of HE. The key project is a project of the International Academy of Harmony/Peace (IAHP), published in a special book [4].

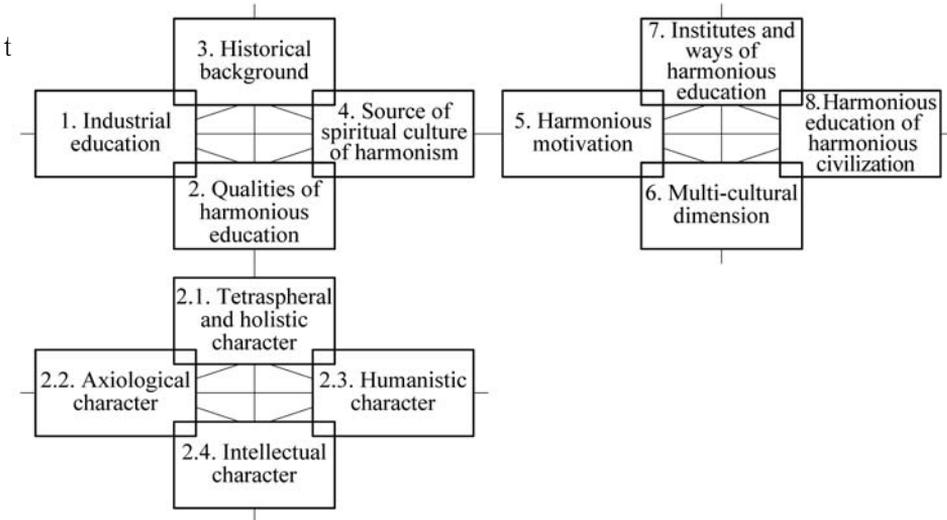
This unique and global educational project has received support of the International Teachers Association at the World Congress in Malaysia in October, 2008. Its Resolution says: “Modern harmonization requires global harmonious education. That is why IAHP similar to its generator will be inevitably created. Consequently, any country, even the poorest one, has a chance to become a cradle of world harmony and of a harmonious civilization, creating similar Academy of Harmony... Accept tetrasociology as the science of social and individual harmony as the background for the Global Harmonious Education and Academies of Harmony... Support the creation of the national IAHP in different countries... Request from the governments to study the prospects of the educational reform in every county based on the project of the IAHP” [3, 147–152].

### **8. Harmonious Education: maieutics, planetary love, peace and brotherhood**

HE with the mentioned qualities, functions and mission overcomes the banal process of coaching of industrial education and transfers to the principally new social process of birth (maieutics) of a harmonious man along with their permanent multicultural dialogue with other people, including teachers, parents and friends. Unlike the students of industrial schools that avoid them, with the rare exclusion of talented teachers, that harmonize the studying process making it attractive and joyful for their students, the students of harmonious schools will find there joy, happiness, planetary love towards all people.

In the melting pot of joyful and happy training all amoral shoots of enmity, rage, hatred and other vices will burn in the students souls, which are the origin of wars, violence, crimes and other social pathologies. Only HE is able to confirm love, peace, brotherhood and happiness in people. Only HE is the wealth of harmonious civilization that requires the similar education, rejects any industrial education, but maintains and absorbs all its harmonious ideas and findings.

Educational system is at the crucial point of transition from industrial to harmonious. It starts from harmonious enlightenment, initiated by the ABC of Harmony. No doubt, our ABC of Harmony is far from being perfect, like everything is at first. But its further perfection and development is impossible without this ABC like its initial sample. It is evident, that in 20–40 years the ABC of Harmony will considerably differ from our model, but all its further issues will maintain its fundamental elements, perhaps will expand them, clarify the definitions, complete it with the new chapters, etc., but it will remain in history as the first portent of the epoque of harmonious enlightenment of ascendant harmonious civilization.



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Norman G. Kurland

## A Just Global Economy for Harmonious Civilization

Today's systems of capitalism and socialism, and their various permutations, share the same fundamental flaw. The laws and financial institutions of these systems all concentrate power and property in the hands of a few, whether in a private elite, or in the State and its bureaucratic elite. Even in so-called "democratic capitalist" systems, access to the ballot has no economic counterpart to empower the individual through equal access to the common good. Underlying this flaw is a moral omission: the current economic paradigms lack a defining principle of justice that is universal and practical for guiding development in the Age of Labor-Displacing Energy Slaves.

Can free markets and trade, private property, and limited government be compatible with economic and social justice? What practical systemic changes could be introduced to transform the globalization process into a blessing, especially for the poorest of the poor in Iraq, Gaza, the West Bank, Afghanistan, and other breeding grounds of human hopelessness, group hatred, and the next rounds of terrorism?

Power will always exist in society. If we accept Lord Acton's insight that "power tends to corrupt and absolute power corrupts absolutely," our best safeguard against the corruptibility of power is to decentralize economic power. Furthermore, if Daniel Webster was also correct that "power naturally and necessarily follows property," then democratizing ownership is essential for democratizing all forms of power.

In the economic world, property performs the same power-diffusion function that the ballot does in politics. It does more. It makes the ballot-holder economically independent of those who wield political power. Socially, private property defines a comprehensive — and comprehensible — system of relationships that regulate how we as members of society relate to one another with respect to our possessions, rights, and status. Proposals to abolish private property by redefining it undermine the stability of society by attacking the validity of the defined relationships that constitute the social order, potentially throwing society into chaos.

Both socialism and capitalism are excessively materialistic in their basic principles and overall vision. Both, in their own ways, degrade the individual worker. Both engender economic systems that ignore and hinder the intellectual and spiritual development of every member of society.

Amalgams of the two systems, as in America's so-called "mixed economy" or the Scandinavian Welfare State model, differ only in their degree of social injustice, corruption, inefficiency, human insecurity and alienation which permeate each level of class-divided societies. What then would be a genuinely alternative economic model for moving toward a more free, just and economically classless society?

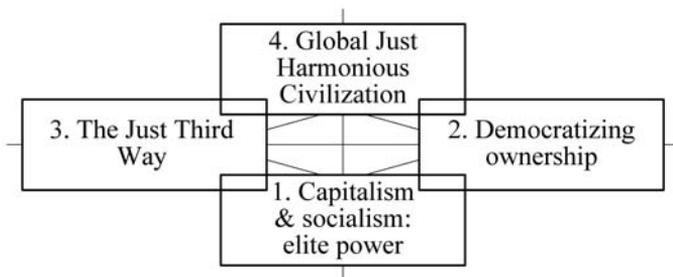
The Just Third Way would provide every person full access to a legal system and the "social tools" that will encourage all people to create their own new wealth and share in profits broadly and equitably. The Just Third Way offers a just free market system that economically empowers all individuals and families with equality of access to future ownership of capital without violating property rights of existing owners. For a plan for

comprehensive economic restructuring that can be adopted by any country for making every citizen an owner, free from dependency on the accumulations of wealthy individuals or traditional support from global financial institutions or wealthier nations, see the proposed Capital Homestead Act at [98].

Where will the money come from to finance accelerated rates of market-based growth that would also democratize access to money power and direct ownership of income-producing growth assets for the poor and the 99% of humanity who cannot afford to buy capital assets? Harold Moulton, the president of Brookings Institution from 1916–1952, described how America monetized its fastest non-inflationary peacetime growth from 1865–1890 by commercial banks issuing bills of exchange backed by future savings from the projected earnings of the assets being financed [99]. The intellectual father of the Just Third Way Louis O. Kelso and the internationally respected philosopher Mortimer J. Adler extended Moulton’s “pure credit” or “procreative financing” concepts to their vision of economic democracy in the 1961 follow-up to their first book [100], the subtitle of which was “A Proposal to Free Economic Growth from the Slavery of Savings.” (See [101] and [99]).

*Restoration of the full rights of property and extension of equal access to private property to every individual, serves as the basis for economic democracy, the necessary foundation for political democracy and for a harmonious civilization.*

In striving to “make every citizen an owner,” the Just Third Way recognizes that by nature every person is a worker. Under the wage system framework, the concept of “work” has been stripped of much of its dignity, consigned only to that portion of human endeavor dealing with “making a living.” *Under the Just Third Way, the highest form of work is not economic labor, but unpaid “leisure work” – working with other “architects of the future” to build a new Global Just Harmonious Civilization.* The content of this article as a whole is expressed in the ABC tetranet thinking **model-30**:



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Alexander Semashko

## Tetramarketing: Harmonious Spherical Marketing as an Introduction to Tetraeconomics of Harmonious Civilization

### Definition and Features of Tetramarketing

Tetramarketing (TM) – is a digital concept, similar to tetrasociology focusing on the number 4 as a necessary and sufficient quantity of extremely massive spheres of social production. It is identical to a qualitative concept of spherical (harmonic) marketing. This notion focuses on spheres presented as extremely massive parts of society and economics. Both notions are identical by implication, differ only by mentioned accents and are inseparably interdependent. Therefore, we will use both notions: tetramarketing (TM) and spherical marketing (SM).

SM represents analysis of spherical, extremely massive groups of goods, their distribution and exchange in spherical market space, which is generally represented in sociome of the ABC of Harmony. TM enables to group the goods at all levels of sphere clusters: global, regional, national and local, thus forming them into identical structure of spherical goods. The spherical goods are people, information, organizations and things (PIOT). TM comprises and combines with other types of marketing – retail, wholesale, multilevel one, raising and dominating them by its universal and synergistic qualities, lacking in other types of marketing. TM differs by its integrity including all types of goods that enable it to possess such unique qualities as harmonicity, proportionality, multidimensionality and pluralism.

SM is a unique demand of modern integrated market resulting from multidimensional integrity of world production, consumption and exchange/trade.

Ideology of TM is a unique theoretical working that has no analogues in the world, it is a methodology of SPHERE APPROACH, conceptual outlines of which are provided in the monograph of Leo Semashko, SPb, 1992 [13].

Given the growth of manufacture and needs of a modern individual, traditional one-sided methods of market research and promotion of goods aren't able to describe modern market generally in full. In place of old marketing, based on partial, branch, empiric systematizations, comes the new type of marketing – spherical marketing or tetramarketing. However, this type of marketing by no means neglects the traditional one, but completes it, enlarges its opportunities and raises it to a new level.

Traditional marketing covers almost only material goods and services. On that ground the confusion occurs in respect to identification of goods properties and characteristics of end consumer that in its turn results in branch overproduction and crisis. Traditional marketing views end consumers as individuals and spontaneous industries, for which the goods are manufactured. In this approach presentation of properties of goods is based on the needs of consumers. This kind of marketing doesn't have a foundation – a reasonable, common and holistic classification of the entire set of goods and the whole set of their customers.

First of all TM provides us with a fundamental classification of end consumer according to four spheres – Socio-, Info-, Org- and Technoeco-spheres, which are independent of continuous spontaneous changes of their branches. Spherical classification is a base of grouping of all variety of spherical consumers according to their certain spherical needs. It enables us to enter a new notion – spherical goods – satisfying various needs, i.e. any part of enumerated spheres as end consumers. Based on this consuming structure we may duly structure the whole variety of spherical goods, as well as define their properties. For example, staff training software is a product of infosphere and it must possess different consumer properties in respect to its application in each sphere.

Classification of goods and their properties based on their spherical features is a titanic laborious work. For example in Russia it is Customs Register of the Goods Codes (Foreign Trade Goods Classification of the Customs). Anyway, it is created basing only on branch features and indices. This register allows to create only a foreign trade balance between trading countries (quantity index), but it is impossible to value qualitative attributes of trading countries, because classification by spheres is not provided and spherical properties of goods are not defined.

Spherical goods register is based on the foundation of spheres, but not of branches. However, it includes all branch variables of the grouping for the given period of time in the invariative spherical classification. You can find the structure of spherical register in terms of a technosphere (sphere groups are underlined, other groups are branch) below.

### **Structure of Spherical Goods Register**

1. Technocosphere
  - 1.1. Material goods
    - 1.1.1. Goods for technocosphere
      - 1.1.1.1. Goods for chemical industry
      - 1.1.1.2. Mechanical engineering products  
Other products
    - 1.1.2. Goods for infosphere
      - 1.1.2.1. Computers
      - 1.1.2.2. Printed output  
Other products
    - 1.1.3. Goods for orgsphere
      - 1.1.3.1. Office equipment
      - 1.1.3.2. Institutional facilities  
Other products
    - 1.1.4. Goods for sociosphere
      - 1.1.4.1. Accommodation
      - 1.1.4.2. Training equipment  
Other products

Our fragment again demonstrates that the creation of spheral goods register is a work of the whole institute. Pure sphere register, without branch filling is represented in the matrixes of spheral indices, as well as in the socionome (see this information in the relevant sections of the ABC of Harmony).

Spheral register reflects not only the relevance of goods to a certain kind of activity, but its spheral properties as well. It will enable us to calculate on precise quantitative level not only the needs of goods with certain spheral properties, but their balance (harmony) with other goods in all their entire variety at any level – from local to global one, using tetrastatistics and tetramathematics. The spheral register unites quantitative and qualitative indices harmonically.

TM based on the spheral register enables a manufacturer to produce goods attractive not only by its main consumer characteristic, but also by its other spheral features. Spheral marketing views every product from every side and represents it as an integral unity of four consumer properties. Nevertheless each product has only one main, leading consumer property, making it a part of relevant market and satisfying one particular need.

TM helps the consumer/customer make all-round estimation of all consumer properties of goods, not only of the main one. TM helps the seller and corresponding advertisement represent the product in all colors of its spheral consumer properties, not just in one color, but in multicolored palette of all its advantages. TM provides sale of products in their complex, in spheral assortment, in spheral diversification, in spheral sets and combinations in almost unlimited quantity. It provides additional opportunities for sale: goods unpopular in retail sales may become essential and be popular in spheral sets. Therefore, spheral marketing is necessary for all members of reproduction cycle: manufacturers, consumers, sellers, advertisers and forwarders.

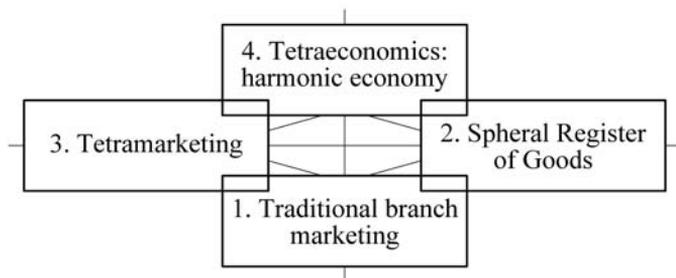
Based on tetrasociology (spheral approach) in marketing the new sphere classes appear – SOCIOCLASS engaged in sociosphere; INFOCLASS engaged in INFOSPHERE; ORGCLASS engaged in orgsphere; TECHNOCLASS engaged in TECHNOECOSPHERE (economic/ecological sphere). These are extremely massive, fundamental and integral consumers of any society. While creating a marketing plan, TM proceeds from spheral needs of these classes as the basic ones not only for marketing, but for entire economics.

The main idea of traditional marketing is to sell any goods to any consumer at the maximum price with the maximum profit. This leads to permanent overproduction, crisis, senseless waste of natural recourses and constant misbalance of all branches of production and spheres of society. TM is a reasonable target production of goods based on spheral needs of the spheral consumer with the balanced quality, quantity and price.

Therefore, TM opens the door to quite a different kind of economics – tetraeconomics, being entire and harmonic at every level of economics of harmonious civilization. The first steps of this approach to entire economics were made by the Club of Rome in the last third of the 20<sup>th</sup> century targeting at harmonizing relations of society and nature [95]. But this ideology appeared to be weak in terms of immense variety of industrial particulars. The Club of Rome failed to find a formula of integrity for it. Tet-

rasociology has found it in four spheres of eternal socionome of society being at the same time a social genome of economics. It takes shape deliberately in tetraeconomics, where all particulars find balance and harmony between each other through deep spheral structures, including tetramarketing as spheral harmonic marketing. The term “tetraeconomics” or “spheral economics of harmony” was first introduced and defined on a first approximation by Leo Semashko [8, 28; 96]. Tetraeconomics that represents world economy of a harmonious civilization is integral and harmonious at all levels unlike partial and disharmonic national and regional economy of an industrial civilization. But this is a different subject.

The main contents of this article may be represented in a **model-31** of tetranet harmonic thinking, customary in Harmonious civilization developed in the ABC of Harmony:



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## The ABC of Harmony as the Theoretical Base for the International Institute of World Harmony

It has been for 7 years that Global Harmony Association (GHA) has been attentively tracking the world trend of global harmonization on the background and in the depths of dying industrial civilization, which is completely unable to solve global problems. GHA notes several important milestones of this trend:

1. Year 1947 – achievement of national *independence of India* as a result of mass Civil Disobedience Movement led by Mahatma Gandhi. This was a beginning of the second Axial Age of humankind and its turn toward harmonious civilization.
2. Year 1990 – the *collapse of the Soviet Union* and the World Socialist System has eliminated confrontation between two world systems and hence opened the way for globalization of harmony.
3. Year 2009 – the birth of *harmonious civilization* in connection with the establishment of the policy of nuclear zero by the United States and Russia and publication of the book “Harmonious Civilization” (2009) by GHA, in which it found its reflection, and which (book) marked the beginning of its development as a conscious process.
4. Year 2012 – *publication of “The ABC Harmony”*, by GHA in collaboration with 76 authors from 26 countries worldwide, as the first textbook on social harmony and hence the beginning of the Age of Harmonious Enlightenment of mankind, officially declared at the International Seminar held on February 11<sup>th</sup>, 2012 at IASE University, in New Delhi, India.

This trend mentioned above and its milestones create social need and demand for its systematic scientific studies. History requires the creation of the International World Harmony Institute (IWHI), which will highlight globalization of harmony with its scientific knowledge.

The best location for it would be in India which has one of the most ancient and powerful cultures of harmony in the world and which has opened the second Axial Time of humanity and the new Age of Harmonious Enlightenment of mankind. Moreover, India has become the leader of this era and the process of global harmonization. Establishment of the IWHI will maintain to India its spiritual leadership in the world. All this allows GHA and IASE University to appeal to the Government of India with the proposition to establish International World Harmony Institute in New Delhi, which would be based on state funding. Another proposition would be to invite Dr. Abdul Kalam, an eminent Indian poet and the former President of India (2002–2007) who could become the first President of the IWHI.

With such kind of support from the Government of India and material resources provided by them in form of premises for IWHI and its funding, GHA and IASE University guarantee the providing of IWHI with the other two essential resources: an international staff of scientists (GHA alone is ready to recommend around 100 of prominent scholars from different countries), and also with the necessary information base, which

is in the first place The ABC Harmony. In a broad sense this ABC can be defined as the conceptually theoretical, scientifically methodological and substantive base of IWHI. Thereupon the University of Harmony can be established as a branch of IWHI to be provided by the faculty from IASE University and GHA.

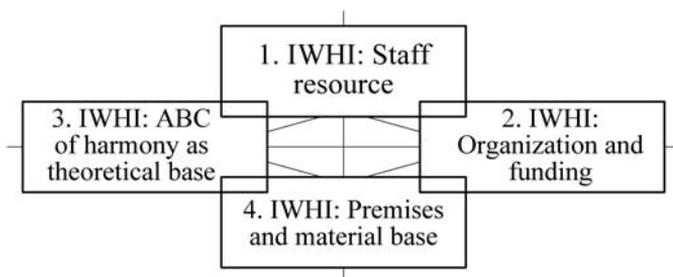
The structure of IWHI should include departments devoted to the studying of the five clusters of social harmony developed in its ABC: Resources, Processes, Spheres, Sphere classes, Spheres of individual harmony. Other departments are: History of World Harmony, Philosophy of Harmony, Culture of Harmonious Peace, Harmonious Education, Harmonious Environment and Ecology, Harmony of Religions, History of Cultural Harmony in different regions: India, China, Europe, Africa and America; Sociological studies of the dynamics of spherical classes of the world's population, regions and countries starting from 1950, Art of Harmony: music, poetry, sculpture, architecture, painting; Mathematics and Statistics of harmony, Information and cultural technologies of harmonization; Internet harmony; Psychology of Social Harmony; Psychology of Individual Harmony; Harmonious Democracy and Politics, Harmonious economics and marketing, Harmonious Media, etc. 34 projects and 6 books contain the propositions of GHA concerning other scientific research fields and departments of IWHI.

The management of all researches is carried out by the Scientific Council of the IWHI under the control of the International Supervisory Board.

The IWHI will have an extensive publishing program: preparation and publication on the major languages of the World Harmony Encyclopedia, The ABC of Harmony manuals and books, the results of scientific researches and international conferences on all scientific direction of IWHI, etc.

The IWHI funding can be not only through the Government of India but also by International funds, the UN and UNESCO.

Sphere resources of IWHI are represented in the **model-32** of tetranet thinking developed in the ABC of Harmony:



Based on this model, other structures for each resource and network of their interactions are being created as a basis for scientific management of the IWHI and harmonization of this management.

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Glen Martin

## World Constitution for Harmonious Civilization

The Earth Federation Movement (EFM) is an interactive network of world citizens, non-governmental organizations, concerned governments, and peace thinkers dedicated to the *Constitution for the Federation of Earth*. Together, we also work tirelessly to secure ratification of the *Constitution* by the people and nations of Earth.

Our principles of harmonious civilization can be summarized by the following concepts: (1) establishing a *free republic* giving universal rights and responsibilities to every person, (2) *universality*, applying human rights and the democratic rule of law equally to all human beings, (3) a regime *founded* on the highest principles, not evolved slowly over time through perpetual compromise with the forces of disharmony, fragmentation, and injustice, (4) creation of *living political and economic systems* that actually serve human needs, our planetary environment, and future generations, (5) an *in-depth principle of peace* in which the harmony of living with freedom and justice becomes the guiding paradigm for life, (6) deep *sustainability* through which human beings begin living in harmony with the wonderful balance of our planetary ecosystem, and (7) *integrity of the whole*, in which the principle of unity in diversity permeates government, culture, and harmonious social living. These seven principles are embodied in the *Earth Constitution*. All of them are required for establishment of harmonious civilization. Two key principles here are:

**The principle of *living systems* for human economic and political life.** A logical implication of the principle of a *founded* free republic involves the principle that *living systems* establish freedom, peace, justice, and prosperity. Some believe that the key to change involves the subjective attitude of people, nations, or economic managers. If people are moral, peaceful, and just, then this may lead to world peace with justice.

This attitude fails to examine the fragmented and distorted institutionalized systems that block morality, peace, and justice. If economic institutions are flawed and inherently destructive of people and the environment, it matters little whether the captains of banking and industry are moral or immoral. If the system of sovereign nation-states is inherently the disharmonious war system and a system of power politics, it matters little who is president or prime minister of various countries.

The EFM understands that freedom, peace, justice, and prosperity primarily arise from *properly designed harmonious institutions*. If we live under such institutions, democratically and transparently governed, then the flawed human beings who staff these institutions are much more likely to embrace freedom, peace, justice, and universal prosperity. People who staff today's dysfunctional, disharmonious and unjust economic and nation-state institutions are, for that very reason, more likely to embrace unfreedom, war, injustice, and vast poverty in a world of obscene power and riches for the few. *The Earth Constitution* establishes such ideals within a world legal system of freedom, peace, justice, and prosperity to provide harmonious spiritual shift.

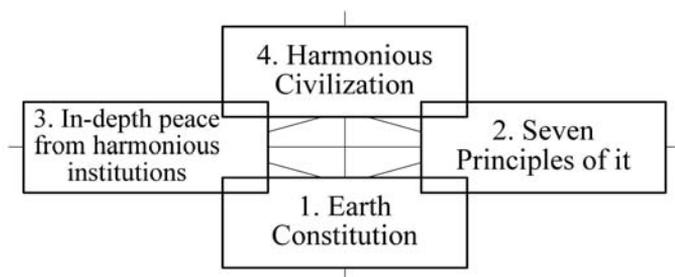
**Multiple elements within the in-depth principle of *peace*.** All seven principles mentioned above imply one another, including the concept of peace. The condition of

peace has remained an illusory ideal throughout recorded human history. The tragic history of war and violence has created a nightmare for a large portion of the Earth's citizens over the centuries, including today. Pursuit of the ideal of world peace today has resulted in a number of movements; among the most prominent of these are ones for peace education, and related movements devoted to the quest for inner peace.

Both inner peace and peace education are important elements in the quest for a peaceful world order (which would necessarily also be a free, just, and prosperous world order). But inner peace and peace education can never be sufficient, for the most fundamental dimension of peace is yet missing: the institutionalization of a peace system for the Earth. The *Constitution for the Federation of Earth*, along with its principles developed by the Provisional World Parliament under the authority of Article 19, establishes a dynamic peace system for the Earth from social harmony.

The *Constitution's* institutionalized elements of an in-depth peace forming a harmony system for the Earth Federation include (1) universal, transparent democracy for all nations and peoples, (2) enforceable, democratically legislated laws ensuring that no one is above the law, (3) systematic and carefully designed demilitarization for all the nations and organizations, (4) mechanisms preventing remilitarization or organizations predicated upon violence, (5) prohibition of all military government itself, (6) judicial institutions for the peaceful settlement of disputes among all people and nations, (7) institutionalized protections of human rights and freedoms for all people, (8) the elimination of poverty, misery, and disease while keeping the people healthy and economically secure, (9) the development of worldwide institutions for conflict resolution designed to promote peace, and (10) worldwide peace harmonious education for all children through schools and TV.

These are principles of a harmonious civilization, which can and must be a civilization based on a paradigm shift from fragmentation to holism, that are also presented in The ABC of Harmony. Logic and contents of this article are expressed by the following **model-33** of tetranet thinking:



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## Children Priority and Children Suffrage in Harmonious Civilization

The role of children in society is expressed by the old saying: “Children constitute our future”. Our children set the tone to all aspects of the future society: people, culture, politics, economics. Children’s qualities define the quality of future society. All its good and bad sides arise from our children. This is the fundamental truth. It expresses the key role of children in life of the future society. But future is being born and developed today. Following this logic, it should seem that current position of children must be the high-priority problem and the main goal of society. However, it is obvious, that children are not the main object of care of the industrial civilization. It doesn’t care about their future, that’s why it doesn’t have it. Children are left on the wayside of the state and in the backyard of society. This fact is supported by the most authoritative international documents.

Children are factored out of the governmental authority and thus form a great “black hole” of industrial democracy. Interests of children, who are born as citizens of the state, are not represented in the legislatures by any responsible deputies. Children are in care of a family with limited opportunities, that confirms the growth of child crimes, drug addiction, diseases, homelessness, etc. A family doesn’t manage to solve these problems. The children are deprived of full care from a family, society and the state. Today they are not able to solve children’s problems using traditional means. That is why children actually remain the most marginal social subpopulation that in its turn leads to accumulation and aggravation of social problems and deteriorates the quality of population and human.

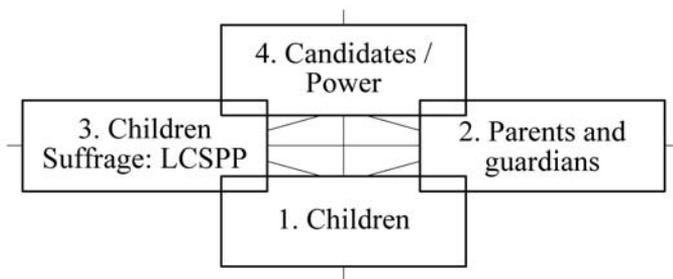
In the times of natural regression of industrial civilization and birth of harmonious civilization an objective goal of radical change in the attitude of society and state towards children and thus towards a man occurs, because it takes start from childhood and is defined by it. The only mechanism which is able to solve this important problem on the organizational level is the institute and the law of CHILDREN’S SUFFRAGE (LAW) PERFORMED BY PARENTS. It is developed in details in the corresponding book [7], the main postulates of which will be quoted below.

1. The law of children’s suffrage, performed by parents (LCSP), imparts every child since their birth till their full age with the right of elective voice, which is performed by parents or by guardians, as they are the only persons aware of their children’s interests to the best degree.
2. All the children are included in the electors’ lists, but their bulletins are upon mutual agreement received by one parent, giving the child’s voice for the candidate to the legislative body, who performs and provides children’s interests in the best way in his (parent) opinion.
3. LCSP develops the UN Convention on the rights of a child, enhancing it with the powerful political institution.
4. LCSP transposes the industrial priority of the profit by the priority of a human being. Priority of a man and producing their social sphere in the society

is impossible without the priority of children, which in its turn is impossible without children's suffrage law, performed by parents.

5. LCSPP provides priority investments in the main strategic resource of the civilization caring about its future, but not neglecting it. These are investments in the social sphere, in the human/social capital, in its quality, which is being formed in childhood.
5. Democracy is complete and advanced in the way the citizens' election law is complete and advanced. This is the origin of democracy, the quality and the width of which influences the quality and the width of democracy. Democracy enlarges its source by means of children's suffrage law – the people to the population size.
6. The age requirement confines the equality of people, represents their political discrimination and eliminates children's interest out of the political field. LCSPP removes this political injustice towards children and levels them with the adults in the election law, which serves the cause of everyone.
7. LCSPP becomes a new right, new freedom and new universal value of the time of social harmony globalization, liberalizing the age requirement of the rights, freedoms and universal values of people. He becomes the legal expression of the universal relation to the children during the transition to a harmonious civilization. Children's suffrage is a qualitative transformation of the rights, freedoms and values of society. Here comes a new freedom – to vote for own children, which will provide them with priority.
8. LCSPP faces powerful and clear resistance of its structures at the initial stage of development in the industrial society, which will be overcome along the development of the grounds for a harmonious civilization.

The main ideas of the article: Children – Parents and Guardians – LCSPP – Candidates/Power are expressed in the **model-34** of tetranet harmonious thinking, proposed and developed in the ABC of harmony:



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Renato Corsetti

## Esperanto as Language for Harmonious Civilization

**Linguistic discrimination.** It is generated by the world domination of one international language – English at this moment because of the global economic dominance of the English-speaking countries. This discrimination, as well as others – economic, social, political and cultural, is a source of misunderstanding, disharmony and tension among the nations.

At the same time, the speakers of the international planned language Esperanto regard the present international language order – in other words the way in which only certain languages are currently used in relations between people of different nationalities – as unsatisfactory and incompatible with the need of further mutual understanding, peace and equal rights among all people.

They are also very critical of the policy pursued at the present in nearly every country in the world with regard to the teaching of foreign languages, which does nothing for the further international understanding but simply serves the aim of assimilating everything that comes from the most powerful countries.

The speakers of the international language Esperanto consider that all languages and all cultures carry with them values that must not be lost for mankind. They furthermore believe that linguistic human rights must be respected at all levels. Everyone is protected by the Universal Declaration of Human Rights against discrimination based, among other things, on language. No national or international authority is entitled to disregard that right in the name of efficiency or out of other considerations.

**The global language of global world.** Globalization and globalized world require a common supra-national language of brotherhood and harmony of all nations.

We, the World Esperanto Association, recognise that UNESCO and the United Nations have produced many documents in this field. The most recent, for example, the “Human Development Report 2004”, deserves our full support and also refers to the three-language principle advocated by UNESCO:

- mother tongue (however small)
- local contact language (generally the national language)
- international language.

In this regard we maintain that the optimum language to act as an international language is the international planned language Esperanto. The use of the national language, whichever it might be, is unjust, it causes human suffering, leads to extra costs for societies that need to learn that language and in the long run results in the loss of languages and cultures.

The Human Development Report quotes figures that clearly show the positive effect of mother-tongue teaching (even where there are large numbers of languages) compared with teaching the former colonial languages.

We maintain that the same goes for teaching dominating languages instead of the neutral international language Esperanto.

We maintain that the teaching of Esperanto as a foreign language has benefits compared with the teaching of, for example, English (greater ease of learning, so that learning objectives can be achieved in a fraction of the time, more cost-effective teaching using local teachers and materials).

We believe that switching from, for example, English to Esperanto in the teaching of foreign languages around the world would lead to such enormous savings that sufficient funds could be released to overcome some of the problems of disease, malnutrition and inadequate education systems which currently suffer from a lack of resources.

**The emergence and development of Esperanto.** Esperanto is not an end in itself but a powerful tool for global peace, brotherhood and social harmony. [113] The social base of Esperanto is not the traditional antagonistic classes but the harmonious spherical classes of the population as the main creators of harmonious civilization. [114]

The basis for what the international language Esperanto has now become was published in Warsaw in 1887 by Dr. Lejzer Ludwik Zamenhof. The idea of a planned international language, intended not to replace ethnic languages but to serve as an additional, second language for all, was not new, but Zamenhof saw that such language must develop through collective use, so he limited his initial proposal to a minimalist grammar and small vocabulary. Esperanto is now a full-fledged language with a worldwide speech community and full linguistic resources. Many of Zamenhof's ideas anticipated those of the founder of modern linguistics, the structuralist Ferdinand de Saussure (whose brother Rene spoke Esperanto).

Esperanto is both spoken and written. Its lexicon derives primarily from Western European languages, while its syntax and morphology show strong Slavic influences. Esperanto morphemes are invariant and almost indefinitely recombinable into different words, so the language also has much in common with isolating languages like Chinese, while its internal word structure has affinity with agglutinative languages like Turkish, Swahili and Japanese.

At first, the language consisted of about 1000 roots, from which 10,000 or 12,000 words could be formed. Today, Esperanto dictionaries often contain 15,000 or 20,000 roots, from which hundreds of thousands of words can be formed, and the language continues to evolve: an Esperanto Academy monitors current trends. Over time, the language has been used for virtually every conceivable purpose, some of them controversial or problematic: the language was forbidden, and its users persecuted, by both Stalin, as the language of "cosmopolitans," and Hitler, as the language of Jews (Zamenhof, creator of the language, was Jewish). Through the use of the language in home countries, there are now as many as a thousand native speakers of Esperanto.

There are Esperanto speakers all over the world, with notable concentrations in countries as diverse as China, Japan, Brazil, Iran, Madagascar, Bulgaria and Cuba.

There are textbooks and self-instruction materials in more than 100 languages. A new website for teachers of Esperanto, [www.esperanto.net](http://www.esperanto.net), gives some idea of the current educational activity.

In 1954 the Unesco General Conference recognized that the achievements of Esperanto match Unesco's aims and ideals, and official relations were established between

Unesco and UEA. Collaboration between the two organizations continues. In 1977 Unesco's Director General, Mr. Amadou-Mahtar M'Bow, addressed the 62<sup>nd</sup> World Esperanto Congress. In 1985 the General Conference called on member states and international organizations to promote the teaching of Esperanto in schools and its use in international affairs. UEA also has consultative status with the United Nations, UNICEF, the Council of Europe, the Organization of American States, and the International Organization for Standardization (ISO).

**The advantages of Esperanto.** Esperanto is the most suitable and experienced language for global goals of peace, brotherhood and social harmony. For more than a century Esperanto, which was launched in 1887 as a project for an auxiliary language for international communication and quickly developed into a rich living language in its own right, has functioned as a means of bringing people together across the barriers of language and culture. The aims that inspire the users of Esperanto are still as important and relevant as ever. Neither the worldwide use of a few national languages, nor advances in communications technology, nor the development of new methods of language teaching are likely to result in a fair and effective language order based on the following principles, which we hold to be essential.

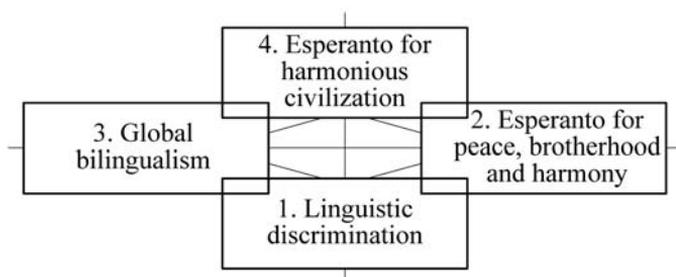
1. Democracy. Any system of communication which confers lifelong privileges on some while requiring others to devote years of effort to achieving a lesser degree of competence is fundamentally antidemocratic. While Esperanto, like any language, is not perfect, it far outstrips other languages as a means of egalitarian communication on a world scale.
2. Global education. All ethnic languages are bound to certain cultures and nations. For example, the child who learns English learns about the culture, geography and political systems of the English-speaking world, primarily the United States and the United Kingdom. The child who learns Esperanto learns about the world without borders, where every country is a home.
3. Effective education. Only a small percentage of foreign-language students attain fluency in the target language. In Esperanto, fluency is attainable even through home studies. Various studies have shown that Esperanto is useful as a preparation for learning other languages. It has also been recommended as a core element in courses of language awareness.
4. Multilingualism. The Esperanto community is almost unique as a worldwide community whose members are universally bilingual or multilingual. Every member of the community has made the effort to learn at least one foreign language to a communicative level. In many cases this leads to a love and knowledge of several languages and to broader personal horizons in general.
5. Language rights. The unequal distribution of power between languages is a recipe for permanent language insecurity, or outright language oppression, for a large part of the world's population. In the Esperanto community the speakers of languages large and small, official and unofficial meet on equal terms through a mutual willingness to compromise. This balance of language rights and responsibilities provides a benchmark for developing and judging other solutions to language inequality and conflict [115].

6. Language diversity. National governments tend to treat the great diversity of languages in the world as a barrier in communication and development. In the Esperanto community, however, language diversity is experienced as a constant and indispensable source of enrichment. Consequently every language, like every biological species, is inherently valuable and worth of protection and support.
7. Human emancipation. Every language both liberates and imprisons its users, giving them the ability to communicate among themselves but barring them from communication with others. Designed as a universally accessible means of communication, Esperanto is one of the great functional projects for the emancipation of humankind – one which aims to let every individual citizen participate fully in the human community, securely rooted in his or her local cultural and language identity yet not limited by it.

**Global bilingualism.** The transitional stage to a common language for international communication can be only global bilingualism within a few decades, disseminated through the whole system of global education. This means the study of two languages of international communication – English and Esperanto. In the development of such bilingualism a common language for international communication firmly established, that is Esperanto.

**Esperanto as the language of a harmonious civilization.** The prospects of Esperanto in the development of harmonious civilization require its necessary studying in the harmonious education [116].

The article basic postulates in a whole are expressed in the **model-35** of tetranet thinking that represents the philosophy of social harmony in the ABC of Harmony:



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Ivan Ivanov

## History of the Website “Peace from Harmony”: 2005–2012

[www.peacefromharmony.org](http://www.peacefromharmony.org)

The website “Peace from Harmony” was established on February, 15<sup>th</sup>, 2005 by an international group of about 30 persons – sociologists, writers and peacemakers – (Leo Semashko was its leader and website initiator) from 11 countries in 3 languages: Russian, English and Esperanto. Later Portuguese, French, German and other languages were added.

First it consisted of seven sections: Culture of Peace; Tetrasociology; Children, Parents and Family; Civilizations; Art; Communications; Disciplines (scientific) on 47 pages. Since then it was constantly added by the new topical columns and new materials of the authors from different countries. The design of the website was periodically updated with the new graphical and textual elements. The number of the co-authors of the website by creating the materials for publication on the website collectively and individually grew: from poetry to scientific works, photos, images, music, video, etc.

Today, almost 7 years later the website “Peace from Harmony” accounts for more than 500 co-authors from 56 countries and contains the information in 16 languages represented in 20 sections on 348 pages: see the website.

The website “Peace from Harmony” was preceded by the internet-resource [www.tetrasociology.spb.ru](http://www.tetrasociology.spb.ru), devoted to the tetrasociology of Leo Semashko, that attracted the interest of many of his colleagues-sociologists and peacemakers from all over the world. That is why they took decision of creating a new scientific and irenic organization, which was later called Global Harmony Association (GHA) with its website “Peace from Harmony”. They were both based on the ground of tetrasociology as well as for its application and development. During 7 years 34 collective projects of GHA were developed based on it, all of them are dedicated to global harmony: all these projects are published on the website. The website is object to the mission of GHA: to pave a scientific, based on the ABC of Harmony way for harmonious civilization by means of different projects of global harmony – this is its final formulation. Development of the website is subject to this mission and is built on the scientific basis of tetrasociology and its ABC of Harmony.

In the technical mode the website first represented static HTML pages connected by hyperlinks. Management of growing number of such pages became inconvenient. Thus, almost two years later the website was transferred to the administration of the basic “Content Management System” CMS, which controlled the website independently in terms of its design and information. All the content was kept in the website database, and requested pages were being created dynamically: the website design of the website overlapped with the code of the requested page and was sent to the user. And what is the most important is that now every user, who is not aware of HTML, may edit the materials of the website by means of comprehensible visual HTML editor, provided by CMS.

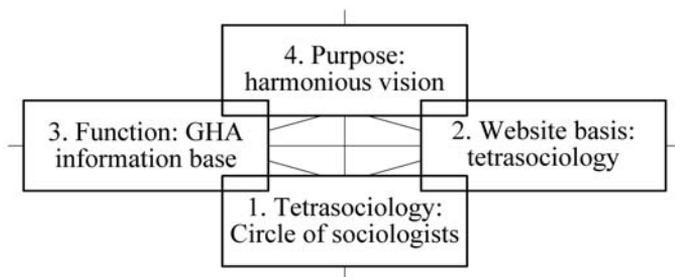
Along with the complication of the website there was made a solution to change CMS to a more upgraded one and to register the new domain [peacefromharmony.org](http://peacefromharmony.org), which would correspond to the nature of noncommercial, nongovernmental, international organization of GHA and would relieve the website from needless connection to the zone: spb.ru.

New CMS possessed all the advantages of the previous management system and corresponded to the new demands: for example, now every language had its own independent section on the website and it was possible to appoint the chief editor for every language from the corresponding region, which would have access only to this language or on the contrary would possess more rights. Thus, the website became multilingual in all senses: in informative and in technical/program sense.

The design of the website is performed in calm blue tones, because blue color is supposed to be the color of harmony. The main page, divided according to the two main languages – Russian and English, hosts the book emblem of harmonious civilization on the globe with the priority of children. There is an emblem of GHA below, where one can see the Earth in the tender arms of the Goddess of Harmony.

On the left and right sides of the emblem there is a menu for fast access to the main sections of the website in two languages.

Today the website “Peace from Harmony” is a unique resource of the world Internet, devoted to the global harmony and harmonious civilization, which hosts unprecedented variety of information concerning it. The main ideas of the article are represented by the **model-36** of tetranet thinking, developed in the ABC:



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Nicolas Strelkov

“Demiurge” Club (1976–1980) – Source of the ABC  
of Harmony and Harmonious Civilization

*Dedicated to the memory of club member Vladimir Strelkov (1948–2010)*

*“Oh “Demiurge”, a club of my youth,  
I am still longing for your harmony!”*

USSR, Leningrad, 1976. Junior students of Leningrad Institute of Fine Mechanics and Optics, who were studying philosophy on the course of Prof. Leo Semashko, teamed up by his initiative in “Demiurge” Club. In the first phase of its existence creative meetings – symposiums – were held in the institute dormitory on Karpovka river.

On the basis of the four-spherical theory of Semashko (system-spherical approach) the club was divided into 4 micro groups in accordance with spheres producing: Things, Organizations, Information and People. Leaders of micro groups and club president were elected. The club developed and approved a plan of harmonious development for the next academic year and tried to accurately follow it.

In the second phase of club existence, after a year and a half since its creation, the workers of Kirov Plant and also the students of other Leningrad universities joined it (altogether there were from 20 to 30 people). The club got its permanent premise in the plant dormitory which was put in order and decorated with wall frescoes with harmonious attributes “Young man opening door to the new and beautiful world of harmonious future” – ‘harmonious civilization’ – as we would say now, after 35 years.

Semashko was preaching the principles of system-spherical harmonious development of a person and society as a whole and believed that we would become specialists in future. But who will help us to expand horizons of this life, who will show us its variety which, on the one hand, stimulates professional growth of each one and, on the other hand, discovers new abilities of personality that will possibly push to new, more effective life choice?

What school did club members pass in their harmonious development?

Firstly, there were information reports by Semashko and the most active club members, philosophical and creative discussions took place as well. The center of communication became a symposium, that is “feast of intellect”, under the club slogans: “Nosce te ipsum and per aspera ad aspta”: “Know yourself and through the thorns to the stars!” and “Free development of each one is the condition of free development of all!”

Secondly, there were methods of mutual learning, organizational conflictive dialogue and retelling of literary texts.

Thirdly, role-playing theatrical games, sketches and performances, “skits” for the International Woman’s Day the 8<sup>th</sup> of March and so on.

Fourthly, acquaintance with methods of accelerated development and personality rehabilitation – theory of inventions creation, self-development and self-hypnosis psychology, speed reading, hunger therapy and others.

Fifthly, on weekends, – joint visits to theaters, art galleries, museums, walks in the city at nights, Saturdays work and tourist field trips, sport mock battles, meetings with other theatrical and philosophical clubs, evening meetings at the apartment of Semashko. And wherever “Demiurge” was gathering, its inspirer would never allow our brains to relax – neither at a symposium, nor in a theater, nor even by a campfire.

Student years was an amazing time of life in its fullness when life “gushed” as a spring brook, we wanted so much to change everything for the better, we dreamed so much of creating the world without wars and endless struggle for existence, we believed so much in ourselves!

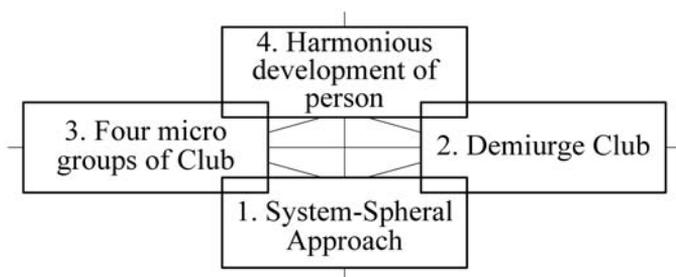
We walked in a crowd in art galleries, read poems of Evtushenko and Akhmatova, sang songs, contemplated about creativity and means of self – realization of personality not having yet a penny to our names – and all that excitedly, to the crack of dawn and during the white nights of Petersburg ... romantic and beautiful!

Club members acquired communication skills, developed intellect and outlook, mastered the basics of collective creativity and most important of all strengthened the faith, learnt new, harmonious thinking and matured as personalities with high moral principles isolating and protecting their consciousness in the “club world” from numerous and dubious temptations of the modern industrial society.

And if people could manage to reveal at least half of creative human potential by means of life harmonization and decent education, then full energy supply of Earth, outcome of this population in outer space and exploration of the Universe would be inevitable, that could be compared in the space scale with supernova explosion!

In conclusion, I would like to say that in the rest of my life I will probably never see again such team as “Demiurge”, that would not be associated with either money or orders, but only with inspiration of mutual human communication! But I hope that my children and grandchildren will see new, harmonious civilization, and our Demiurge club has become its first conscious community.

The content of the article is expressed in a logical **model-37** of tetranet thinking. In Demiurge we successfully built the similar models and they were highly appreciated.



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Svetlana Vetrova

## Club of Preschool Esthetic and Spiritual Development “Clever Kids”: Saint Petersburg, 1991–2005

As a student I was a member of the happy club “Demiurge” (1976–1980). Later on it stayed with me, whether I was looking for a similar way of communication or creating similar organizations.

After the birth of my own children a question of their harmonious development arose. I understood well its necessity and the destiny sent me a confederate – Galina Vladimirova. Her children were of the same ages as mine. Our union appeared to be durable and productive. We organized a group of esthetic and spiritual development of children (up to 7 years old), parents and pedagogues – “Clever kids”, about 15–30 children and parents.

First, we found teenagers club that gave us a shelter. But after the group had acquired experience, had grown strong and had elaborated its program we moved to the kindergarten №66 of Primorsky district of Saint Petersburg. As a result we were transformed into a group with additional paid services that exempted us from legal formalities.

Development of this creative organism, affectionately called “Clever kids”, lasted from 1991 till 2005. The uniqueness of our group is in the fact that we sought to create a fertile habitat for communication between parents and children, development of their creative abilities and formation of harmoniously developed personalities. Through acquaintance, communication and education a friendly team of children and adults was formed on the basis of respectful attitude to a child personality.

Through all activities (drawing, singing, physical culture, intellectual classes) we developed in children a respectful attitude to other children and adults. “Clever kids” became a place for parents and children where they were perceived as they were, supported and loved.

The whole system of values was established in “Peas”: a group of part-time for the youngest children from 2 to 3 years old, where parents attended classes with their children being at the same time active participants of pedagogical process. Here the main thing is the formation of harmonious worldview of parents. Communication with other parents, children and their own child in the process of creative activity, observation of classes – all that gave priceless experience to parents and revealed something new in themselves and their children.

If pedagogical process of “Peas” was constructed on the basis of complex classes that at the same time included different activities, in the group “Clever kids” there were both complex (“Morning”) and specialized classes: mathematics, speech development, singing, applied arts, drawing, intellectual preparation for school, classes with psychologist – all that ensured foundation for a harmonious personality.

It is necessary to elaborate on complex classes “Morning”. It was a 20-minutes long working mood setup. It is hard for little children to get away from home, from mothers (some of them shed tears), that is why a general positive attitude is extremely

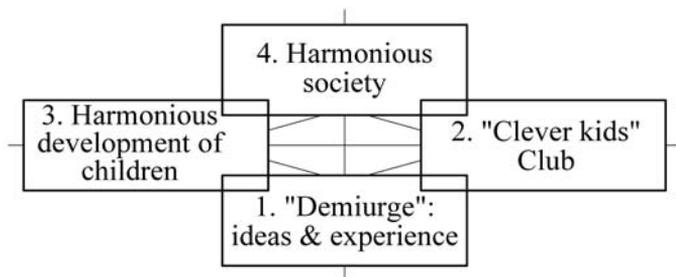
important. We sat in a circle on a rug and discussed what day was today, what the weather was or what kind of interesting things had happened during the weekend, what had been seen, who had they met with. Short stories or even remarks were in fact the bright memories of home and family, and expressed the mood of a child. Depending on it we adjusted further plans and classes. It was clear to whom special attention should be paid and who should be left alone. After that gathering in circle we sang songs in chorus. I began to write words for songs sung by parents with children at home. That's how a song book of my children was born and later published.

In conclusion I would like to note that in the same way as was formed as a personality in "Demiurge", happy, harmonious children grew and developed in "Clever kids". This can be proved by the fact that parents brought new generations of their children to our organization, and we even had to pre-subscribe the newborn children to the group. It is nice to realize that many parents "grew up" as personalities, they have formed a positive outlook, a wish to do things for others, to give.

We arranged meetings with pedagogues for parents, studies with psychologist (optional), a group of drawing lessons for parents were organized. Parents together with children attended thematic excursions around the city and went camping. Thus, in fact, our "Clever kids" in the time of its peak was the CLUB of harmony of parents and children of preschool ages.

"Clever kids" lived for 14 years (1991–2005). Galina Vladimirova and I had got other goals, but we carry through life the priceless experience of inner harmony elaborated in this club. It was not only a collective ideas generator but also like Demiurge a conscious prototype of the future harmonious society that starts with harmonious children.

The main ideas of my article are expressed in the **model-38** of tetranet thinking:



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## 2.2. Prerequisites

Laj Utreja

### Social Harmony in the Vedic India

According to Webster, social refers to human society, the interaction of the individual and the group, or the welfare of human beings as members of society. It also refers interdependent relationship. Harmony is derived from the Latin *harmonia* and the Greek *harmos* meaning “*the just adaptation of parts with each other.*” It refers to a situation where all elements fit perfectly with each other as to complement each other fully well. This also applies to people when they live together peacefully with love and respect in our conduct.

Social harmony is the mark of a successful and peaceful society. When we are harmony with others, there is no place for doubt or fear for the other. This free environment fosters creativity and imagination for everyone to reach their potential creating opportunities for others. If we are in harmony, we can actively participate in the affairs of the society and contribute our skills and talents for the development of society. We cease to become self-centered with limited outlook and share our ideas with unlimited potential for the benefit for all. It is through harmony in our feelings and thoughts that we are able to experience satisfaction and contentment. Social harmony was the culture of Vedic India. Vedic India is the period of time in the early history of India during which Vedic civilization flourished.

The timeline of Vedic civilization is generally 4500 BC-1800 BC. It flourished on the Banks of the river “Sindhu,” whom the Persian invaders mispronounced as “Hindu.” The British later named their culture and belief systems “Hinduism.” For the practitioners of *Sanatana Dharma* (eternal precept) this fact stays as an anomaly in their course of history. With the point of view that changing the name doesn’t alter the contents of the ‘material in the package’ the inhabitants began to associate with the new name just as easy as they assimilated and absorbed the invading peoples and cultures. Harmony was ingrained in their vary psyche.

The Vedic philosophy of living in harmony with the environment is clear from the statements such as, “*Vasudeva Kutumbakam*” – The whole world is one family; “*Loka samasta sukhino bhavantu*” – May all worlds live in peace; and “*Sarve bhavantu sukhina, sarve santhu niramayaha, sarve bhadrani pashyant, ma kashchid dukha bhag bhaveta*” – May all living being be happy, free from pain and suffering, and may all see good in others and find peace. *Vedic* culture maintains a great regard for women, the environment and nature. The *vedic* verse says, “*Matri devo bhavah*” – Respect your mother as god. The Earth is symbolized as mother as well; mountains, rivers and trees are considered sacred. Every *Vedic* deity is associated with a particular animal as its vehicle. In fact, each element of the universe is manifested to exist in harmony with its intrinsic nature and its environment.

Once manifested, the universe is sustained on *dharma* (the sustaining principle). The concept of *dharma* lies in *rita*, the law and order of the world and its progression

that follows a course of events. *Rita* stems from *Sanatana Dharma* (eternal precept) and is therefore eternal. *Sanatana Dharma* introduces *rita* as the ultimate order for maintenance and preservation of the manifested universe. The application of *Rita* in *vyavahara* (established rules and practices) of human beings (also an outcome of manifestation), in their various stages of life (*Brahmacharya* – student life, *Grihastha* – family life, *Vanaprastha* – retirement, and *Sannyasa* – preparation for spiritual pursuit) and stations in a society (*Brahmins* – the intellectuals and the learned ones in the scriptures, *Kshatriyas* – rulers, administrators and warriors, *Vaishyas* – business folks in science, technology, medicine and agriculture and traders, and *Shudras* – laborers), is *dharma*.

Correspondingly, *dharma* represents practical approaches for adopting *Sanaatana Dharma* in different family traditions, business transactions and trade practices, under all social and political conditions. All *aachaara* (behavior) and *vyavahaara* during the human endeavors for *artha* (security) and *kaama* (pleasure), in the conduct of governance and rule, law and order, education, business, trade, science, philosophy, law, agriculture, performing arts, and other orders of society, performed according to *dharma* in space-time continuum provide the natural course of living in harmony and with the least impact on the environment.

*Dharma* is the law of being, the orderly fulfillment of an intrinsic nature and its course in time while it exists. *Dharma* sustains the universe when it is followed at all levels: universal, human, social and individual. For example, a teacher's *dharma* is to impart knowledge in the specific field of interest. He must possess theoretical and practical knowledge about his field of expertise and interest. He must teach in the spirit of service and must cultivate the spirit of humility and compassion for his students. The teacher, being a human being must follow other laws pertaining to him being a human being. The teacher has a nature, so he must follow individual law. As he lives he goes through various stages of life, for example learning skills to make a living, so he must follow human law. His profession places him in a particular station in life, so he must follow social law. He belongs to this universe in being an element of this universe, so he must follow universal or spiritual law [58].

Individual Law (*svadharma*) is personal law of a human being. We come with certain nature of likes and dislikes (human, godly and demonic qualities). Experiencing the fruits of our nature as our being follows the trajectory of incidents (situations and circumstances) in the history of our existence is individual law. The situations and circumstances bring before our being the pairs of opposites, such as joy and suffering, happiness and sorrow, success and failure, hot and cold. Individual law is consistent with and is the collective effect of the all other laws on us. According to the Vedas, our reaction to incidents and actions determines whether we are relieved of our natures or become further bound to our natures.

Human Law (*ashrama dharma*) is our natural expression (or reaction of our body, mind and emotions) and growth as we pursue the four goals (*purusharthas*) of life: the pursuit of *dharma* (righteousness, mindful of the laws of city, state and country of one's domicile), the pursuit of *artha* (security, interacting with resources to accumulate wealth, house and other amenities of life), the pursuit of *kama* (pleasure of the senses,

such as enjoyment of delicious food and fragrant flowers, etc.) and the pursuit of *moksha* (seeking liberation from the pair of opposites as we find no satisfaction from the pursuits of mundane disciplines). We follow human law as we move through four progressive stages of life (described above) of student, family, retirement and spiritual pursuit. For example, in a family, children may be in the *brahmacharya ashrama*, going to school to acquire education and learn skills, parents may be in the *grihastha ashrama*, raising children and serving the society, and grandparents may be either in the *vanaprastha ashrama*, slowly retiring from public life or in *sannyasa ashrama*, seeking spiritual happiness. According to the Vedas, proper performance of the duties of one's stage of life is the human law.

Social Law (*varnashrama dharma*) is proper rendition of our duties and responsibilities while being member of a family, community and a nation and as a member, and profession or occupation consistent with our station in life (described above) of the teachers, kings and rulers, businessmen and traders, and laborers. Being in a specific country, we may belong to a faith. Correspondingly, we must follow religious and moral law consistent with our religion and faith and pay taxes consistent with the tax code of the nation. Every society comprises of a variety of classes, professions and groups. Generally, they can be classified as: the learned ones, scholars and spiritual leaders are *brahmins*, kings and rulers, administrators and military personnel are *kshatriyas*, business persons in science, technology, medicine and agriculture, bankers, traders and merchants are *vaishyas*, and laborers, workers and artisans who provide service to the rest are *shudras*. The society progresses when we follow social law properly. According to the Vedas, a man is born, with a debt to the gods, the sages, the ancestors and to human being and the environment.

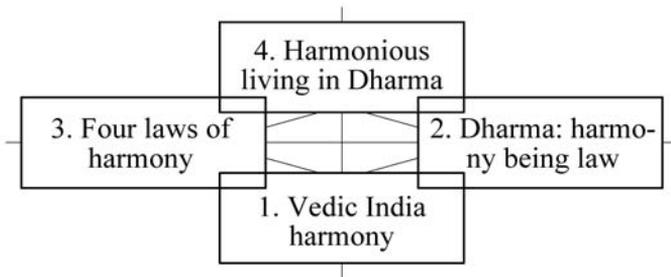
Universal Law (*rita*) is the cosmic order, the intelligence in nature, the sustaining principle and organizing force. *Rita* is the universal law regulating nature, from the initial expanding gas into the ordered motion of galaxies, black holes, stars, planets and subplanets to the atoms and subatomic particles. It is destiny and the road to destiny. Whereas nature is amazingly complex and incomprehensible, yet it is orderly following universal law. We follow universal law when we realize that we are an integral part of nature. We follow universal law when we bring our life into harmony with nature, the sustaining force, and we are in tune with our maker. Our physical, astral and causal bodies came from nature and return to nature. Correspondingly, we have responsibilities to nature, which when fulfilled balance its responsibilities to them. The apple seed always yields an apple tree, and a rose a rose, not another species. The purest expression of these four timeless laws, is called *Sanatana Dharma*. The Vedas proclaim, "There is nothing higher than *dharma*. Verily, that which is *dharma* is Truth" [59].

Human beings are protected by the law, so long as they follow the law. There is a statement in *Manusmriti*, "*Dharmo rakshati rakshitah* (If you protect *dharma*, it protects you)." *Dharma* is that which supports existence of an object. For one human being, it is individual law; for human beings, it is human law, for a society, it is the social law, bye-laws or charter; for a nation, it is the constitution; and for the world, it is *Sanaatana Dharma*, the basis of *dharma*. Just as a thread that goes through different beads and holds them together as one rosary, so does *dharma* hold together people of

different faiths, races and cultures together as humankind. Just as the beads come apart and they cease to be a rosary when the physical thread holding them together breaks, so do human beings come apart and they cease to be humankind if the invisible thread of *dharma* holding them together breaks. The only way to maintain the integrity of a necklace is if the thread of *dharma* is kept strong. Correspondingly, it is by following *dharma* alone that can assure proper maintenance of human race. It behooves on all of us as responsible members of human race to recognize this and maintain the integrity of this necklace of human beings.

An action along the lines of *dharma* can only be good for all. Therefore, justice, righteousness, morality, virtue are the various forms of *dharma* expressed as *Manudharma* (*dharma* for the human race). Practical *dharma* or *acharadharmā* (human behavior and conduct) relates to the physical needs and problems of human beings at the temporal level. One may ask what must be the way of life! It has to be living in *dharma*. It is to live ethically, harmoniously, and with stability. People normally refer to various duties, rights and obligations, but this is not living in *satya*, the highest *dharma*. Duties, rights and obligations are only means, interpretations and regulations of an individual. But, the family and the societies make them complicated. Ultimately *satya* resolves *svadharmā* into the *achara* and *vyavaharā* of two forces of creation: male principle and female principle. The *purusha dharma* (*dharma* for the male) and *stri dharma* (*dharma* for the female) take away the ambiguities and interpretations away from the duties, rights and obligations. When husband and wife conduct properly with each other and are in harmony together, they as individuals, part of humanity, society and the universe follow *rita*, the truth [60].

The principles of social harmony in the Vedic India are important for understanding and developing the principles of a harmonious civilization in the 21<sup>st</sup> century. The contents of the article can be represented in the following **model-39**:



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## Harmony Alphabet: 20 Fundamental Elements/Spheres

The earliest books of knowledge, *Vedas* conceived in the minds of the early seers mention *rita*, the law and order of the universe and its progression that follows a course of events. Once manifested, the universe is sustained on *dharma* (the sustaining principle). *Rita* stems from *Santana Dharma* (eternal precept) and is therefore eternal. *Dharma* governs all elements, their interactions and processes that make the universe for their support and sustainability.

The universe and all of its elements follow intrinsic order of their makeup. Social harmony or the sustaining principle of a society related to the interactions of its elements of the universe is a consequence of how well the social elements follow *dharma*. Harmony in a society, therefore, is a function of defining an order and then following it. To sustain a harmonious society would require both an order and the choice of the elements following that order. All time and space conditions with order lend themselves for a scientific study.

Repeated observations of natural phenomena take the conjectures to hypotheses, theories and laws depending upon their domain of applicability. Human beings are very distant elements in the formation of the universe and undergo their individual space and time evolution. For them to be in social harmony, they possess intrinsic knowledge of and must follow all the laws in their formation. Vedic texts throw light on both 'knowledge' about the universe and 'actions' that lead to harmony among human beings. Such a treatise was presented by Laj Utreja in *Social Harmony in Vedic India*. The laws for social harmony included: Individual Law, Human Law, Social Law and Universal Law. Consistent with Prof. Leo Semashko's Tetrasociology context, the Vedic writings were revisited by Laj Utreja in the *Science of the Vedic Culture of Harmony-a TetraUniverse Module for Academy of Harmonious Leadership*, a GHA initiative. This background is provided to review the ABC of Harmony.

Prof. Leo Semashko is a proponent of Harmonious Civilization based on his earlier work on Tetrasociology. He has undertaken the complex task of providing a scientific basis to social harmony knowing clearly that development of such an approach is a complicated intellectual exercise. He has ventured into this complex undertaking to put forth a holistic principle, common to peoples of different cultures in his *Harmony Alphabet: 20 Fundamental Elements/Spheres*.

The *Harmony Alphabet of 20 Fundamental Elements/Spheres* is the nucleus of the ABC of Harmony. It is the first attempt of Prof. Leo Semashko together with the GHA coauthors to understand and develop the deep foundations of social and individual harmony in systematic form of the collective textbook. Starting with one underlying axiom and 5 clusters of harmony to which the axiom applies, they expound upon the tetra structure of the clusters from the ideas of the early thinkers, such as Pythagoras, Empedocles, Plato, Carl Jung, Talcott Parsons and many others.

These 20 fundamental elements are the necessary, sufficient and coherent preconditions of social harmony consistent with the current scientific knowledge. One of the important facets of the ABC of Harmony exposition is providing a mathematical basis to 4 spheres of reproduction to express integral harmony of a society at all levels. Very important is delineating the tetra elements: Spheres of Production, PIOT Resources, PDEC Processes, Spherical Classes, and Spheres of human as ABC of Harmony Stages providing a conscious holistic principle, common to all peoples of different cultures. The ABC provides a fertile ground for further research and a new direction in the development of social sciences.

A Review by Laj Utreja, Ph.D., Founder, Institute of Spiritual Healing, USA

Apostolos Paschos, Leo Semashko

## Greek Philosophy: Harmony Ideas for the ABC of Harmony

The entire Greek culture and education through ages have been associated with harmony, perceptions of which were formed and developed in ancient times. This short article is the outline of the ABC of harmony basic premises in ancient philosophy. Although the ABC of Harmony (hereinafter – ABC) requires only harmonious civilization, but its premises and foundations, in view of the universality of harmony, intuitively began to form in the antique epoch into the most ancient civilizations of India, China, Greece and others. Here we touch the origins of the ABC only in terms of ancient Greek philosophy, in which we find its three basic fundamental premises: philosophical, dialectic and moral.

The first source and the premise is the idea of universal harmony, which pervades not only cosmos but also society and human. Macrocosm of harmony is like the microcosm of human and vice versa. These fundamental ideas form philosophical, ontological and epistemological basis of the ABC. Here are some of the evidences of these ideas.

Pythagoras (582 – 500 BCE) from island of Samos of Greek Aegean Sea is the first who marks the Universe as the spherical harmony and harmonic movement. He names harmony the echo of sky planets and symphony. He proves that the sphere among all shapes of solids is the superior one, the most beautiful, harmonious at any level. This idea of Pythagoras, accepted by Plato and other Greek philosophers, is reflected in the ABC, in which the basic elements of social harmony are recognized as spheres of five clusters, i.e. five different quality groups. In the corpus of Pythagoras' principles, in the "Golden Verses of Pythagoras" we read: "quaternion is an inexhaustible source of life" (lines 52–53). This ontological structural principle is the basis for the tetrad structures of social and individual harmony in our ABC.

Philolaus (470–385 BCE) from the city of Croton of the Great Greece advocates "that everything is governed by the need and the harmony, which exists in our world in all the infinite components".

Democritus of Abdira, in Thrace of Greece (460 – 357 BCE) refers to the music that speaks about rhythm and harmony.

The second source and premise is the idea of harmony in the dialectic of the whole and parts in nature, in society and human. This idea is the ABC's dialectical foundation. Here are some of the evidences of this idea.

Heraclites from the Greek city of Ephesus (544 – 484 BCE) said "Harmony of world is like the bow and the lyre".

Hippodamus of Thourio of the Great Greece (444 BCE) in his work "About bliss", says: "Harmony is harmony and agreement of a number and a multitude, because one element alone cannot generate the whole. The soul virtue exists even in a molecule and in the number of elements of the whole, as a decoration of nature and this is harmony. And in the circumstances of absence of harmony and divine control of the universe, nothing could exist ..., because virtue of body is harmony, virtue of the city is a good law... Each element serves the whole and everyone."

The third source and premise is the idea of harmony as the highest good for society and individuals. This good crystallizes other supreme values inside itself: beauty, justice, measure and other human virtues. This idea is the moral and value base of the ABC. Here are some of the evidences of this idea.

Pythagoras uses number “four” as a measure for everything in life, and divides the population into children, adolescents, adults, seniors. that corresponds to the harmony of the four seasons of the year. He considers the pursuit of simple life, natural food and the soul health to ensure harmony.

Pythagoras is inspired by harmony in all things; he seeks for it in the relationship between youth and seniors. He also admits that “each creature is reproduced by every other creature with the harmonic proportions of all elements of life... And the virtue is harmony, like health and all good, like the God. Thus, all institutions constitute the divine harmony.” He sees friendship as harmonious equality.

Zeno of Kition of Cyprus (333 – 261 BCE) indicates that good people are real citizens and friends are congenial and truly free. The philosophy of Zeno is a natural, moral, and logic mixture of harmony. He considers the Greek language to be a perfect harmony grammatically with virtues and clarity. In his work “About the human nature”, he says that the human nature is identical to virtue, which is the final target of conscious life of adequate harmony.

Plato from city of Athens of Greece (428 – 347 BCE) in his work 441C says that a human through harmony of the soul elements: mind (reasonableness), spiritual feeling and desires, forms the harmony of the city, through three classes of people. And he adds that harmony of the internal world of human means concord of the soul parts, which can be compared with tones of music harmony. Next (430–433) he develops the idea of identity of reasonableness and justice with harmony. Reasonableness is the order, the power over pleasures and desires. It tunes in its own way all the strings both of the state as a whole and of every human. Justice is the quality of a perfect and harmonious state in which everyone is occupied with their own business. As a result, he concludes (87), that kindness, beauty, balance, and measure (harmony) are identical: “All good, no doubt, is beautiful, and beauty cannot be alienated from the measure ... proportion and balance.”

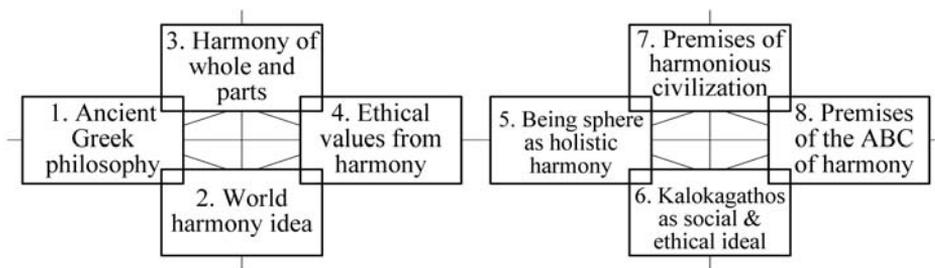
The higher synthesis of Greek philosophy belongs to Plato. He created the intellectual image of the world harmony as integral being and the highest value in the form of a perfect sphere of the eternal cosmic universe. From this sphere, as the utmost value of harmony, the harmony of planetary and stellar spheres is being born, the harmony of society and human. From harmony as the highest value all the other private values are born: kindness, mind, beauty, love, justice, freedom, measure, and other, which are identical to it and are only its partial manifestations. This general conclusion served as the ABC basis, in which all the values: peace, kindness, love, justice, and others are derived *FROM* harmony as the ultimate cause and the deepest foundation.

Another higher synthesis of Greek philosophy is the notion of “*kalokagathos*” in which harmony was equated with the indissoluble unity of the good and beauty. The literal translation of it is “moral beauty” or “beautiful good”. This is both ethical and aesthetic concept, their centaur, two parts of which are joined by harmony and are iden-

tical in it. Or, in other words, it is “beautiful and kind” human as the harmony of the external (physical) and internal (moral, spiritual) virtues, who was the ideal of a perfect person in ancient culture. Its moral sense was emphasized especially by Socrates, Plato and Aristotle, who considered *kalokagathos* as an ideal of harmonious person, a beautiful soul and body. Aristotle in his “Eudemian Ethics” defines *kalokagathos* as “complete virtue” (1249a16) in his formula for happiness: “the fullness of life in the fullness of virtue” (1219a38–39). The fullness of life as well as the fullness of virtue is integrity of harmony and harmony of integrity in human and society. Therefore, *kalokagathos* in ancient Greece was not only ethical and aesthetic, but also educational and socio-political, i.e. holistic harmonious ideal.

This holistic and harmonious social and ethical ideal is worth being consciously revived in harmonious civilization. It was purposefully integrated into our ABC of harmony (see Cluster “Human”), enriched by the ideas which were developed in the following ages. Its development in the works of Shaftesbury and Dostoyevsky is represented in the special articles of the ABC. The idea of organic unity of the philosophical (ontological) harmony, aesthetic beauty and moral good is taken as the basic one in the ABC without any extra proofs, which can be found in history.

The article main content is expressed by the following **model-40** of tetranet thinking:



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Francois Houtart

## Christianity: Bible and Harmony

### The Old Testament

The Old Testament is composed of 46 books, covering some 1000 years of history of a specific people in the Middle East. They are not historical relations in the modern sense, but they cannot be understood either without their context. At the beginning it was a society of tribes, based on kinship's relationships. Later on kingdoms were created and tributary relationships established. A theocratic conception of the exercise of power prevailed. Like any other peoples in the world, the Hebrews were full of contradictions, internal and external. At the same time the desire of harmony was always present and this was recalled by religious actors like the prophets.

The first harmony was with God. The Old Testament being essentially a religious reading of reality, it is logic that its fundamental basis would be of the same character. This God was the one of Israel. When the kingdoms were created and when monotheism became predominant, he was identified with the protection of his chosen people, against all enemies. But the constant infidelities of his people were provoking his anger and vengeance: "You are not listening to me and you are not following my law, as I taught you" (Jer. 26.4). This was the cause of disharmony. The prophets were the ones announcing the punishment of God and the necessity of penance.

Harmony with nature was also central. God, after having created man at his image (Gen. 1.26) asked man to give their names to all animals (Gen. 2.20). This meant a kind of paternal relationship with them and he entrusted the whole creation to their care. The prophet Isaias expressed very well the rupture of harmony by the non respect of nature: "The earth is mourning and degrades itself. The entire world is on the decline. With the earth, mountains are vanishing. The earth has been profaned by its inhabitants, because they have transgressed the laws, they did not observe the precepts. They have broken the perpetual alliance. This is why curse is devouring the earth and its inhabitants are carrying its pain. This is why the Inhabitants of the earth are being consumed" (Is. 24, 4-6).

The need for personal harmony is particularly clear in the Psalms: "Be confident in the Lord and do good, dwell in your region and eat quietly. Put your joy in the Lord and he will give you what your heart desires. Recommend to the Lord your endeavours and be confident in him who will do it well. He will make your merits shine like the light and your rights like the sun of midday" (Ps. 37, 3-6). "Judge me Lord, and see that I have followed the path of the perfects. I relied on the Lord and therefore I did not deviate from the right way... I have your love in front of my eyes and I have taken into account your fidelity. I did not sit with the deceivers neither with the hypocrites. I detest the group of evildoers and I do not mix with them. I am washing my hands which are clean and I am walking around your altar... Lord, because I am trying to be perfect, save me and have pity on me" (Ps. 26, 1-11).

Many references can be found among the prophets on social harmony. Their languages are really quite strong on that issue. “Yahve was hoping rightness and evil is growing: he was expecting justice and we only hear the scream of the oppressed. Unfortunate are you who are buying all the houses and are joining property on properties. No place will remain free and you will be the only ones in this country. The words of the Lord have resounded in my ears: many great and nice houses will remain in ruins and nobody will dwell in them” (Is. 5, 7–9). Oseas do not hesitate to denounce the actors of social injustice “Hear this, you the priests, be attentive you the chiefs of Israel, give your attention you members of the Royal court, because this has been a God’s sentence for you: ...I will punish you all, because you have sunk until the neck into corruption... Your faults are preventing you to go back to your God. .. You have betrayed Yahve and your sons are illegitimate: let the destroyer devour you together with your properties” (Hosea, 5, 1–7). Amos takes similar positions: “I (Yahve) hates and detest your feasts and I do not like your celebrations... Go away with the sounds of yours songs. I do not want to hear the music of your harps. I want justice to run like water and honesty to grow like an inexhaustible torrent” (Amos, 5, 21–23). In such situations, God choose his camp: “The Lord is a bastion for the oppressed, a refuge for the times of anguish” (Ps. 9, 10). “He will do justice to the weak and he will defend the rights of the poor of the country” (Is. 11.4). But he is also announcing the hope for the future: “I will create a new heaven and a new earth and the past will not be remembered... I will be happy with my people. In the future we will not hear anymore cries of anguish” (Is. 65, 17–19). To build peace on justice (harmony), according to the prophets, requires the condemnation of injustice and the construction of a new society. We don’t have to wonder that many of them have been murdered for being the followers of God’s will.

### **The New Testament**

The first harmony that Jesus of Nazareth envisages is with God. He is no more “the Lord of the armies”, but he is the “celestial Father”, the one who says: “I prefer mercy more than offers” (Mat. 9, 13). It is particularly the Gospel of John which expresses the relations between Jesus and the Father (Jn. 4, 24, 5, 45, 8, 19, 10, 25) and especially Jn. 14, 11: “I am in the Father and the Father is in me”.

There is little allusion to harmony with nature in the New Testament, but the many allusions at the beauty of creation imply respect and admiration. On the contrary the personal harmony is very developed, but especially in relation with the others. The first idea is: “to be as perfect as the Father who is in heaven” (Mt. 6, 48) and to be coherent: “If you are no more perfect than the Pharisees and the Masters of the Law, you will not enter the Kingdom of God” (Mt. 5, 20). “Say yes when it is yes and no when it is no” (Mt. 5, 37). The main content of perfection (harmony) is the similitude between the two first mandates: the love of God and the love of the neighbor (Mt. 21, 37–39).

This has very concrete applications: “If you are presenting your offer on the altar and your brother has something against you, leave there your offer and make peace with him. After that go to present your offer” (Mt. 5, 23–24). “If you forgive others

for their offenses, the celestial Father will also forgive you” (Mt. 6, 14). “Do not judge and you will not be judged” (Mt. 7, 1). “When you help a needy, your left hand should not know what your right one is doing” (Mt. 6, 3–4). It goes even further: to love the enemies: “Love your enemies and pray for your persecutors, so that they would be sons of your Father who is in heaven” (Mt. 5, 44). “If someone stamps you on the left cheek, offer him also the right one. If someone is wants your shirt, give him also your coat. If someone obliges you to carry a burden, carry the double and even further” (Mt. 5, 39–41).

The summit of personal behavior is to follow Jesus in his work and mission to announce the Kingdom of justice. To the rich young man asking what is perfection, Jesus says: “You know the mandates: you will not kill, you will not commit adultery, you will not steal and not tell falsities against your brother, you will not be unjust, you will honour your father and mother... {if you have observed this}, one thing is lacking: go and sell all what you possesses, give the money to the poor and come and follow me” (Mt. 19, 18–21).

The resume of what the personal harmony is according to Christian teaching is contained in the passage on the last judgment (Mt. 25, 34–40): “Come the blessed of my Father... because I was hungry and you gave me food, I was thirsty and you gave me to drink, I was a foreigner and you received me in your house. I did not have clothes and you dressed me. I was sick and you visited me. I was in jail and you came to see me... Trough enough, I am telling you, when you did this to some of the smallest ones of my brothers, you did it to me”.

To understand the kind of social harmony that Jesus of Nazareth was advocating, it is necessary to know the society of Palestine of his time, what was he condemning and what was he was proposing? He was quite severe with the Sadduceans, the group of landlords, great merchants and the families of the high priests. They were dominating the economy and at the origin of the main inequalities: “It is easier for a camel to go through the eye of a needle, than for a rich to enter the Kingdom of God” (Mat. 10, 19–24). “Nobody can serve two masters: you cannot serve at the same time God and money” (Mat. 6, 24). The Pharisees were artisans, mostly urban, some kind of an intermediary class between the Sadduceans and the subaltern groups. They had a majority in the Sanhedrin and where the “guardians of the Law”, especially trough the scribes. Their religious center was the synagogue. Jesus was a Pharisee and therefore he had the right of speaking in the synagogues.

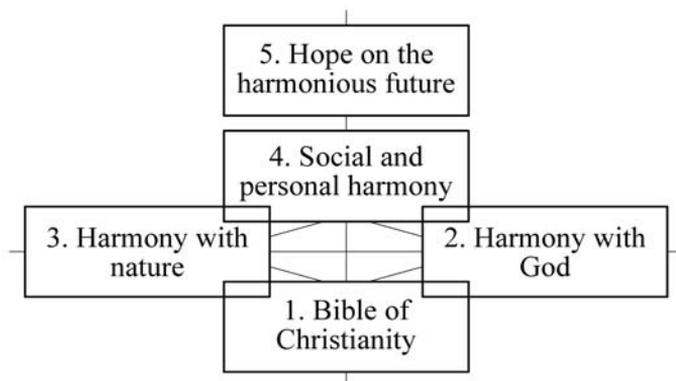
The temple, place of the Sadduceans, was at the same time, the main economic center of the country (trough the taxes), the political center, since the appointment by the Roman colonial power, of the high priest as the higher authority, and a religious center, giving legitimacy to the whole social system. When Jesus was criticizing the higher social groups, identifying himself with the excluded, the oppressed and the poor, and when he was attacking the temple as a center of oppressive power, it was not only a religious position. This is why he was strongly fought against and afterwards a coalition of the otherwise opposed groups and powers (Palestinian and colonial) decided to execute him. They continued their persecution afterwards against the disciples and in particular Paul of Tarsius, himself a Pharisee (Act. 4, 1–22). Injustice was contradictory

to the Kingdom of God: “Happy are those who are hungry and thirsty of justice, because they will be satiated” (Mat. 5, 6). The only choice for rich people to enter the Kingdom of justice is trough conversion, which, in reality, is almost impossible, as expressed in the parable of Lazarus (Luc. 16,31). It is not totally excluded: the case of Zaqueus, who gave up half of his fortune to the poor and repaired all committed injustice (Luc. 19; 1–10).

But Jesus was not a prophet of doom. He indicated also the path of salvation and gave hope in a possible harmonious future: “Creation, writes St Paul, is waiting with impatience the revelation of the sons of God... She keeps hope, because she will also be delivered of the slavery of corruption, in order to take part to the liberty and the glory of the children of God” (Romans, 8, 18–24). The Apocalypse (Book of Revelation), which is a strong allegorical critique of both Babylonian and Roman empires, says, recalling Isaias: “Then I saw a new heaven and a new earth, because the first heaven and the first earth have disappeared and the see is no more... And I heard, coming from the throne, a strong voice saying: here is the dwelling of God with men. He will remain with them. They will be its peoples and he will be the God who stays with them. He will wipe all tears of their eyes. Death will be no more. There will be no mourning, neither cries, neither suffering, because the ancient world has disappeared” (Revelation 21, 1–4). This is a splendid poetic expression of harmony.

Christianity includes the first message of social harmony – Golden Rule, based on the equal dignity of all human beings: “Do unto others as you would have them do unto you.” However it fully will take effect only in a harmonious civilization.

The basic postulates of this article are presented in the **model-41** of tetranet thinking, proposed and developed in this ABC of Harmony:



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## Rudolf Siebert

### The Golden Rule of Religions: The First Law of Social Harmony

The critical theory view

The Golden Rule appears in the different world religions in slightly different forms:

The Golden Rule says in its Hindu Form:

*This is the sum of duty: do nothing to others, which would cause you pain, if done to you* (Mahabharata XIII 114. 8).

The Golden Rule teaches in its Buddhist form:

*A state that is not pleasant or delightful to me must be so for him also; and a state which is not pleasant or delightful for me, how could I inflict that on another?* (Samyutta Nikaia V).

The Golden Rule states in its Chinese form:

*Do not do to others what you do not want them to do to you* (Confucius, Analects 15, 23).

The Golden Rule of Jainism says:

*A person should treat all creatures as he himself would be treated* (Sutrakritanga 1. 11, 33 anga).

The Golden Rule says in its Jewish form:

*Do not do to others what you would not want them to do to you* (Rabbi Hillel, Shabbat 31a).

The Golden Rule teaches in its Christian form:

*In everything do to others as you would have them do to you* (Mathew 7:12; Luke 6:31).

The Golden Rule states in its Islamic form:

*No one of you is a believer until he desires for his brother that which he desires for himself* (40 Hadith Sayings of Muhammad of an-Nawawi 13).

The Golden Rule says in its Wicca form:

*If you harm none, do what you will: what you give forth, will come back three fold.*

Informed by Jean Piaget, Lawrence Kohlberg and Karl-Otto Apel, Juergen Habermas has objected, that the *Golden Rule* in all its forms was not the Kantian categorical imperative, and rightly so. The Golden Rule is, of course, pre-modern, religious and material in all its forms, whereas the Kantian categorical imperative is modern, secular and formal. However, in the perspective of the dialectical religiology, the religious Golden Rule can also be inverted, translated, sublated, rationalized, formalized, and secularized in modern, post-modern, and post-metaphysical philosophical and social-scientific discourses into the principle of – what Kant had called – the categorical imperative:

*Act in such a way, that the maxim of your will can at any time also be valid as principle of a universal legislation.* Or:

*Act in such a way, that you use the humanity in your own person as well as in the person of every other human being always also as purpose, never merely as means.*

In their communicative or discourse ethics, Charles Pierce, Apel, and Habermas have translated, sublated, rationalized, formalized, and secularized further the religious Golden Rule and the secular Kantian categorical imperative into the principle of the apriori of the unlimited communication community:

*Your action is ethically valid, when it honors the five validity claims – truthfulness, honesty, rightfulness, tastefulness and understandability – and when it finds the consensus of the universal communication community, particularly of the possible victims.*

Habermas has admitted that modern secular ethics has a problem with motivation. Even after Apel's and Habermas' communicative or discourse ethics has verified the validity of an ethical norm, e.g. that it is better to love than to hate, or that one should not kill if one finds that convenient for oneself or for one's country, there still remains the question why a person should follow it? The secular categorical imperative or the likewise secular communicative ethics has no adequate answer to this question of motivation. The theologian Kueng had to admit, that certainly the world religions, as they motivate people, have always been and still are in temptation to command and give orders to human beings in a most authoritarian manner, and to demand from them blind obedience and to do violence to their consciences.

According to the critical theorists of society, Kant's categorical imperative commanded, that man should treat man never only as means, but always at the same time as purpose.

According to the critical theorist, what Kant's transcendental philosophy formulated as law of social morality, e.g. the categorical imperative in its different forms, was nothing else than the inversion, translation, and secularization of religion, particularly Judaism, Christianity, and Islam, i.e. the three Abrahamic religions. The critical theorists were convinced, that contrary to Kant practical or theoretical reason could, with the exception of Buddhist or Christian reason, command just as much the very opposite of the Golden Rule or the categorical imperative, e.g. in the form of the instrumental rationality rooted in the human potential and evolutionary universal of work and tool.

According to the critical theorists, Kant's assertion of the identity of Christianity and practical reason was wrong. The moral believe, that love was better than hate, and that kindness was better than cruelty, and, to be sure, not in the positivistic or naturalistic sense of the more skillful tactics and strategies, but better in itself, was justified through nothing else than the cultural tradition in the West. The merely tactical or strategical rationality of business leads to Post-Modern alternative Future I – the totally functionalized, reified, bureaucratized, one-dimensional, technocratic society, in which every particular purpose turns right away into a means again, and in which there is no purpose or meaning as such, and to Post-Modern alternative Future II – the extremely aggressive, necrophilous war society, characterized by an ideology of death, and not to Post-Modern alternative Future III – the reconciled democratic society, which is open toward the entirely Other.

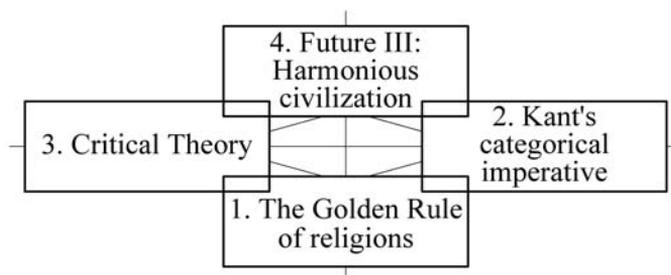
According to the critical theorists, in so far as the criminal law of the nation state was not opposed to it, infamies could be as rational as honesty. With the last trace of theology, as it seems to appear in Tillich's work, the thought that the neighbor was to

be recognized and respected and even to be loved, not to speak of the love of the stranger or even of the enemy, lost its logical foundation. What, according to the dialectical religiology, not a few people besides the critical theorists experienced as the regression of the Western civilization, was deeply connected with the disappearance of the seriousness of life, which derived itself from religion, which Tillich and other theologians, e.g. Kueng and Metz, and Peukert and Arens, have tried to stop through their theological-philosophical writings, and not at last and not at least also the critical theorists through their dialectical theory of society up to the present – 2012 (Matthew 5: 20–48).

The critical theorist did not dare to predict the future effects of all these attempts to rescue religion and its ethics and morality in the post-secular society. The dialectical religologist remembers all the great world religions, which went under for good: e.g. the Persian Religion of Light and Darkness, Good and Evil, the Syrian Religion of Pain and Suffering, the Egyptian Religion of Riddle, the Greek Religion of Beauty and Fate, the Roman Religion of Utility, many native African religions, the native American religions, etc.

The golden rule of religions and the categorical imperative, expressing the eternal ethical standards of social harmony, which will be embodied entirely in the Future III as a harmonious civilization, a more detailed discussion in my fundamental book: *Manifesto of the Critical Theory of Society and Religion* (3 vols.), 2011 [137].

The articles main ideas are expressed in tetranet **model-42** of harmonious thought, accepted and developed in the ABC of Harmony:



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Rene Wadlow

## Harmony and Synthesis in Sung China of 10–13 Centuries

In our current world society in which there are profound social and cultural upheavals, it is useful to look at other periods when there was a conscious effort to create a harmonious society and to build a synthesis of different currents of thought. While we can not copy what was done earlier in more limited geographic settings, it is useful to see what was accomplished, how it was done, and why such efforts did not have a lasting impact.

One such period was the Sung Dynasty in a part of what is now China. The Sung Dynasty is usually divided by historians into two – the longer “North Sung” – 960–1127 and the shorter “South Sung” – 1127–1279. However, the South Sung was a retreat in front of powerful foreign forces and an effort to recreate the society in a smaller space, before the whole dynasty and its culture was swept away by the Mongol conquests. However, the values during the two periods were basically the same. The Venetian merchant Marco Polo arrived in China in 1275 during the last years of the Sung Dynasty, and so the descriptions which he brought back to Western Europe are largely those of the Sung. The Sung period began as an effort to overcome a situation of disorder and division during which military leaders, calling themselves “emperors”, had divided the empire into 12 kingdoms. Five in particular were strong and so this period just before the Sung is called Wu Tai – the Five Dynasties.

Later historians call the Sung Dynasty thinkers “Neo-Confucians” and later philosophers took the term “Neo-Confucian” and always made reference to the Sung thinkers. However, the reality is more complex, and for our use today, we have to see how three currents of thought came together to make a conscious synthesis that would serve as a guiding framework for the reconstruction of society. It is convenient in discussions of Chinese thought to note two contrasting yet complementary modes: one predominantly activist, concerned with harmonious human relationships and orderly government: the other predominantly quietist, concerned with a harmonious compliance with the principles of the universe and of human nature. The first is often associated with Confucianism and the second with Taoism, but in reality there was much interaction between the two.

The first current, which gave Sung thinking its fundamental structure was Taoist (now sometimes written as Daoist, Tao becoming Dao). The Taoist had developed the image of the Yang/Yin – male/female, day/night as a dynamic between opposites, a mutually enriching dialectic and not as a static separation. This is an organic view of the structure of the world – the idea that all phenomena are knit together in a web of interacting forces, both visible and invisible. Central to this idea of ceaseless flux is the concept that at the apogee of any of these two forces engenders a reversion toward its opposite – the reversal of the Tao until a new harmonious state is reached.

A second current was Buddhist. At the time of the Sung, Chinese Buddhism developed its Ch’an (Japanese Zen) form. Contact between Chinese Buddhists and Indian Buddhists was cut off with the Islamic conquests of much of India. There were no long-

er Chinese Buddhist pilgrims or students going to India: no Indian teachers and translators coming to China. Thus a Buddhism not based on a study of the Buddhist scriptures — the *Tripitka* — developed in China. The emphasis was placed on inner discovery and immediate awareness — what was often called “the vision of the Tao.” Thus Chinese Buddhism lost many of its Indian characteristics and was integrated into a Chinese synthesis.

The third current in the synthesis was Confucian. Printing was developed during the Sung dynasty, and so the *Analects* of Confucius and supporting commentaries were widely distributed. Education and reflection was associated with the development of printing. The State created a system of public education, and private schools led by Taoist, Buddhist or Confucian scholars flourished.

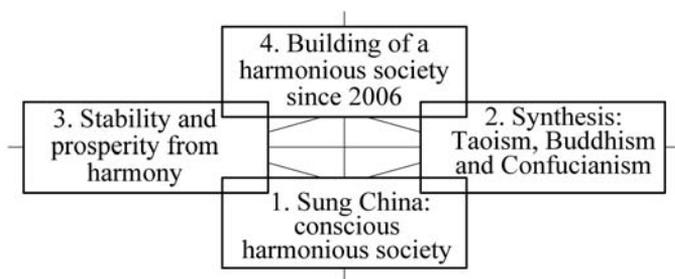
Confucian thought, in reaction to the earlier Five Dynasties period of disorder, stressed the importance of a moral law, of stability and harmony arising as each person and each institution fulfilled its specific function within society. For the Neo-Confucians, life was a project of self-construction, a morality of reasoned conscience.

Neo-Confucian thought was basically conservative and the “reversal of the Tao” might have begun to produce a framework that accepted change and creativity. However, the Mongol conquest brought a sharp end to the Sung period.

War always destroys and crystallizes thought at the same time. Much later in the Republican period of China (1911–1948), there was a certain revival of Neo-Confucian thought, but it was too late to be creative, and it was swept away by the communism. However, it was revived to some degree in the strategy of “building harmonious society” in China in 2006. Thus finding creative frameworks toward harmony is a constant renewal.

The great experience of the synthesis of three different philosophies into harmonious whole, to ensure a harmonious society of Sung China in the Middle Ages is an instructive and very actual to modern philosophical synthesis during the transition to the new global civilization — a harmonious civilization.

The article content as a whole is expressed in the **model-43** of tetranet harmonious thinking, representing the GHA synthesis of philosophy of social harmony:



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Syed Salman Chishty

Al Quran e Karim:  
Understanding the social harmony in the Muslim culture

*Surah Nooh (71:15)*

*“See ye not how Allah hath created seven heavens in harmony”*

“There is nothing more beneficial for the heart than reading the Qur’an with contemplation and reflection. The Qur’an encompasses all the levels of the travelers, the conditions of the workers, and stations of those possessing knowledge. It is the Qur’an that generates love, peace, harmony, desire, fear, hope, repentance, reliance, pleasure, entrustment, gratitude, patience and the rest of the different states that are life to the heart and perfection of it.” – Ibn al-Qayyim

Our Niyat ul Husna (Purity of Intention) in this short chapter is to share one of the dimensions of Islamic Societal Harmony. We shall, with the help of God, share the way Islamic Muslim culture treats living in harmony and clear few misconceptions about the Islam – which through its name and essence stands for Peace and Harmony.

Does Islam respect and tolerate religions other than itself, and do their followers have the right to express and practice their own faiths in an Islamic state? In a multicultural society where different cultures and religions are practiced, should Muslims, from the Islamic perspective, integrate with, or segregate from, other parts of the society?

Islam is the universal order, the integral religion of harmony and the unique system which is able to harmonize the physical with the metaphysical, the rational with the ideal, and the corporeal with the spiritual. All dimensions of man’s earthly life have particular places of their own within the matrix of Islam in such a way that each can perform its own function and enable man to be at peace with himself, his community and nature, and ultimately to gain happiness in both worlds.

Peace indicates tranquility, mental calm, silence, serenity, reconciliation, amity, accord, concord, friendliness, harmony, on the one hand and, absence of or cessation of war, state of reconciliation after strife and enmity, freedom from mental agitation or anxiety, freedom from civil disorder, strife on the other.

There is a very close relation between peace and harmony at personal and societal levels. Peace creates concord, balance, consistency, unanimity, compatibility and stability at individual and collective levels and helps to effect accord in facts, views and it acts and helps in making sympathetic relationships and mutual similarities the focal point of human concern. When peace and harmony is achieved in this real inter-related manner, the expectation for a trustful, promising, secure, and faithful existence of human beings becomes possible which, in other words, can be called hope in harmony and peace.

Now coming to Islam, when we observe this matter we are thrilled to know that the root of Islam is from Salimun and Silmun, which means peace, reconciliation, concord, harmony and submission. The allied words are Salima, yaslamu, salematun, and sala-

man, meaning to be in a good condition, well, without a blemish, safe, secure, and Aslama means to make sound and safe, save and attain safety, tranquility and prosperity, deliver up, submit, obey. Aslama Amrahu Ilal-Allah, to resign one's self to the will of God, to submit.

Thus, the word peace, harmony and hope are very similar to the connotations of terms like "Islam". Islam is a religion, which is based on certain tenets and doctrines, and only after following them in letter and spirit, a man can be called a Muslim.

Since, submission before the Will of God has had been the religion of all the Prophets, a Muslim is enjoined to believe not only in one Prophet but also in all Prophets including those whose names occur in the Quran and those whose names do not occur there. In this matter of belief no discrimination is to be made against any Prophet. The Muslims are ordered to avow: *"We do not make any distinction between one and another of His Prophets"* – *Al Quran e Karim (2:285)*

Islam preaches total social harmony which includes religious harmony that the whole world needs. Despite our age of information, and internationalization of learning and economics, the world badly requires a strong movement to dispel aggression in the name of race and creed. Islam provides an excellent model implemented by Prophet Muhammad (PBUH) and proved of its practicality.

Allah epitomizes religious understandings in Al Quran e Karim in a nutshell:

*"Lakum deenukum wa liya deen – Your religion is for you and my religion for me (109:6)"*.

This need to be adopted worldwide as a slogan. There need be no restraints on preaching faith by appealing to reason.

Al Quran e Karim says: *"La ilkrahafiddeen – There is no compulsion in religion"* (2 : 256)

Says Al Quran e Karim: *"Would you compel people that they should become believers?"* (10:99 & 13:40).

Coercion is rejected by Islam. For, belief (imam) is something concerned with intellect and soul and not with physical body. On compulsion one may outwardly declare belief but the heart may reject it; in fact compulsion tends to prejudice the heart permanently even against plainest of truths, such as Allah and His Messenger (PBUH) had given expounded.

Al Quran e Karim clearly denounces the use of the force in terms of religion. It is ultimately the right of people to choose any religion they are happy with, and the duty of the Prophets is not more than educating people and reminding them of the right path. They have never been authorized to force people to the Truth.

Allah ordained religious freedom and understandings and His Prophet (PBUH) implemented and preached it. Allah tells believers: Do not insult what they call gods that are other than Allah. Prophet (PBUH) promised the Christians of Najran not to harm their crosses or idols. He even allowed Christian delegates from Najran to pray in his mosque at Al Medina.

Islam supports harmony with other religions. In the edict He issued in Hijri 5, Prophet Muhammad (PBUH) gave full protection to Christians of conquered territories in all

religious, social, cultural, economic and legal matters; he had warned that anyone who went against these provisions was an accursed offender on Islam.

Non-Muslim citizens were treated as equals of Muslims. In fact it was incumbent on the Governments to protect their life and property so much so that they were exempt from military service.

An English translation of a document is presented below for reference to understand the Prophet's (PBUH) magnanimity & Understandings towards communal harmony and safety and security of other faiths:

*"This is a message from Muhammad ibn Abdullah, as a covenant to those who adopt Christianity, near and far, we are with them. Verily I, the servants, the helpers, and my followers defend them, because Christians are my citizens; and by Allah! I hold out against anything that displeases them." No compulsion is to be on them.*

*Neither are their judges to be removed from their jobs nor their monks from their monasteries no one is to destroy a house of their religion, to damage it, or to carry anything from it to the Muslims houses.*

*Should anyone take any of these, he would spoil God's covenant and disobey His Prophet. Verily, they are my allies and have my secure charter against all that they hate.*

*No one is to force them to travel or to oblige them to fight. The Muslims are to fight for them. If a female Christian is married to a Muslim, it is not to take place without her approval. She is not to be prevented from visiting her church to pray.*

*Their churches are to be respected. They are neither to be prevented from repairing them nor the sacredness of their covenants. No one of the nation (Muslims) is to disobey the covenant till the last day (end of the world)."*

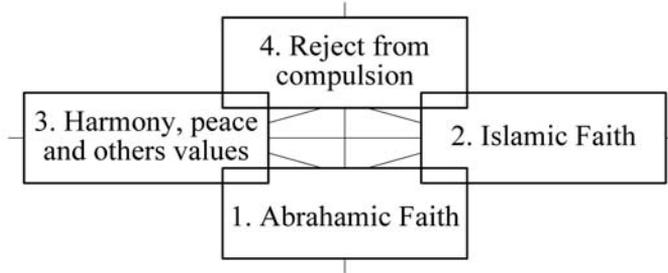
Islamic society right from the beginning is preaching and practicing true religious harmony and it even helped to settle disputes among followers of other religions, from its stand point of tolerance and understanding. It is to be noted and understood by everyone, tolerance and communal harmony are integral and inseparable parts of Islamic Society and Muslim Culture.

Islam is the middle-of-the road religion. One finds in Islam an elaborate hierarchy of knowledge integrated by the principle of Divine Unity (al-Tawhid). There are juridical, social and theological sciences; and there are gnostic and metaphysical ones all deriving their principles from the source of revelation which is the Quran. Then there have developed within Islamic civilization elaborate philosophical, natural and mathematical sciences, each of which has its source in one of the Beautiful Names of God. It is the Name the All-healing that shines on Medicine; Geometry and Engineering depend on the Names the All-just, the All-shaping and the All-harmonizing, and Philosophy reflects the Name of the All-wise, and so forth. On each level of knowledge nature is seen in a particular light. For the jurists and theologians it is the background for human action. For the philosopher and scientist it is a domain to be analyzed and understood. On the metaphysical and gnostic level it is the object of contemplation and the mirror reflecting supra-sensible realities.

Judaism, Christianity and Islam have a great deal in common. They are all based on monotheism and are committed to increase justice in the world, and the accountability before God. Their historic roots go back to Prophet Abraham and, as such, they are often described as 'Abrahamic Faith' and the basis of world civilization.

Humanism, harmony, love, brotherhood peace, compassion, tolerance and social justice are the essence of all religions. Al Quran e Karim says, "*Al khalqu Aayatullah*" which means the entire mankind is God's family. Hence Islamic Muslim Culture and Societies are in a social, moral and spiritual order also based on these values.

The article contents as a whole is presented in the following **model-44**:



**Haji Syed Salman Chishty**, is born and raised among the family of Chishty Sufi Community of Ajmer Sharif – who are the hereditary custodian of the 11<sup>th</sup> century Sufi Shrine of Hazrat Khawaja Moinuddin Hasan Chishty (r.a). His family has been serving at the Dargah Ajmer Sharif from last 800 years as the Keys of the blessed Sufi Shrine has been passed on from generation to generations. He is engaged in a research studies on World Sufi Traditions and their impact on different Countries and their culture and traditions and vice versa. His study has enabled him to travel extensively in several continents and countries like Arabian Peninsula, Egypt, Turkey, Kazakhstan, Kyrgyzstan, Nepal, Bangladesh, Pakistan, Morocco, Senegal, England, USA, Singapore, etc. Director, Chishty Foundation.

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## Syed Salman Chishty

### Sufism and Sufi's World of Wisdom and Harmony

The word Sufi is derived from *Safa* meaning pure, purified of ignorance, superstition, dogmatism, egotism, and fanaticism, as well as free from limitations of caste, creed, race, and nation. The Sufis believe in God as the Absolute, the only Being; and that all creation is the manifestation of His nature and His harmony.

There have been Sufis at all periods of human history. Though they have lived in different parts of the world, speaking different languages and born into different faiths and beliefs, they have recognized and sympathized with each other, through the oneness of their understanding, creating a sense of global togetherness and harmony in their own unique yet common understandings. Yet with their deep knowledge of the world and of spiritual mysteries, they have concealed their beliefs from the multitude, and have pursued in secret their way of attainment to the highest bliss.

The greatest principle of Sufism is, 'Ishq Allah, Ma'bud Allah' (God is love, lover, and beloved).

When Ahad, the only Being, became conscious of his Wahdat, only existence, through His own consciousness, then His predisposition of love made Him project Himself to establish His dual aspect, that He might be able to love someone. This made God the lover, and manifestation the beloved; the next inversion makes manifestation the lover, and God the beloved. This force of love has been working through several evolutions and involutions, which end in man who is the ultimate aim of God. The dual aspect of God is significant in *Zat* and *Sifat*, in spirit and matter, and in the mineral, vegetable, animal, and human kingdoms, wherein the two sexes, male and female, are clearly represented. The dual aspect of God is symbolized by each form of this wonderful world and God constantly harmonize this world dualism. This whole harmonious universe, internally and externally, is governed by the source of love, which is sometimes the cause and sometimes the effect. The producer and the product are one, and that One is nothing but love.

“A church, a temple or a Ka’ba stone,  
Qur’an or Bible or a martyr’s bone,  
All these and more my heart can tolerate,  
Since my religion now is Love alone”  
(Hazrat Sufi Abul Ala).

The spiritual part of Sufism was most miraculously realized by, Hazrat Khawaja Moinudin Hasan Chishty (ra), Hazrat Abdul Qadir Jilani (ra), Hazrat Bahauddin Naqshband (ra), Hazrat Shihabuddin Sohrawardi (ra), and others great Sufi masters of their respective time and orders .

India, being greatly addicted to philosophy, was well suited for Sufism, where, in ancient and modern records, a great many Sufis with miraculous careers are to be found. The most revered and Ajmer Sharif holy Sufi Shrine of Hazrat Khawaja Moinuddin

Hasan Chishty (ra) in state of Rajasthan is the most visited with much reverence and devotion by people of various nations and many beliefs, in thankful remembrance of their great careers and their great service towards harmonious Humanity as a whole .

Sufism, as a religious philosophy of love, harmony, and beauty, aims at expanding the soul of man until the realization of the beauty of all creation enables him to become as perfect an expression of divine harmony as possible. It is therefore natural that the Sufi Order should stand foremost as a spiritual power in the East, and that it is rapidly becoming recognized in the West.

Sufism advocates the peaceful and harmonic co-existence of all faiths. The Sufis taught about the practice of virtue, purification of the soul and divine love. Thereby, they raised their lives from the mundane to spiritual. They emphasized the inward nature of things rather than the outward.

Many Sufi saints have attained what is known as God-consciousness, which is the most all-inclusive realization of the meaning of the word 'good' attainable by man. Sufis in many cases are known to have realized and shown the greatest perfection in humanity and creating harmony among the human civilizations. Sufism is rightly been called the spirit of Islam, as well as the pure essence of all religions and philosophies.

Mehfil e Sama has always been the favorite Sufi means of spiritual development. The greatest Sufi mystic of India, Hazrat Khawaja Moinuddin Hasan Chishty, introduced Sufi music into his Chishtyya Sufi Order. Even today Sufi musical sessions for the elevation of the soul, called as Mehfil e *Sama*, are held among the Chishty Sufis across South Asia. Since that time Sufi music has become the important subject of Chishty Sufi practices. They declare that it creates harmony in both worlds and brings eternal peace. Harmony is the reason for peace. Peace comes from harmony.

The Chishty Sufi music which is popularly known and called as *Qawwali*, is a special spiritual music producing emotions of love, harmony, fear, desire, repentance, etc during the Mehfil e Sama.

### **Harmonious Characteristics of a Sufi as describes by a great Sufi of Bghadhdad during the 9<sup>th</sup> Century**

Discussing the characteristics of Tassawuf (Sufism) and Sufi's, Hazrat Ali Hujwari supports what Hazrat Junaid Baghdadi says about these qualities.

Hazrat Junaid attributes the following eight exemplary qualities of a Sufi. A true Sufi possesses:

- The courage and magnanimity of Prophet Ibrahim.
- The obedience of Prophet Ismail.
- The patience and forbearance of Prophet Ayub.
- The signs of Prophet Zakaria.
- The poverty of Prophet Yahya.
- The traveling nature of Prophet Isa (Jesus).
- The simplicity of dress of Prophet Muss (Moses).
- The *Fuqr* (contentment and renunciation) of Prophet Mohammed.

“He indeed is a true devotee blessed with the love of God who is gifted with the following three tributes –

River like Generosity  
Sun like Bounty  
Earth like Hospitality”

**Hz.Khawaja Moinuddin Hasan Chishty (ra)**

The guiding principles of the Chishti Order are encapsulated in the famous “Final Sermon” of Khwaja Muinuddin Chishti, delivered just one month before his demise.

**The blessed last sermon of Hazret Khawaja Moinuddin Hasan Chishty (ra)**

Love all and hate none.

Mere talk of peace will avail you naught.

Mere talk of God and religion will not take you far.

Bring out all the latent powers of your being  
and reveal the full magnificence of your immortal self.

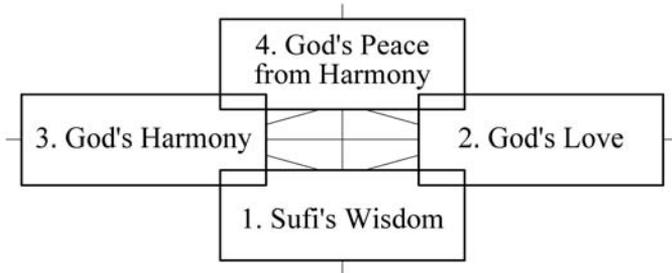
Be surcharged with peace and joy,  
and scatter them wherever you are  
and wherever you go.

Be a blazing fire of truth,  
be a beautiful blossom of love  
and be a soothing balm of peace.

With your spiritual light,  
dispel the darkness of ignorance;  
dissolve the clouds of discord and war

and spread goodwill, peace, and harmony among the people.

The article contents as a whole is presented in the following **model-45**:



**Haji Syed Salman Chishty**, is born and raised among the family of Chishty Sufi Community of Ajmer Sharif – who are the hereditary custodian of the 11<sup>th</sup> century Sufi Shrine of Hazrat Khawaja Moinuddin Hasan Chishty (r.a). He is engaged in a research studies on World Sufi Traditions and their impact on different Countries and their culture and traditions and vice versa. His study has enabled him to travel extensively in several continents and countries like Arabian Peninsula, Egypt, Turkey, Nepal, Bangladesh, Pakistan, Morocco, Senegal, England, USA, Singapore, etc. Director, Chishty Foundation, Vice-President, GHA-India.

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Reimon Bachika

## Religious Harmony in Japan

Religiously, Japan's situation resembles its natural existence as an island nation. Four islands, considerable in size and flanked by many smaller ones, constitute the country. Similarly, four different sources have contributed to Japan's religious culture: Shinto, Buddhism, Taoism, and Confucianism. The Shinto tradition is *culturally* the more influential strand of religion. It underwent some influence from Chinese Taoism, particularly *yang* and *yin* thought and fortune telling. Buddhism is *religiously* the stronger part. It was transmitted from Chinese sources but developed several varieties of Japanese Buddhism. Lastly, Confucian ideas impacted social relations as well as so-called ancestor worship.

Religious harmony exists on the level of everyday life. Remarkably, only one third of the population has membership in one of over two hundred religious denominations. Nevertheless, many Japanese feel attracted to religious customs of various kinds. Most of them worship at a Shinto shrine at New Years, when the whole country enjoys a week of holydays. At other occasions, parents take their children to a local shrine to pray for them at birth and at the ages of three, five, and seven. Further, many marriages are blessed in a Shinto ritual, but many others tie the knot at a Christian church or at chapels specially built for weddings. From December 20 or so, special decoration Christmas cakes are sold at stalls outside shops, just for casual passersby — only 1% of the Japanese have converted to Christianity (Catholicism or Protestantism) but it is a well respected religion. Quite different, when death strikes in a family, the Japanese turn to a Buddhist denominations for funeral rites. Remarkably again, the greater part of the population has either a Buddhist or a Shinto altar at home, to memorize deceased family members by offering flowers or fruits or incense. It is this practice that is called ancestor worship. Although Shinto and Buddhism have a distinct religious culture, 'household religion' functions as a common denominator.

The following are organizational religious practices. As mentioned above, the main event of Shinto is the New Year worship, starting at midnight at New Year's Eve. The most famous shrines draw enormous crowds of worshippers. At various occasions during the year, popular Shinto shrines provide occasion for worship, offering a simple ritual of purification that is performed on request, while neighborhood communities organize celebrations (*matsuri*), one more kind of Shinto practice. Apart from the funeral services provided by their priests Buddhist denominations are socially active in the field of education as well as welfare. Most of them have institutions of higher learning. Some temples are classified cultural treasures, open to the public at a fee. It is from all these services that Buddhist denominations derive their income.

The main traditional Buddhist denominations are as follows. Tendai and Shingon Buddhism were established in the Heian Period (794–1185) and followed by the Pure Land Denomination and Shin Buddhism (both known as Amida Buddhism) as well as the Nichiren denomination and two strands of Zen monasteries: Rinzai and Soto Zen, all of which originated in The Kamakura Period (1185–1333) in central Japan, with

Kyoto as its center. All have their own revered founders and sutras. Based on these sacred scriptures they continue developing Buddhist religious thought.

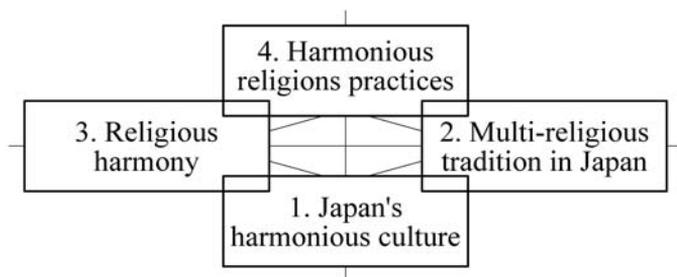
Further we have the so-called ‘the New Religions’ that originated in the middle of the 19<sup>th</sup> century, the most active of which are Tenri-kyo and Konko-kyo (Shinto related denominations) and Soka Gakkai and Risshokoseikai (Buddhist denominations that grew fast after World War II). A few more sprang up in the 1970s, such as the infamous Omu Shinri-kyo and The Science of Happiness. The latter is following the example of Soka Gakkai in forming a political party, but as yet it is not very successful. In more details see: [121; 122].

Organized religion in Japan is pragmatic and can be characterized as ‘corporate religion.’ Like most business organizations, all manage their own affairs, competing with each other. Authoritarian attitudes are rare. The people’s religious practices are uncomplicated. The meaning of these customs and practices is internalized through participation from childhood on and therefore taken for granted.

Thus, accommodating attitudes both by the people and the religious denominations make harmonious coexistence possible. At bottom, religion concerns the basic problems of life as well as spirituality that people can freely aspire to. Religious organizations are useful in providing services, spiritual guidance, and cultivating a special sense of community not found elsewhere. It is these conditions that render religious harmony possible, not top-down authoritarian thought.

Thus, the situation of religion in Japan is highly complex. Notwithstanding, we can say that it is “culturally” harmonious. In other words, Japanese culture is disposed to communitarian harmony. The same should be possible for world civilization as a whole. Emphatically, civilization cannot be harmonious without a sense of harmony among world religions.

The basic postulates of the article can be expressed in our tetra-sociological **model-46**, proposed and developed in the ABC of Harmony:



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Dmitry Delyukin

## Penang: Island of Religious Harmony

There is a unique place, called a street of Harmony in Penang, one of the island states in Malaysia. It is situated in the capital of the state, George Town, founded by the Englishmen, led by the captain Francis Light in 1786. Being popular and famous among locals and guests of the island, the street could be officially named the street of Harmony, however it is still denoted as Pitt street in all the maps and guides. It is unique because this street is the only religious-cultural historical ensemble in the world, which has united architectural shrine masterpieces of all world religions. Mainly thanks to Pitt street and its shrines the government of Malaysia has achieved the recognition of Penang island as the object of cultural heritage of UNESCO.

Despite the fact, that Penang was all covered with the jungles, captain Light decided to build the fort Cornwalliss on the island and to start exploring the neighboring territories. Captain Light ordered to spread the word all over Malaysia, so that every new settler will receive as much of the land, as he will be able to clean. Several years later there was a real town built instead of pathless jungles that was named George-Town after the king George III, with the town buildings in Victorian style. For the first 15 years of its existence the population of George Town has exceeded 10.000 people.

Generally, the chief inhabitants were the people with different cultural and religious formation. They all were united by the idea to find work and welfare on this island defeated by the British empire, where as their native counties suffered from different local and internal wars. Trade routes from Japan and China to Europe now ran through Penang. It was a strong push for development of the island and attraction of great flow of immigrants from these countries, as well as from India, Middle East, Siam (Thailand), Myanmar, Sri-Lanka. In 1816 the first in the South-Eastern Asia English school was opened in Penang, where children of all nations and estates of Penang population received education.

Naturally, today Malaysian is the main language of Penang, but at the beginning of 21<sup>st</sup> century the English language became the main language of the international communication. It was caused by the trade, organized by the European trade missions. However, the Asians didn't see anything bad in it. Francis Light in the 1790-s, at the period of the town's uprising, first proclaimed not just the freedom of the settlements, but also the principle of religious freedom to maintain peaceful coexistence and order of Penang. The Englishmen set the example by building a majestic church in the Anglican style near the fort Cornwalliss, the first of this kind in the South-Eastern Asia. Later all diasporas received the right and the land to build the shrines corresponding to their denomination.

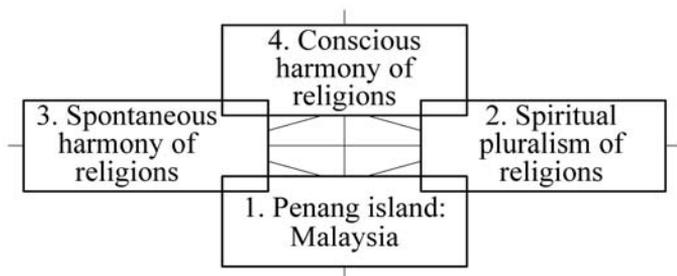
Not to divide the town in quarters, normally occurring by the nation principle, special areas were provided for building, that were later interconnected by Pitt street or Street of Harmony – unofficial name, that appeared in the middle of the last century. It became a spiritual and public center, containing 9 main shrines of the town

with all rich cultural heritage of Islamic, Buddhist, Confucian, Taoist, Hinduist, Sikh, Shinto and Christian communities, reflected in its architectural appearance, as well as the Armenian and Jewish communities, that soon left the island. The real pearls of the street are believed to be the church of Saint George, the Assumption Cathedral, the mosque Captain Kelling, the shrine Nagor, the shrine Tua Pek Kong, the shrine Guan In Teng, the shrine Leon Sang Tong. They all were constructed in the first middle of the 21<sup>st</sup> century.

It is known, that the architecture of the shrines is the most important means of gradual formation of the attitude to life as a whole as to the divine creature and it reconstructs the harmony of the internal and external being. Step by step, by the beginning of 20<sup>th</sup> century a new form of public conscious appeared sporadically, that after independence of Malaysia in 1957 resulted to the official ideology – “Rukunegara” or “The Foundations of the State”, in view of the fact, that dozens thousands of representatives of different religious outlooks and traditions.

It may be assumed with certainty, that spiritual pluralism and harmony of religious diversity of Penang have become the way of living for its inhabitants. This is an excellent example for all the regions of religious conflicts. Such examples will become the ABC for the global harmonious civilization. At the moment, such sporadic examples are exotic for the industrialism. To make them universal, they must be conscious – that is the goal of our ABC of harmony and global harmonious education, based on it.

The main ideas of the article are represented in the **model-47** of tetranet harmonious thinking as social philosophy of the ABC of harmony:



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Yehuda Stolov

## Interfaith Encounter Association: Harmony among Jews and Palestinians

The Interfaith Encounter Association (IEA) was formed in the summer of 2001 and works since to promote genuine coexistence and sustainable peace, through joint community building on the grassroots level, using interactive interfaith dialogue as its vehicle. The a-political and all-inclusive approach of the organization and its activities continuously form the human infrastructure for peace in the Holy Land.

In its ten years of existence, the IEA have held – in its three regional focuses: in Israel, between Israelis and Palestinians and in the larger Middle East – more than 1000 programs, with thousands of participants. A most significant fact is that the participants in IEA programs include people of all political and religious views, as well as all ages, genders, walks of life etc; and that the vast majority of them have met ‘the other’ for the first time through IEA. The IEA have formed till now 41 on-going community-groups of interfaith encounter – from the Upper Galilee to Eilat, including 10 groups that bring together on a regular basis Israelis and West Bank Palestinians. Among the latter we maintain the three only groups in the country that bring together Palestinians with Settlers.

IEA maintains working relations with 7 Palestinian organizations, across the West Bank and the Gaza Strip and is a founding partner of the Middle East Abrahamic Forum, including Egypt, Iran, Jordan, Lebanon, Morocco, Tunisia and Turkey.

In 2010, IEA sponsored 165 encounters and events of various interfaith groups. Sixty of these encounters involved children, youth, and university students. Cumulatively, over 4,000 people attended its groups in 2010, many taking part on a regular basis. The IEA sponsor groups meeting both within the “Green Line” and in the West Bank, providing safe spaces for respectful discussions of issues relating to participants’ religious beliefs. It is through these meetings, discussions, and time spent together that warm and understanding relationships are built and maintained among people of different faiths, cultures, and communities.

Beyond the groups’ regular work, IEA had in the last year new areas of activity:

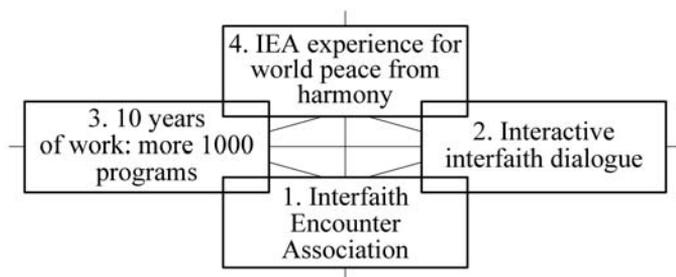
- For the first time since the beginning of the Second Intifada’s violence, our Jerusalem-Hebron Youth Interfaith Encounter held a joint encounter and visit to the Palestinian-controlled part of Hebron. We were the first Israeli group to enter these parts of Hebron with permission from the army. The same group is organizing an encounter in Tel Aviv-Jaffa, enabling its Palestinian members to visit the sea for the first time in ten years (for some it will be their first time!)
- The “Circle of Light and Hope” Israeli-Palestinian Interfaith Encounter group organized a historic visit of Palestinian Muslims to the Friday night services of the (Orthodox) Kehilat Yedidya Synagogue in Jerusalem.
- The coordinators of the “A/Nahnu” Youth Interfaith Encounter in the Mt. Scopus campus of the Hebrew University obtained the agreement of the universi-

ty's authorities to open a Muslim Prayer Room on campus. Furthermore, the intention is to make this room as the center for interfaith encounter activity.

- The coordinators of the group of Students from Hebrew University and Bethlehem University initiated a joint Israeli-Palestinian business venture for fair-trade marketing of olive oil, for funding activities of interfaith encounter.
- IEA began cooperating with the Feuerstein Institute in Jerusalem in bringing Palestinian children from Hebron and Gaza, who suffer from different forms of brain damage, for treatment and training at the Feuerstein Institute.
- With the additional support of the Anna Lindh Foundation, we initiated a major new project, the Euro-Mediterranean Abrahamic Forum. The first meeting took place in Amman with over 60 participants from seven Middle Eastern and five European countries, and was tremendously successful. The second one took place in Lublin, Poland in May 2011, and included a joint historical visit of such a mixed group to the nearby Majdanek Death Camp.

For its work the IEA has been recognized by UNESCO as “an organization that promotes the culture of peace” and awarded the 2006 Prize for Humanity by the Immortal Chaplains Foundation. In 2007 Two of IEA’s coordinators won the Women’s Peace Initiative Award of the Tanenbaum Center for Interreligious Understanding and the IEA was the recipient of the 2007 INTR°A-Project Award for the Complementation of Religions of The Institute for Interreligious Studies. The film “Interfaith Encounter in the Galilee”, produced by IEA to present the work of its school-twinning project, was awarded the Commendable Effort by the World Peace Film Award 2007 of the World Movement for Global Democracy. In May 2008, the IEA was one of the sixty projects, selected as “the entrepreneurial projects that will change the face of Tomorrow” to present at the Israeli Presidential Conference.

The IEA experience is very important for the conscious building of peace from harmony in the world. The article contents as a whole is expressed in the tetranet thinking **model-48**, which represent the philosophy of social harmony acceptable for all:



**Yehuda Stolov** is the executive director of the Interfaith Encounter Association, an organization that works to build peaceful inter-communal relations in the Holy Land by fostering mutual respect and trust through active interfaith dialogue. Dr. Stolov has lectured on the role of religious dialogue in peace-building throughout the world. He holds a B.Sc. and an M.Sc. in Physics and a Ph.D. from the Hebrew University of Jerusalem. **Address:** P.O. Box 3814, Jerusalem 91037, Israel

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## Nadeem Masih

### Muslims and Christians of Pakistan: Peace, Harmony and Reconciliation

On June 26<sup>th</sup>, 2011 Human Welfare Organization (HWO) conducted One Day Capacity Building Training Program on Peace, Harmony and Reconciliation at Dee Paradise Hotel, Toba Tek Singh, Pakistan. 50 persons participated in this training program. HWO also invited political, social personalities and government officials of district Toba Tek Singh, such as Chaudhary Mohammad Ashfaq and Rev. Fr. Bonnie Mendes. Mr. Nadeem Masih, the HWO director, and they welcomed all the participants. Mr. Faryad Younas Coordinator of this one day training shared the objectives of the training:

- To know about peace, harmony and reconciliation,
- To train local leaders how to promote peace, harmony and reconciliation at grassroots level in their respective areas,
- To devise a plan to promote peace, harmony and reconciliation by defusing and deescalating tension in their respective areas of Gojra and Toba Tek Singh

Miss Razia Shoukat Coordinator of Working Children Program Caritas Pakistan Faisalabad and Mr. Tasawar, Coordinator for Interfaith Harmony and Peacebuilding Program Star Organization, were the resource persons of the training. They shared the concepts of peace, harmony and reconciliation and the knowledge of how leaders can promote them in their areas. They said: Reconciliation is accepting others and renouncing to absolutize differences. Living with love is the state of peace, harmony and reconciliation. Reconciliation is to share the suffering of others, leaving all hatred and prejudice. They also said our religions teach us values for pleasant and peaceful life. No religion teaches its followers to fight in the name of religion. No one can win the hearts of others through war and fight but only with love, tolerance respect, sharing forgiving and acceptance. We must respect the religious values of others.

The resource persons divided the participants into 5 groups and gave them questions concerning how we, the leaders, can promote peace, harmony and reconciliation in respective areas. The groups presented their reports as: Through giving religious freedom to others. Through unity, sharing, getting together, and getting organized without any differences of religions and sects. Providing justice to others in our daily life. Respecting rights of others and performing our duties. Use of electronic and print media. Living with love, reconciliation, equality and tolerance. Encouraging peaceful dialogues. Having Corner meetings and organizing Awareness seminar and presenting Interactive and street theatre and making Peace songs and movies.

**Fr. Bonnie Mendes, Catholic priest.** (Presently working as Regional Coordinator for Caritas Asia, Thailand. He was awarded with a peace award from Association for Communal Harmony in Asia – ACHA – Oregon state USA)

Fr. Bonnie proposed that our focus should be peace, harmony and reconciliation. He urged the need of forming small groups, local peace committees and to make them functional to promote peace, harmony and reconciliation at grassroots level. These com-

mittees should have three years plan, Peace for Road, Peace for People and Peace for Streets and do the work accordingly by forming small groups and communities by carrying out small activities and taking initiatives of love, forgiveness, sharing, acceptance and tolerance. While talking on the subject, he gave the example of computer. He said that we must delete all the negative information, feelings and spirit from our memory and must save positive attitudes, feelings, values and emotions for others.

**Ch. Muhammad Ashfaq, Muslim political leader** (Ex-Parliamentarian both at National and Provincial Assemblies. Head of the Local District Government)

He said that he congratulates organizers for organizing this training program on very important issues. He said that we should follow the teachings of our religions. Every religion gives the message of love, tolerance, sharing, reconciliation, peace and harmony. If we follow what our Holy Prophets told us then there will be no intolerance hatred, violence, disharmony and tension in the country.

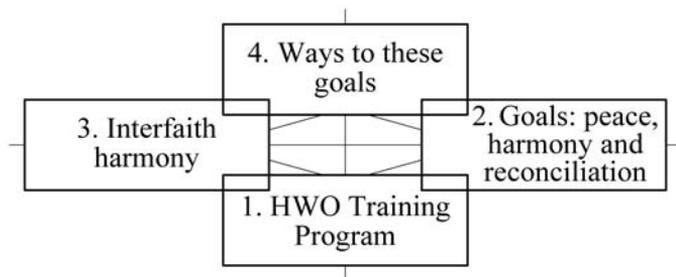
In order to teach participants the way the leaders can promote peace, harmony and reconciliation, there was a performance made by a role play team. In the role play a conflict was resolved by the leaders, teacher, councilor and community leader (Chaudhary). The positive role of these characters was highlighted to promote peace, harmony and reconciliation. A plan of action was also devised for the next year.

**Short term Plan:** Forming Local Peace Committees. Meetings with leaders of the communities. Arranging Iftaar parties. Women as Peace Maker campaign

**Long term Plan:** Making peace songs, poster and essay competitions. Peace Education Program in Schools for behavior change. Installing peace poles at different places. Use of electronic and print media to promote peace harmony and reconciliation. Exchange programs within communities to learn by seeing and living together. Involving Local Government. Building Peace, Harmony and Reconciliation networks. Lobbying and advocacy with movement concerning departments.

At the end of the training, Mr. Nadeem Masih, HWO director, thanked all the participants. He expressed the hope that leaders will take active part in promoting peace, harmony and reconciliation at grassroots level to end together hatred, injustice, intolerance from societies and promote, love, forgiveness and tolerance in our culture.

The article key content is presented in the **model-49** of tetranet harmonious thinking:



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Maria Cristina Azcona

## The ABC of Social Harmony

In order to start the study of Social Harmony, we need to develop a complete glossary of concepts, words and topics regarding the main concept: Harmony.

**Personal harmony:** Each individual must find out the way to harmonize the inner world by structuring effectively and harmonically the cognitive, affective and spiritual parts of the personality, being. **Cognitive aspects:** a) A profound level of thought based on high and simple moral values. b) Good habits, good behavioral patterns. c) A solid and at the same time flexible way of thinking, not based on prejudices or pre/conceptualizations. d) An open mind orientated towards wisdom, beginning with healthy curiosity, all the time, which leads to knowledge and understanding of the Truth. e) Capability to study new technologies in a non-stop manner. f) An operative acknowledgement of native language and other. g) Awareness of the necessity to be continuously informed about geography, biology, history and other sciences. h) Capability to have an independent logic thought, based on strong developed abilities. **Affective aspects:** a) Self-esteem, b) Equilibrium between bad and good energies, c) Mental health, d) Good relationship with others. **Spiritual aspects:** a) Self control, b) A stable scale of values, c) Construction of virtues or good habits, d) To have an artistic hobby like literature or poetry or an altruistic activity like volunteering at hospitals.

**Social harmony:** To live in harmony means nothing different from what Ada Aharoni calls “*Vivre ensemble*”. In other words, to find a way of living all together without struggles, resolving conflicts peacefully. This concept applies to small groups, like family groups and small villages. But: what about the Global Village itself. Is it possible to find this kind of life for the entire world? Leo Semashko has developed a theory called tetrasociology aiming to find out the way of harmonious living for different nations and cultures.

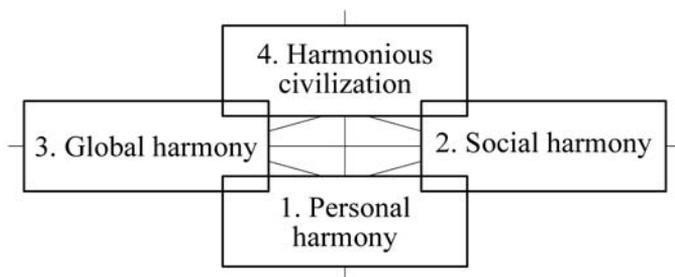
**Global harmony:** Developing this way of living is similar to reconstructing a crystal jar manufactured by a million hands through history. When its equilibrium gets unstable and breaks, its fragments spread around and stab into a million hearts, from where a new chain of cooperative work gets a start, and with the unique weapon of education, it reaches a new stability, again and again, enforcing its strength even more and more, each time it is being reestablished. Culture is the “Totality of socially transmitted behavior patterns, arts, beliefs, institutions, and all other products of human work and thought” as it said in “The American Heritage English Dictionary”. In this sense, culture includes Peace as an acquisition of society. We can define Peace as a cultural value that consensually leads human society towards the protection of life. Peace allows life to grow, culture to be developed and systematic education and non-systematic education to be forwarded and transmitted. We value Peace when it is not updated, when it is absent from a historic period of time in society groups. The lack of peace brings humanity to fear, desperation, annoyance, distrust and isolation. Also it destroys any possibility of philosophic development regarding the cherishing of life. Lack of Peace does not only lead to violence, but also results in a violent environment and a paranoid

climate. The effects are devastating for art, science and literature. The economic resources and political decisions and interests are concentrated in defensive or offensive activities and not in the maintenance of education or the aim to assist poor citizens groups. But there is a great problem: Is it possible to reach peace without developing a harmonious way of building international relations among nations? Global Harmony is the first and foremost important value to be pursued if humanity has any hope of subsistence. Without this reasoning humanity has no hope of subsistence. So let's enumerate the steps towards harmonizing the Global Village: A state of righteousness, an international Law of Education based in the education in inner harmony, a change of mind where the Golden Rule will be the first Law.

A democratic state where power is in rotation of political groups and population opinions are represented by the official government. Education is the key to social changes because it is oriented on the new generations. But, it has failed its noble mission and the result is catastrophic. Education in the traditional sense will not be rapid enough to avoid awful consequences of millenniums of mistakes. We must work all together in order to pave the conscious way towards harmonious civilization.

Personal, social and global harmony are united in harmonious civilization, the concept of which is detailed in the ABC and other GHA books [3; 4; 5; 6].

The article postulates as a whole are expressed in the **model-50** of tetranet harmonious thinking, representing the philosophy of social harmony in our ABC:



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## Habyarimana Heli

### African Forms of Social Harmony

Each particular society develops and valorizes its own specific forms of social harmony. Africa has got moral principles, rules and values that actually guide and influence peoples' lives, and they are reflected in language, religion, social structure, culture, life and its everyday practices. They determine the concepts of good and bad, right and wrong, humanism, humanity, brotherhood, and the common good.

African socialism refers to sharing resources in an African traditional way, which covers all facets of people's life. It is intertwined with African identity and unity. Moreover, it is closely linked with the African communalism, which confers to Africans the values of unity of being, family hood or consanguinity, openness, mutual commitment and co-operation, and interdependence [65].

The two above principles corroborate the African thought that the community has priority over the individual. Mbiti's thesis [66] "I am because we are, and since we are, therefore I am", emphasizes the African communitarian ethos which runs counter to selfhood but rather highlights the umbilical linkage with and between generations.

The concept of *Ubuntu* has been one of eminent forms of social harmony in Africa. It stresses people's interconnectedness since no one can exist as a human being in isolation as the Zulu maxim states '*umuntu ngumuntu ngabantu* (a person is a person through other persons)'[67].

*Ujamaa* is the East African value which entails the notion of family hood and stresses that one becomes a person through the people or community. Its sibling *Harambee* (all pull together) encourages communities to work together and to valorise more community efforts rather than individualistic interests[68].

It is not far from the concept of *Fihavanana*, which stresses that people are all one blood and thus they should be proactive about goodwill for the good of one another and the world. As for the Rwandan concept of *ubupfura*, it encompasses all best practices promoting the human dignity, and it entails getting rid of all evils and all sorts of immorality. Any society that has *ubupfura* is harmonious, whereas people lacking it are inhuman.

Finally, when people fail to live in harmony, the African society has been resorting to punishment, which is not for penalty purposes, but rather contributes to the common good and the reintroduction of social harmony. It establishes that the society is in a good and governable state, and it assumes the recipients' responsibility for their actions as well as their submission to the society [69].

With all the specificity of African culture, we find in it those same twenty fundamental elements/spheres of social harmony, which are inherent for the global world as a whole and which are detailed in the first part of the ABC of Harmony.

As well as the rest of the world, African society also can not exist without the four necessary and sufficient resources: people, information, organizations and things (PIOT). It also can not exist without the four necessary and sufficient processes of

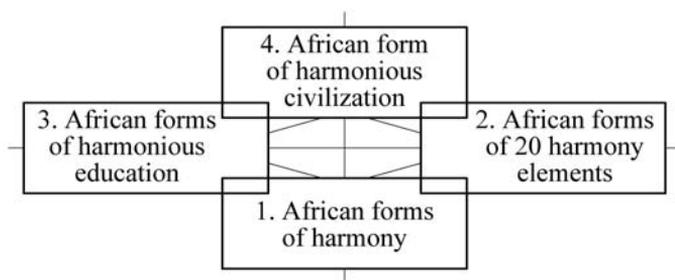
reproduction of these resources: production, distribution, exchange and consumption (PDEC).

Moreover, African society also can not exist without the four necessary and sufficient spheres of reproduction of these resources: sociosphere, infosphere, orgsphere and tehnoekosphere (SIOT). Finally, African society also can not survive without the four necessary and sufficient sphere classes of the population engaged in four areas: socioclass, infoclass, orgclass and technoclass (SIOT-classes).

However, all of these resources, processes, spheres, and classes have the unique and unrepeatable form in the world.

Difference and identity of the elements of harmony of African society determine not only the necessity for it, as for the world as a whole, of the general knowledge of these elements presented in the ABC, and an appropriate as well as harmonious education, but also and specifically, the African form, which must be determined by the African teachers and professors.

Only in this case, African Society will become the organic part of global harmonious civilization, which is like all other parts in the fundamental elements of harmony, but unique in their form. This will be the civilization of harmonious unity of the diversity. It is the most sustainable and effective form of human and social existence. The content of the article is presented in the tetranet thinking **model-51**:



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Genrih Skvortzov

## Harmonious Education

The following essay was written during the development of the ABC of Harmony proposed by Global Harmony Association (GHA) as the foundation of Harmonious Civilization.

Members of Global Harmony Association, by forming the main goal of the Association and preaching conscious harmony, contribute to the advancement of society towards harmonious ideal, promote education, humanization, reduction of conflictness, replacement of harmful consumer ideology with creative one.

Methods of achievement of harmonization vary, however creative harmonious education (CHE) is considered to be the main one. A fairly universal model of creative harmonious education has not been created so far. The need in it is increasing but there is a significant resistance on the part of the present inharmonious world.

The practiced education mainly produces tradesman, consumers (potential drug addicts, alcoholics and terrorists), and creators and decent persons exist in defiance of it. One of the failures of education was figuratively represented by Russian professor Michail Gromov, who is teaching students of a prestigious university in France [73]. This failure is caused by formalization that makes a student a fool, deprives them of creative aspirations. The second critical failure of education is the absence of systematic harmonious knowledge structure. It is not an exaggeration to say that in education the terror of facts or factology dominates. There is no holistic knowledge, within- and inter-subject harmonious connections that contribute to creative personality development. The widening gap between knowledge expounded and obtained by science in recent years is also similar to crisis. Nobody has suggested a way out of this crisis.

Now let us pass to models of Harmonious knowledge construction which I have created during more than 40 years of pedagogical practice in schools and universities. The general scheme of harmonious education for any academic subject was realized in the program of unified natural science and published in the book "System of Laws of Nature" [74].

In this book the **Law of natural harmonious proportion** is determined. It consists of natural whole division into  $n$  parts. The known primitive of such kind is "golden section" ( $n = 2$ ). The vast majority of natural objects are divided into three, four and more parts. If we take, for example, a middle finger and measure its components, we find out its ratio: 0.46, 0.32, 0.22. For a four-component natural object, for example, a hand, we find out division of this type: 0.38, 0.28, 0.2, 0.14. This coincides with the law of Leonardo da Vinci of human proportions. For a five-fold division there is: 0.33, 0.24, 0.19, 0.14, 0.10. The location of the planets of terrestrial group corresponds to the natural proportion. It turns out to be also valid for some mechanical, physical, chemical and social relations. This proportion is given in algebra section, while students themselves reveal it.

The scheme of harmonious knowledge is given in algorithm ONStLPMPb, including six elements: O – **O**bjects, N – **N**otions, St – **S**ystem theory, L – **L**aws, P –

**Principles, MPb – Methods of Problems solution.** Nowadays Creative Mathematics, Actual Physics, New knowledge theory and others has been constructed according to this model. [75].

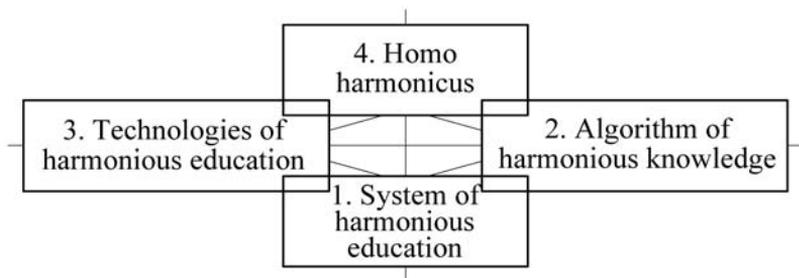
Together with such knowledge organization productive psycho-imaginative-logical methodology of education and development is used, that determines the harmonious essence of Creative Technology of Education (CTO). Its first quality is a coherent pyramid of the studied subject. The law system of this subject is on top. It allows to attain the holistic vision of the subject and to orientate in its sections and connections between them. The system of principles instrumenting the laws is situated under them. These principles ensure application of laws to subject sections. Methods underlying the pyramid act as an instrument for solution of educational tasks and life problems.

The productive educative methodology is based on the system of moral laws and activity for its realization. It is supported by the subject “Life School”. The development of creative abilities is based on the innovations theory and imaginative color-sound perception of environment. It is supported by the subject “Person-Creator” with creative tasks in all art branches in accordance with student’s interests.

The imparted creative attitude in combination with assimilation of moral rules provides a firm basis for generation of decent harmonious personalities who will be alienated from negative addictions. A decent graduate can be rightly considered a harmonious person – **homo harmonicus**.

A harmonious person with qualities of systematic knowledge, with the center in knowledge of elements and harmony laws, presented in its ABC, with positive motivation and orientation, with high creative and moral potential, is capable of eliminating arising conflicts in human psychology, in social and economic life. This determines the sense of conscious universal harmonization outgoing from a person.

The logic of this article is expressed by the **model-52** of tetranet thinking:



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Steve Rajan

## Echoes of Inner Divine Harmony

Our whole life depends on and evolves around our individuality. When our thoughts are focused on ourselves and the environment, we always have the feeling that “we exist”. When we hold this book, we have the feelings that this book exists. Now let us ask ourselves “what is that existence” and how do we exist?

Everything we experience in life through the five or sixth senses, packaged by its name and form, produces in us a feeling of existence. The human body and the entire creation is only a primordial existence of energy packets or quantas vibrating with individual names and forms, shaped by atoms and molecules and forces of nature. In reality, we are all bubbles and waves of vibration within a limitation of time and space. Birth, death, concept of peace from harmony are nothing but bubbles of waves of vibrations that exist on different planes of existence in the descending order of: The Soul Plane, Mental Plane, Astral Plane and finally the Physical Plane.

Everything ages and changes in all the planes of existence. The concept of “peace from/through harmony” first existed in the soul plane as vibrating energy. The vibration became denser as electrons and protons became atoms through forces of attraction and later evolved into molecules and then into elements of nature — Earth, Water, Fire, Wind and Space. The human body is a different conduit to experience the elements of nature. The brain receives the sensations of elements of nature through the windows of the sense organs. The mind in the state of confusion could not discriminate and receives all sensations to be stored in the conscious, sub-conscious and unconscious part of the “mind” as sensations or engrams.

When a child is born and first experiences light through its optic nerves, it does not see anything nevertheless the child’s mind becomes one with the light. When the auditory nerve first experiences sound, the child’s mind becomes one with the sensation of sound. Minute-in minute-out, the child begins to build its own repertoires of sensations, engrams, experiences of its “existence” as memories. The memories that agree with our existence, we call them pleasant and memories that disagree, we call them painful and nightmare.

The stored memories can affect all our metabolic changes, infinitesimally at the energy packets level resulting in the manifestation of conditions of ease or dis-ease in the physical frame of human physiology.

The human birth is said to be the ultimate master piece of creation. Why then is the chaos, diseases, destructions and confusion? What is the purpose of the human birth? Why are we born? Where is our destiny? Where are we moving to from here?

How can we enjoy the streams of joy and bliss vibration outside the inside of our consciousness? Our existence is determined by the number of breaths. Our destiny is determined by the number of breaths. We do not take a breath but RECEIVE a breath that takes us into the climax of life. The external stress of living has pigeon-holed us into a bubble of tragic living. How do we wake up from this dreamless state of sleep?

At what point of living do we experience our individuality in life? At what point in life do we experience the bliss of human life – that unbroken existence. Are we awake, or living in a dream state or existing in a dreamless sleep state? The work we have joined hand to do on the platform of “Peace From Harmony” on the outside, can it remain unaffected and untangled by the internal turmoil of our existence?

As we receive another breath now, we continue to exist in a vibratory state. How do we exist in relation to us? Can we transcend the three states of existence – Waking, Dream and Dreamless Sleep –to realize the true essence of our existence?

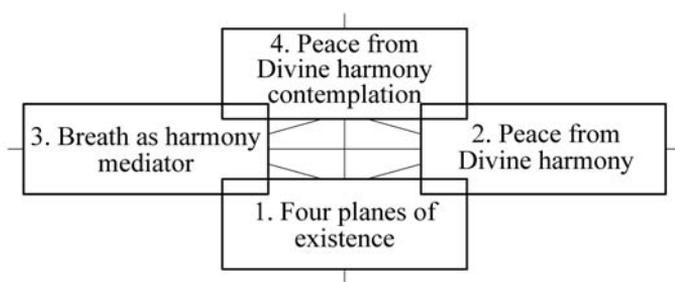
Perhaps this exercise 30 minutes daily and it might help to experience the bliss within together with deep inner “Peace FROM Divine Harmony”. In prayers, we speak to the Divine, in meditation, the Divine speak to us.

**The Inner Reality of Peace Through Harmony Contemplation Exercise:**

- a. Sit in a comfortable position, close your eyes and focus on your breath for 3 minutes.
- b. Now say silently “God purifies my life, mentally, physically, emotionally and spiritually”.
- c. Then wait for the echo coming from the Divine Source. Be a silent observer of the images of light and sound inside your head. Don’t anticipate. Just Observe.
- d. Then say silently “God purifies my life, mentally, physically, emotionally and spiritually”. Focus on the echoes.
- e. Then wait for the echoes coming from the Divine Source. Be a silent observer of the images of light and sound inside your head. Experience the flashes of happiness and state of peace from Divine harmony.

This experience is very important for the conscious building peace from harmony in the world, for harmonious civilization and for harmonious education.

The article contents as a whole is expressed in the tetranet thinking **model-53**, which represent the ABC philosophy of social harmony acceptable for all nations:



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Mary Luz Robayo, Leo Semashko

## Sociological Theory: Rationale of Four-dimensionality of Society as a Prerequisite for Social Harmony Science

This article does not pretend to be academic unlike other articles of the ABC. It is just a very short essay about the essence of the traditional sociology, its destiny and its positive grains that serve as premises for the growth of the new sociology, or, if you will, of the new social philosophy and the groundbreaking sociological worldview and thinking presented in the ABC.

**1. Disharmony of industrial sociology.** Classic sociology theories – hereinafter called sociology – over the last century and a half, from Carl Marx (1818–1883) and Max Weber (1864–1920) to the theorists of early XXI<sup>st</sup> century – Anthony Giddens (born – 1938), Pierre Bourdieu (1930–2002) and others, has been an ideology of the industrial society (civilization) at the various stages of its development. Even Marx, rejecting the capital in his theory of communism and its first phase – socialism, only asserted a different type of industrialism – socialism. All types of industrialism are identical in terms of priority of the economy (industry) and economic ownership that even in the form of state property of socialism it ends up being in the hands of ruling bureaucratic class as its private property. And the only demand of this class is the maximization of the profit. Therefore, all these theories were partial, one-dimensional, disharmonious and economic, and they justified the partial nature of industrialism at the same time irreconcilably criticizing each other and aspiring to achieve the absolute truth.

Due to its partial nature and one-dimensionality, the sociological ideology, by definition, was not capable to perceive in a theoretic manner the society as a whole and thus ascend to the level of comprehension of the holistic social harmony. That is the reason why currently there is no corresponding sociological science: among more than 120 branches of sociology there is no place for the sociology of social harmony, moreover, it cannot exist among them. All industrial sociologies remain partial regardless of their political color: white (monarchism), red (communism), yellow (liberalism), brown (national socialism), etc. All of them are ideologies of one particular form of industrialism that criticizes and rejects all the rest. That is why they all remain disharmonious. All sociological theories are sociologies of industrial disharmony with a preponderance and priority given to one or another social particularity. Consequently, they are deprived of the theory of social harmony.

**2. Origins of harmonious sociology.** The sociological science about the society in its holistic harmony originates under four fundamental tangible circumstances:

A. The industrial disharmonious civilization eliminates itself in all its kinds; it degrades and leads the mankind to its perdition in many partial ways: environmental, financial, military, informational, and psychological (personality degradation and destruction), etc.

B. The traditional disharmonious sociology, helpless in a positive solution of global integral problems of industrialism, proves to be more likely an ideology of its degrada-

tion and perdition (in particular, postmodernist sociology) rather than an ideology of crossing to a new stage and of survival, demonstrating its powerlessness.

C. The first tangible sprouts of a new, harmonious civilization are coming to life. Those were briefly defined before and are related first of all to the globalization process that is overcoming the traditional industrial fragmentation.

D. New sociological ideas related to the social integrity and its harmony are emerging, and they help to better understand its fundamental theoretical prerequisites that have been spontaneously evolving within industrial sociology. From a scientific perspective this is its most important positive moment that will be described in details further on.

**3. Prerequisites of harmonious sociology.** The only social science that is currently aspiring to integral knowledge of the society as a whole and its social harmony is Tetrasociology used a keystone in order to create this ABC of harmony. (In more than 35 years of searches and development of this theory, the analogues for Tetrasociology were not found.) However, this science was created basing on the thorough searches and studies of the required sociological premises, which can be found in tetradic social ideas. Here we would like to mention the most important ones.

The first fundamental sociological idea of Tetrasociology was formulated by young Marx in 1845 within the Introduction into German Ideology where the four spheres of society as production spheres were identified for the first time (in parenthesis – the corresponding terminology of Tetrasociology): material production (Technoecosphere), production of the forms of communication and organization (Orgsphere), spiritual production (Infosphere) and production of a human in two forms: birth and upbringing (Sociosphere). In accordance with them Marx distinguishes four spheres of public life: economic, political, spiritual and social. This first tetradic macrosociological model was reduced subsequently by mature Marx to one-dimensional disharmonious economism or materialistic monism. (All the similar examples are well known, that is why we won't provide any references here in order to not overload our essay with academicism).

Max Weber, an outstanding German sociologist, defined almost the same 4 spheres in the society: economy, politics, religion and upbringing, and also he tried to divide the population according to their occupation in these spheres, which was a new fundamental step. For Tetrasociology this idea has become a basis for the discovery of the spherical harmonious classes of the population. These classes are described in details in this book. He also distinguished the four types of social actions and their motives that are close to the tetradic human structure in Tetrasociology.

Talcott Parsons (1902–1979) – a major American theoretical sociologist. He created a macrosociological model as a system of four fundamental functions and corresponding four societal subsystems (extremely big and universal): economic, political, social and cultural, which remind of four spheres. The four classes of social institutions and four classes of social roles correspond to them.

Alvin Toffler (born 1928) – an American futurologist, who is developing the theory of three civilization waves or civilizations in the human history: agrarian, industrial and informational. The general mechanism of civilization development is a spherical structure of any society including the four spheres: technosphere, sociosphere, the sphere of

power and infosphere. These spheres have different resources, which are reproduced by them: things, people, organizations and information. All these ideas are integrated within Tetrasociology and represented in the ABC.

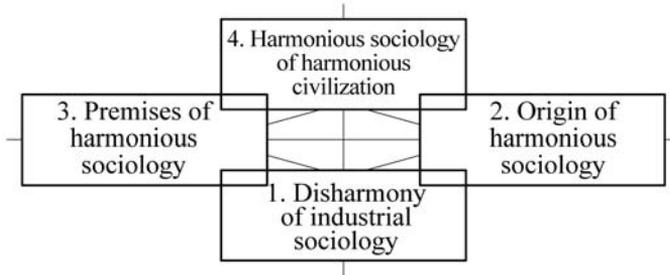
Pierre Bourdieu, an outstanding French sociologist, perceived the society in general as multidimensional space, a structure containing the ensemble of four social fields and practices with corresponding four types of public capital: economic, cultural, social (human) and symbolic (political).

Anthony Giddens – an outstanding English sociologist. He doesn't dwell on the general theory of the society as a whole, but within the analysis of its various historic types he distinguishes four types of stratification, i.e. dividing population, systems: slavery, castes, estates and economic classes. He also distinguishes four kinds of exploitation and four modern classes: top, middle, workers and peasants that are divided basing on their property, not their occupation.

Tetradic sociological ideas have been evolved by other sociologists: Spencer, Pareto, Park, Berger, Sztompka, Castells, etc. [11; 9 etc.]. Synthesizing these ideas, Tetrasociology is being developed with reason.

**4. Tetrasociology is harmonious sociology in terms of scientific knowledge of harmonious civilization as a whole.** This definition is justified and described in details in the first chapter of the ABC and the corresponding literature [1–15, etc.].

The article basic postulates are expresses in the ABC of harmony **model-54** of tetranet thinking.



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Vladimir Bransky

## Synergetics and Philosophy of Social Harmony

In art developed and evident harmony is presented by *the unity of contrast and balance* in which these oppositions do not simply coexist but are counterbalanced and given a proportion. In social Synergetics the concept “harmony” gets its further development and generalization in the concept of social self-organization as the unity of social order and social chaos which is close to concept of “unity in diversity”. Within its framework the concept “self-organization” is not reduced to “the birth of order from chaos” as it is quite often stated in popular works [61] and what physical Synergetics (the thermodynamics of open systems) usually emphasizes. It assumes not only the birth of order from chaos but also of chaos from order. The laws of its relations are widely investigated in the recently developed Synergetic Philosophy of history [62].

The generalized concept of social harmony assumes such an alternation of the conditions of social order and social chaos where these fundamental contrasts appear to be counterbalanced. The Synergetic concept of self-organization develops the classical concept of the development (Hegel, Marx and others). Now the development is understood not only as a transition from more simple forms of order to more complicated ones (traditional understanding of social progress) but also as a transition from chaos to order and from order to chaos. And this transition is caused exclusively by the interior factors which are spontaneous for any system. The self-organization takes place both in the sphere of social institutes (ontological aspect) and in the sphere of social ideals forming the structure and functions of these institutes (gnoseological and axiological aspects).

The most important result of the social Synergetics is the discovery of *the law of self-organization of public (inter-subjective) ideals*. The spiritual self-organization assumes the periodical differentiation (disintegration) and integration (synthesis) of social ideals: in other words the alternation of tendencies to ideological monism and ideological pluralism. This means the periodical triumph of one kind of ideals and the fall of the other. Social ideals put sense into life and death of any individual, thus an important but a bit paradoxical conclusion follows: the *harmonious* development of any society assumes both ineradicable tragedy and inevitable comedy of any human activity. And also the combination of tendencies to heroization and gamization (“simulacrisation” according to Baudrillard) of the social life. Self-organization of the social reality equally excludes *absolutization* of both: ideological monism and ideological pluralism.

From the law of self-organization of social ideals follows the inevitability of humanity aspiration to achieve the condition of absolute harmony for the entire humanity (Synergetic concept of *the superattractor*). This concept develops and generalizes the concept of noosphere. At the same time it differs essentially from the noosphere first of all because it is not only the perfection limit in the development of social order but is the perfection limit in the process of *the synthesis* of social order and social chaos.

The Synergetic Philosophy of history opens the deep sense of fight of inter-subjective ideas, because of this fight some general human kernel is “shelled” from the particular human (“relative”) ideals. Because of this the fight of ideals is not senseless as it leads to formation and implementation of the absolute ideal. This process is potentially *endless* and reminds the spiral approach to the so called singular condition.

The all human ideal of social arrangement assumes the establishment of *the all human ideal of a human individuality*, beyond the framework of which an ideal society can not exist. This ideal is not given in a ready form. Such ideal can not be replaced with different kinds of private human ideals (communist, Christian, Islamic, Buddhist, Nazi and others). Such ideal is *the superattractor* of the harmonious civilization in which all corresponding human ideals are formed and realized both on level of society and individuality. Here it is impossible to say what is initial here. The ignoring of such interconnection has always differed the utopian approach from the pragmatic one. Both processes proceed simultaneously. Therefore the Synergetics lead us back to the idea of *the global progress* and its sense consists in the forming and realization of *the all human ideal* both of any society and individual.

An empirical basis for such conclusion is an observed (beginning approximately from the 70-s of the XX c.) process of *globalization* in economical, political, social and cultural spheres of the social life. The globalization is connected with two opposite tendencies in the life of the humanity in the 21<sup>st</sup> century: 1) the growth of the dependence of an individual on its surrounding society: the growth of orders and programmed individual actions, the limitation of individual freedom, the draught to the totalitarianism; 2) the growth of the society dependence on a freewill of any individual being part of this society: the expansion of scales of the permissiveness and draught of anarchy. Both tendencies proceed at the same time and that is why the so called paradox of Prigozhin appears: “*The globalization and the net revolution lead not only to the bigger coherence of people one with another but also to the role increase of any separate individual in the historical process*” [62, 156].

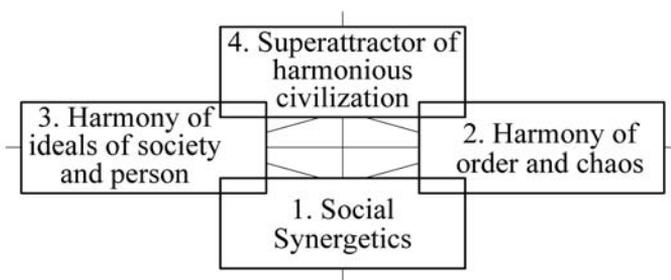
The Synergetic Philosophy of history shows how the described paradox can be overcome in the concept of the superattractor. In the practical activity of people the search for the harmony between chaos and order appears in a form of search of harmony between *the freedom* and *the responsibility*. Certainly everybody agrees that freedom is better than the absence of freedom and the law (“responsibility”) is more preferable than lawlessness. The problem lies not in what is better but in how to combine them because they quite often contradict one to another. Thus Synergetics reveal the connection of the objective harmony between chaos and order and the subjective one between freedom and responsibility.

Thus, the self-organization of the social reality aspires to achieve harmony between chaos and order and therefore it aspires to achieve harmony in human actions between freedom and responsibility and harmony between the rights and the obligations. But harmony does not imply *the primacy* of any harmonious component. That is why it can not be both the primacy of chaos before order and order before chaos and therefore the question of the primacy of freedom before responsibility or responsibility before free-

dom is deprived of any sense. It is replaced with the question of only temporal and relative *priority* of one of it in terms of separate historical stages. The primacy and the priority are essentially different concepts.

Thereby, according to the social Synergetics the highest “ABC of Harmony” consists of the endless approach of humanity to condition of *the superattractor of the harmonious civilization*. From here it follows that even though in history there is no “preestablished harmony” between order and chaos and therefore between the good and the evil (contrary to Leibnitz) still the *self-organizing* harmony between the specified factors appears. The practical meaning of the Synergetic approach to the social harmony consists in the search of laws of exit from the modern spiritual chaos which can lead to a humanitarian catastrophe. This exit is carried out by the conscious creation of the harmonious civilization in which an important organizing ideological role belongs to the ABC of Harmony.

Key substantial moments are expressed in the tetranet thinking **model-55**:



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## Harmony as Systems Cybernetic and Holistic Behavior

In centuries after the renaissance and during industrialization and post-industrialization, humans have made enormous progress in knowledge about nature, society and technology. Though, these efforts were attained without enough of interdisciplinary cooperation. Thus, along with crucial insights by many kinds of natural, social, engineering, humanistic sciences etc., all of which have limited their insights to their single selected viewpoints only, crucial oversights have also resulted. Wrong decisions and actions results from this dangerous one-sidedness, all way to illnesses, business bankruptcies, world wars and world economic crises, poisoned nature around us, and the danger that the current human civilization disappears.

In the period around the Second World War Ludwig von Bertalanffy (a philosopher, art historian and theoretical biologist, hence an interdisciplinary personality) created his response to this problem with his *General Systems Teaching (General Systems Theory)*. At the same time Norbert Wiener, a mathematician, worked with biologists and engineers on solving a complex problem for which they used an interdisciplinary approach, under the name of *Cybernetics*. This word implies impact, too. Bertalanffy states that he has created his General Systems Teaching *against over-specialization* in order to help humans attain *wholeness of insight and action* instead of one-sidedness and resulting oversights and failure.

*Systems approach* enters the scene to build *bridges between specializations* to come as close to *wholeness of outcomes of their common work* as possible. *Methods* of interdisciplinary creative cooperation help specialists to be specialized *and* to come close enough to wholeness, at the same time. These methods are crucial for the systems approach to be real rather than fictitious, limited to a single viewpoint [64])

The human need for holism of approach and wholeness of outcomes of work means that every professional, and especially manager, needs a combined capacity:

- Understanding that this profession is *necessary, but not enough* for the organization / human / society / humankind to solve the holistic issues.
- Capability to *listen to each other*, as mutually *different* specialists who are therefore *complementary* to each other.
- Capability to nurture *ethics of interdependence* due to mutual differences and resulting complementarity.
- Understanding that the managers create the *organization*, and their coworkers create its *products and services*, requiring different professional knowledge.

This combined capacity is the essence of what is called systems approach. This combined capacity of diversity makes also the ground for harmony, which covers wholeness of diversity and vice versa.

Creative interdisciplinary cooperation helps, but it can reach only the 'requisite' holism of approach and the requisite wholeness of outcomes. This means: It is the human role to select and collect the professionals that will cover all, and only, essential and no unessential viewpoints, make them a team with ethics of interdependence due to their complementa-

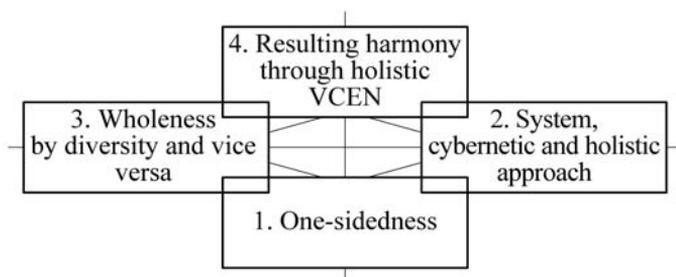
rity as specialists, and thus to attain the requisite holism and wholeness. This approach leads to harmony, to its cybernetic and holistic thinking/approach/behavior/theory:

- Systems thinking/approach/behavior/theory is crucially different from the position of any other science and practice: it is basis for Cybernetics.
- Systems thinking/approach/behavior/theory is therefore difficult to acquire, because it demands a paradigm shift after so many years of education in a profession with a narrow specialization.
- Systems thinking/approach/behavior/theory and cybernetics is acquired for the interdisciplinary creative cooperation.

This means that the systems thinking/approach/behavior/theory – in its educational – acquirement phase – works on a *paradigm shift* helping humans become more sensitive to their interdependence with other humans, nature and equipment, and more holistic in their approach and hence able to attain more wholeness in their work outcomes. The paradigm shift is a transition from one-sidedness and narrow specialization to systemic harmonious integrity of diversity in its organic unity.

This paradigm shift supports harmony and benefits from harmony, because it does not involve knowledge of holistic approach and/by interdisciplinary creative cooperation only, but also values, culture, ethics and norms (VCEN) of mutual respect and interdependence that is due to mutual differences. With these differences humans complete each other up. Thus, both specialization and resulting differences, on one hand, and mutual cooperation through holistic approach and by VCEN resulting harmony, on the other hand, are crucial for humankind to survive in the current times.

The **model-56** of the article contents:



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## Mikhail Gurov

### Psychology of Harmony: Exit to Tetrapychology

We often use the word “harmony” when talking about the topics of care of emotional balance, reflection about our desires, aspirations, results. Harmony of soul, harmony in nature, harmony of sounds. We come across this word everywhere. The majority of people hears a lot about it but seldom meet it in their own life. So what does this mysterious word “harmony” mean?

If we consult the dictionaries we can find different interpretations of this concept. There is a great number of definitions and all of them are correct in their own way.

To my mind harmony is balance, understanding of the laws of creation and your place in it, whether it is personality characteristics, gender relations, and social interaction. But if we interview people on streets, each person will show their own understanding of the word. For the majority of people high income, material benefits, real estate, stability, family, children are synonyms of the happy life. But as soon as the balance is broken, harmony leaves the life.

Harmony for a child is pleasure, sense of warmth and physical comfort. A loss of this condition signals disturbance of the balance. For a teenager this is overcoming of physical discomfort and emotional instability. With development of all functions the habitual harmony is disturbed. As long as all human needs are satisfied, they exist in harmony with themselves and the world.

But a fundamental genetic necessity in development and growth is behind all needs and it is practically impossible to satisfy it. And what is natural for the world of plants and animals, for a human being can be a test and a challenge.

Sometimes we refuse to choose this challenge preferring comfort and stability to it. The need of development is often forgotten in favor of the condition of tranquility, and with all exterior circumstances of wellbeing harmony is broken.

And from the moment of loss of condition of harmony a human turns to such science as psychology, hoping to be healed. That is why from the time of creation the humanity seeks the way to come back to Eden of harmony. Scientists, politicians, philosophers, psychologists and society as a whole follow the path of harmony on touch, putting forward hundreds and thousands of theories. Psychology in its turn suggests its recipes for achievement of this condition.

The harmony is restored when an individual satisfies the need of development. That is why the psychology pays so much attention to the personal, spiritual and psychophysical development.

Being harmonious means not only being yourself that is also not just easy but also following the impulse of your development, your movement according to certain God's plan. Having captured this idea one of the greatest thinkers Lao Tzu said: “Truth is the way”. Following the Taoists we are going to search our way because we sank into the philistine comfort.

When we are stuck in physical comfort and forget about our authenticity, selfhood, we lose the sense of harmony. Everyone has their own mission and it is necessary to go

all the way starting from purification, through unity and recognition of God the Father, recognition of our divine manifestations and God through our emanations.

Psychology has two branches:

1. Psychology of adaptation and adjustment.

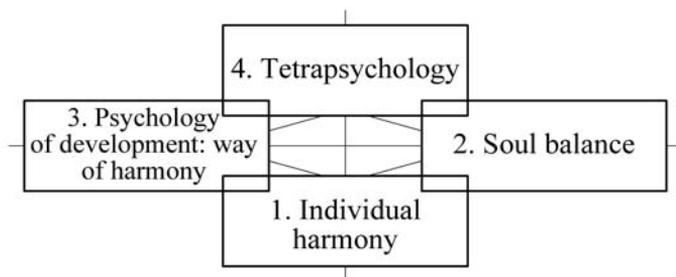
2. Psychology of development which follows the phenomenological manifestation of existence without fear, with readiness to accept all its manifestations.

That is why only those who are not afraid to lose harmony can truly achieve it. These people are in permanent movement and they follow their heart. And every time the award is the state of harmony, joy and happiness.

Psychology by itself is not an answer to such a question of a human being as “Where harmony is and how it is possible to enter this magical world?” Psychology only provides a way to inner balance. And an individual chooses by themselves to move inside their own world or all their life to aspire to illusory image so tantalizingly attractive. There is the only way to find out how the personal happiness looks like – to pass sorrow and joy, despair and exultation, ups and downs. The science of human psychology answers many of questions. We are different but we are united in that we are human beings and this allows scientists to find regularities in our actions, feelings and conditions and to use them for the benefit. The way to harmony is difficult and versatile. It is an eternal labor, search and work on ourselves.

This way lies through holistic four-dimensional psychological model which got the name Tetrapsychology in the work of L. Semashko (8, 253–259).

The basic ideas of the article are presented in the **model-57** of tetranet thinking suggested and developed in the ABC of Harmony:



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Leo Semashko

## Rio-20: the ABC of Sustainable Development in Harmony *The Call of the Congress on Environment in Rio de Janeiro in 2012*

We are not going to talk about the increasing environmental hazards as they have been discussed in the millions of books, articles, declarations, etc.

We are not going to talk about the need for sustainable development, which was recognized globally in Rio-1992 and to which the tens of thousands of publications were dedicated.

We are not going to talk about the need for the new way of thinking which would be relevant in the context of global sustainable development. The hundreds of publications were devoted to this topic as well.

We will only talk about the concrete, *harmonious*, paradigm of sustainable development, and its advantages over the traditional one. It is this paradigm that promises to redirect all the discussions of sustainable development from intellectual impasse to a constructive way. Assessing the current state of the world community, we can note the lack of significant improvements in environmental issues in the last 20 years. It is recognized that the actions and strategies for sustainable long-term preservation of civilization failed. They were revolving in a vicious circle of traditional thinking that led to the problems it is unable to solve. It was Einstein who formulated the following dependence: the problems that exist in the world today cannot be solved by the level of thinking that created them. Let us define the main features of the traditional thinking of sustainable development.

1. It is *sectoral, partial, fragmentary*, and is not able to embrace global integrity of sustainable development as a single global process. This is an *industrial and disharmonious type of thinking and reason*, adequate to industrial disharmonious civilization, which is now dying off under increasing pressure of its problems, growing like an avalanche. If humanity is disharmonious, then NO any sustainable development in harmony with nature can be possible.

2. It shows its *economism*, reducing sustainable development to preservation of the natural component in its economic and environmental form, and thus ignoring its integrity that includes all spheres of humanity, and is not limited by the economy. The main weakness of this sustainable development is its economism that does not limit the consumption of resources.

3. It comes from the *priority of profit* in sustainable development, which is adequate to the basic principle of profit maximization in industrialism, but is incompatible with sustainability of social development in nature.

4. It tries to solve the problem of sustainable development in constantly and sustainably *degrading industrialism* (industrial civilization), which is a logical contradiction by its original definition.

5. It lacks not only qualitative but also quantitative, *digital holistic thinking*. Therefore, sustainable development, with its entire set of sectoral mathematical models has not found a single one that would correspond to its integrity.

All the limitations of industrial thinking and mind mentioned above are eliminated in the paradigm of harmonious thinking and understanding, for the first time systematically presented in the ABC of Harmony in 2012. In this paradigm, thinking of sustainable development has the following fundamental characteristics. 1. It is characterized as *cohesive, holistic, integral*, and able to capture and express sustainable development as a single global process, being a *harmonious way of thinking of harmonious civilization* that was born in 2009. The ABC of Harmony defines 20 basic, necessary, sufficient and coherent elements/spheres of social harmony, which are at the same time necessary and sufficient premises for holistic *sustainable development from harmony*. Only this kind of understanding can resolve the impasse of its thinking and strategies.

2. It is getting free of the particularities of economism, defining the logic of sustainable development at its deepest, spherical level that allows us to recognise it as *harmonious sustainable development* or *sustainable development from/in harmony*. Sustainable development is identical to harmonious development and vice versa. They are synonymous. Sustainable development of society in nature is totally dependent on society rather than nature. The Earth is the constant given by God to exist till the time of its pre-defined death comes. Its premature death can occur only from industrial society and his human, unreasonable and irrational in their essence. Only reasonable, *harmonious* society and *homo harmonicus*, presented in the ABC, are able to overcome it.

3. It comes from the *maximization of harmony, including limitation of consumption, in sustainable development*, rather than profit from the exploitation of natural resources.

4. It clearly understands the impossibility of sustainable development of industrialism, recognizing its possibility and feasibility only in *global harmonious civilization*, which is coming to replace the dying industrialism.

5. Not only has it thinking that is defined by spheres, but it also has *digital holistic thinking*, which is integrally represented in the global model of SOCIONOME (Social genome) in the ABC.

For Rio-20 to escape the sad fate of the previous Congresses, which had a lot of “vanity, organizations, manifestos, resolutions, authoritative writers, but didn’t present any relevant decisions that would solve the problem” and which “could not rise to a fairly high level” (Academician N. Moiseyev),

**WE CALL** the scientific community of Rio-20 to *adopt the intellectual paradigm of harmonious sustainable development, which is presented in detail in the ABC of Harmony created by 76 coauthors-members of GHA from 26 countries*. The ABC of Harmony contains the ABC *for harmonious* sustainable development.

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Francois Houtart

## Common Good of Humanity through Social Harmony

The concept of 'Common Good of Humanity' means the possibility of production and reproduction of life for humanity on earth, including the capacity of nature to regenerate itself. It includes Aristotle's notion of 'Common Good' from his *Politics*, who thought that no society could exist unless it shared one of 'common goods'. However it is not only a patrimony common to all, but a state of well-being resulting from the way parameters are combined in order to promote the life of human beings on a living planet. It is conditioned by social harmony.

A new paradigm has to be defined, reconstructing for the present circumstances a holistic vision of the human destiny on earth. We have to elaborate the appropriate visions and practices for the diverse societies of today. This means to rebuild the 'fundamentals' of collective life in the planet, with a different logic than capitalism, which brings humanity and nature to collapse. The ABC offers such logic.

The first one to be redefined is the relation between human beings and nature: to pass from exploitation to respect for it as the source of life. It therefore to consider nature, neither as a planet to be exploited, nor as natural resources that can be reduced to 'commodities', but as the source of life, Its capacity to regenerate itself as such physically and biologically has to be respected. This obviously entails a radical philosophical change. Capitalism considers ecological damages as externalities and develops ecological preoccupations, only when the rate of profit and of accumulation is at stake (green capitalism).

The second 'fundamental' concerns the production of the material base for life (economy). It is necessary to redefine production for life's necessities, prioritizing the use of value over the exchange of values. The present economic system is based on the latter, which is the only 'value'. In contrast, putting the emphasis on usage of value makes the market serve human needs. This means a totally different definition of economy. It would be no longer producing aggregate value for the benefit of the owners of the means of production or of finance capital, but rather a collective activity aimed at ensuring basic needs for the physical, cultural and spiritual life of all humans.

The third axis is the generalizing of democracy, lies not only in the political field, but also in the economic system, in relationships between men and women and in all institutions. In other words, the mere form of democracy, which is often used to establish a fake equality and to perpetuate unacknowledged social inequalities, must be left behind. It is matter of treating every human being as partners in the building of society. This is also a fundamental dimension of social harmony.

The final fundamental aspect of human life in the planet is of cultural character: the reading of reality and the necessary social ethics for self-implication. This is the specificity of human beings. An equal chance of contributing to the Common Good of Humanity has to be given to all cultures, knowledge, philosophies and religions. It cannot be an exclusive role of 'Western civilization', identified by the concept of 'development', and eliminating or marginalizing all other cultures. A revision of the concept of moder-

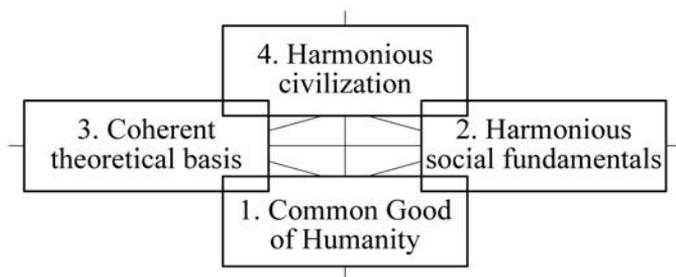
nity is implied in such a perspective, separating it from capitalism as one of its major expression. However it does not mean falling in a postmodern position negating all forms of structures and of historical dimensions and therefore being the best ideological support of neo-liberalism.

Interculturalism means interaction, exchanges, cultural harmony, in a dynamic perspective, in order to build the Common Good of Humanity. It includes also a spiritual dimension, central in a period when civilization is in crisis. Spirituality is the force that transcends the material world and gives it a meaning. However it presupposes matter that, on the other hand, has no sense without the spirit. It is plural and can be based on various traditions, however always for a common goal: the construction of the Common Good of Humanity.

There may be objections that this is a fanciful utopia. The fact is that human beings need utopias, and capitalism has destroyed utopian thinking, announcing the end of history ('there are no alternatives'). The search for the Common Good of Humanity is indeed a utopia, in the sense of a goal that does not exist today, but that could exist tomorrow. At the same time utopia also has a dynamic dimension: there will always be a tomorrow. Utopia is a call to advance. The existence of thousand of social movements trying to reverse the relation with nature and to establish participative democracy confirms that the utopia is already present.

To change the paradigm of collective life of mankind on earth requires a coherent vision with the aim of building a new civilization able to reverse the dominant contemporary system in all its dimensions, economic, social, cultural and political. It needs a coherent theoretical basis, similar to ABC of Harmony, enabling each social movement to find its place in the edifice as a whole. This cannot be the work of just a few intellectuals, but a collective work. It cannot be one social organization, but rather the one of many forces fighting for the Common Good of Humanity as the new harmonious civilization.

One of the actual suggestions is to propose a Universal Declaration of the Good of Humanity, parallel to the Universal Declaration of Human Rights, which could serve to organization of the forces of social harmony. The article key content may be presented in the **model-58** of coherent harmonious thinking, accepted in the ABC:



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Evelin Lindner

## Harmony as Dignity and Protection from Humiliation

**Introduction.** What is the connection between harmony and dignity? And how can dignity protect from humiliation through harmony? These questions will be discussed from three angles: (1) process, (2) unity in diversity, and (3) globality.

**Dignity and humiliation.** The first sentence of Article 1 of the Universal Declaration of Human Rights (UDHR) states, “All human beings are born free and equal in dignity and rights.” In this context, “to be humiliated” is to be demeaned beyond the rightful expectation that basic human rights will be respected. This is historically new. In the English language, it is in the year 1757 that for the first time “to humiliate” appears in the encyclopedia with the meaning “to lower or to depress the dignity or self-respect of someone.” Formerly, humiliation was used as pro-social means to “show underlings their due lowly place.” This practice is still widely used, but humiliation is increasingly regarded as an anti-social violation of dignity.

Dynamics of humiliation are embedded into relationships and societal structures. They entail actors who inflict acts of humiliation – and sometimes institutional structures inflict systemic humiliation, like in apartheid – and receivers, who feel feelings of humiliation. Humiliation is not always inflicted intentionally. It entails core aspects that are universal and others that are specific to cultural and personal peculiarities. What is universal is that humiliation always is related to feeling “put down” and “held” down. In a human rights based context this is perceived as an illegitimate assault. [77].

**Process.** At present, we, the human family on planet Earth, take part in a large-scale historical *Zeitgeist* shift. It is the transition from *unequal* to *equal* worthiness, away from social arrangements where “higher” beings preside over “lesser” beings, toward ranking everybody as equally worthy. This represents also a transition from one definition of *harmony* to a new definition. Traditionally harmony is being defined as quiet submission of underlings in rigid authoritarian *dominator* systems (Riane Eisler’s coinage). The new definition acknowledges life as being a process, reality as being in flow, and it manifests itself through a never-ending dialogue between equals who nurture relationships of mutual respect and *partnership*.

Social and psychological dynamics of humiliation can be extremely detrimental to harmony. We can envision a more dignified world, or a decent world, as Avishai Margalit would say, when we undo systemic humiliation and embark on “humanizing globalization with *egalization*” (Evelin Lindner’s coinage)[78]. Realizing the promise of equality in dignity can help improve the human condition at all levels – from micro to meso to macro levels, locally and globally [78]. A decent global society is also a harmonious society or civilization striving for equal worthiness for all. What is needed at the current juncture is global harmony and dignity created in ways that avoid new humiliation.

**Unity in diversity.** There exist many indigenous approaches to consensus building. These approaches will need to be studied in more depth in the future. Today’s mainstream approaches are not yet harmonious enough, including contemporary con-

cepts of democracy. They are still permeated by an excess of rigidity. Asking people to vote “yes” or “no” may lead to the manifestation of dualism where nondualism would be more fitting. In an ever more interdependent world, dependence versus independence are outdated notions. Interdependence connects two entities,  $\circ$  and  $\circ$ , in a nondualistic way,  $\infty$ “.

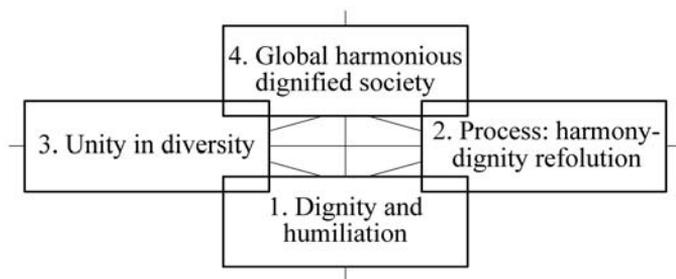
Leo Semashko proposes his tetradic approach (tetrism) as a way to overcome the indignities of dualism and trialism. He suggests that tetrism creates the universal social space for unity in diversity in its four social and individual dimensions, which he shows in his part of the ABC of harmony in this book.

**Globality.** Throughout the past millennia, humankind lived in a fragmented, compartmentalized world, where everybody was constantly afraid of their neighbors, since they could quickly turn into enemies. What political scientists call the *security dilemma* was all-definitorial. Nobody who hoped for peace could escape the need to prepare for war: “Si vis pacem para bellum,” The enemy was to be killed, captured, or humiliated into subservience. Humiliating an enemy was seen as a pro-social act.

The more the fact is understood and embraced that we, the human species, are *one single* human family on a tiny planet which we inherit from our children, the more a window of opportunity opens up to realize the new paradigm of a global harmonious dignity society [79]. The Arab street brought a dignity revolution on its way.

We need a movement that works for long-term social and ecological sustainability on our planet. Equal dignity for all and respect for our natural habitat must be placed before interests that create fragmentation, such as national and profit interests. For this, the author, together with a team of like-minded people, has founded the Human Dignity and Humiliation Studies network ([www.humiliationstudies.org](http://www.humiliationstudies.org)), and launched the World Dignity University initiative. For this, Leo Semashko created the Global Harmony Association in 2005, with his mission to pave a conscious way for a harmonious and dignified world.

The content of this article has been translated by Leo Semashko and the author together in the following **model-59** of tetranet thinking, as proposed in the ABC:



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Harold Becker

## The Harmony of Love

The journey of life takes a new direction when we become aware of the unconditional love [127] residing within our heart every moment. This awareness begins a fresh approach to life that leads to personal peace, sustained natural harmony and genuine inner wealth. It also changes the very fabric of society as we begin to consciously express this unlimited love. Everything and everyone is noticeably affected by its energy as we move through our daily life with each step and encounter.

Being conscious of love ignites the spark that makes all things new and restores the wholeness where we once thought we were incomplete. This is the energy [128] and wisdom that bridges all the diverse worlds, thoughts and perspectives and restores our innate connection to all things. Love, and more appropriately, unconditional love, is that which brings serenity and understanding within where a moment before it seemed nonexistent and perhaps even impossible.

So how does one realize this simple change of attitude? It begins with a desire to know who we are as a being upon this earthly plane. It is a shift in perspective from seeking in desperation outside ourselves for fulfillment to turning our attention within. By beginning the process of conscious awakening, we start to notice and observe who we are in relation to who we think we are. This subtle shift brings enormous change in personal understanding. We see with new eyes, hear with new ears and perceive a parallel world that always existed yet was blocked out of our consciousness by our own limiting beliefs.

I am often asked, “How do we begin this process?” My response is that to ask this question means it has already started. Such is the nature of self conscious realization — we begin to ask new questions about life [129] since we are no longer interested in the old habits we have been experiencing. For me, this is not necessarily a spiritual or philosophical journey; rather I liken it to a practical approach of common sense and deliberate effort to “know thyself” and with ever increasing self acceptance, to also “love thyself and all others without condition or limitation”.

Each of us is a potent source of love when we allow this energy to express naturally. There is nothing we have to ultimately do, rather we allow ourselves to feel and be love. It is that simple. However, for so many, love is hidden under layers of hurt, trauma, drama, pain and suffering. Emotional memories, unspoken doubt, fear, resentment and a multitude of old beliefs often keep us from realizing that these thoughts and feelings have no real power over us. These notions literally disrupt our inherent sense of harmony. We give them power by living in the past and being afraid of the future. We continually ignore the love that is present every moment by embracing limitation. It is time to change that. It is time to release ourselves from our own self created bondage. When we accept ourselves just for who we are, we transform the moment into peace, well-being, harmony, joy and love. This process begins with releasing our limiting beliefs, past mistakes, lack of self worth, pride and ego, through the conscious act of forgiveness. It is up to us as individuals to undertake this journey of healing and conscious awareness.

As we come to know who we are and why we act and react the way we do, we start to see ourselves in the faces of humanity. The reflection of hurt is our hurt, their pain is our pain, and another's anger is our anger, just as laughter and delight reflect our own heart [130]. It is seen in the face of nature too. Her destruction is our destruction, her beauty is our beauty. Equally in our children we see our potential and in their smile we see our joy. These seemingly random expressions are our past thoughts seeking manifestation. It is our reminder: love is the answer and the question.

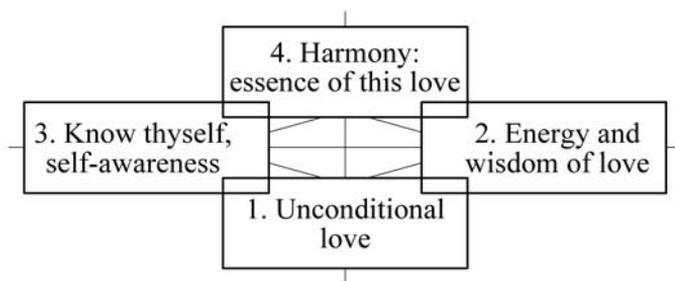
Being ever aware of love, we readily sustain our harmony under all circumstances. This is the key to effectively navigating through life. By remaining calm and composed in each moment, we keep life in perspective. We are able to connect with the bigger picture of potential while sorting out appropriate courses of action to address any situation before us. We easily release our attachments and reactions knowing that they are only a small part of the experience.

When we remain harmonious our wisdom flows in from the heart and dispels any doubt or fear. This allows us to come up with creative solutions and imaginative ways to expand beyond the perceived problem by embracing each opportunity with love. We give ourselves the chance to change our limited perspective and find new ways to express our unlimited potential. Harmony in our feelings and thoughts is an alignment with the essence of unconditional love [131].

To see love in others, we must first know it in ourselves. We build a new reality in this present moment when we let go. We change the world when we change our personal perspective. When we choose love over fear, kindness over hate, integration over separation, and peace over war, we bring a new reflection of harmony to humanity... our loving selves.

Unconditional love is powerful energy building of a new, harmonious civilization and a new human – homo harmonicus on the long way of conscious evolution.

The article postulates as a whole is expressed in the **model-60** of tetranet harmonious thinking, representing the ABC philosophy of social harmony:



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## Leonid Timoshenko, Star Maestro

### Harmony of Music and Music of Harmony

The purpose of our live is to gain knowledge through Creation of the best human values: Beauty, Goodness, Love, Truth, Joy and Happiness. A man devoid of mercy, compassion, honesty and conscience can become an antipode and a destroyer. The new stage of history in the 21<sup>st</sup> century signifies first of all the birth of the new Creative Man, Harmonious Man with pure mind, open heart, broad knowledge, philosophical attitude of mind, global coverage of vital interests, love of nature, human, art. A certain kind of ideology of the life of Harmonious man is being formed: the joy of creativity, the discovery of their own talents as well as talents of others and a participation in the general programs of the global system of the creative occupation. Harmonious Man is an individual of the highest rank.

There are no “mediocre people”, i.e. people of no talent, because man was created by God in his own image. God is CREATION – Creator of Nature. Only through Creation of any kind it is possible to uncover a gift in any area of human activity. Human talent is the main prerogative of humanity that distinguishes it from the entire living world of the planet.

There are general Laws of Creation which determine the structure of our World. And Music, being a Harmony of Sounds, is the link between Harmony of Men and Harmony of Creation. It is not without reason that Pythagoras created an image of the sounding symphony of the celestial spheres of macro Cosmos, which gives a tune to the micro Cosmos of man and with which it resonates!

Music possesses information and codes, creating the complex multi-dimensional spatial matrix. Through the sound and information wave this matrix is being delivered to the listener, affecting primarily their brain. Certain musical works “reveal” hidden areas of the brain and thereby increase the amount of bonding lines in the perception of the world. The sequence of the activation of the certain areas of the brain also indicates a large amount of information perceived through music. During the process of transition from a purely consumer society to a mixed type of society, i.e. one with a high percentage of involvement in creative processes, humans would need to change their ways of thinking for the modern evolutionary process of human development.

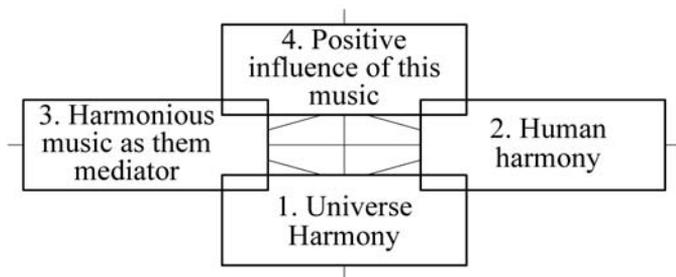
The brain of a composer is the overactive system of perception of external information and radiation of internal information. A large number of active spots in the brain of a composer enables them to write music, connecting to the figurative information fields. Music composition gets a start in thin structures (mental and astral fields), creating a sort of digital audio recording. Organized information carrier is getting discarded into the corresponding active regions of the brain. A playback of a composed musical piece activates the motility of fingers according to the program of the ready-made information matrix and transfers it to the listeners by means of radiation through the active points of the brain of a composer-performer.

Harmonious Music has some interesting features which uncover themselves in many aspects of the impact they have on living organisms and the environment. In particular,

this music has an ability to improve human health, and provides listeners with a powerful positive life attitude, opens creativity in adults and children, makes us think in multi-dimensional categories, improves mood, relieves symptoms of apathy and discontent, provides us with the psychological support in the complex dynamic world of modern civilization.

Harmonious music plays an important role in perception, understanding and application of the ABC of Harmony in the era of conscious construction of global Harmonious Civilization and Enlightenment, which the modern society has just entered.

The key ideas of the article are presented in the **model-61** of tetranet harmonious thinking, which is developed in the ABC of Harmony as philosophy of social harmony:



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## Grigory Tulchinsky

### Rationality of Harmony and Responsibility

The knowledge of harmony basis, its ABC, one way or another takes form of competence in life, ability for rational thoughts and actions.

**Two types of rationality.** Knowledge is one of means of activity justification. Only when being correlated with the context of specific needs, hopes, possibilities, it becomes an idea, that is a program of actions, around which communities and collectives are being organized.

The quality of knowledge is the basis of its rationality as well as of rationality associated with activity in the corresponding area.

Rationality in its traditional understanding takes start from the antique idea of “*techné*” – a skillful transformation of reality. Rationality coincides with the idea of efficiency as accordance of goals with needs and result with goals.

“Technical” rationality discards the category of responsibility as irrational (and ideas of conscience, repentance and etc. associated with it) or treats it as responsibility for realization of rational (=effective) idea. The consequence of absolutization of such rationality is immorality, negative aspects of scientific and technological progress nourishing misology, antisocialism and totalitarianism.

Nowadays it is becoming clear that “technical” rationality depends on more fundamental rationality rising to the antique idea of “*cosmos*” as harmonious world wholeness, or probably to the idea of “*Dao*” as the one corresponding to this wholeness. “Cosmic” rationality does not deny “technical” one but includes it as means of reflection and responsibility. Rationality and responsibility change places – responsibility becomes priority in relation to rationality and the latter (as the mind as a whole) – means of awareness of the depth of original responsibility for harmonious wholeness.

**Rationality as competence.** Knowledge, rationality arms in the sense of making us competent. This is social “training” that is provided informally by family education and circle of contacts and also by an entire system of education, state and culture. It helps personality adapt to the environment and makes them competent and free in it.

A special role in life competence and violence prevention is played by logic which is the core of not only intellectual culture but also of responsibility. It is not by chance that the Stoics brought together logic and ethics. Logical and moral cultures are two sides of unity of human freedom and responsibility.

**Harmony and nonviolence.** A free person treats another person as equally free one considering their interests and enters into a dialogue and responsible relations. They need logic. Whereas logic is not necessary for an incompetent person and therefore a person deprived of freedom. Their will is not limited (not determined) by competence and therefore by freedom. That is why they are intolerant. Their freedom of the will is a will of captivity, and they act basing on principle “who is not with us is against us”. Others for them are like themselves and therefore there is no need to listen to them, to talk to them. The only argument and means is violence.

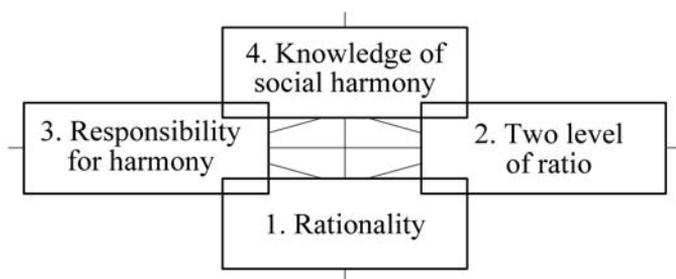
Elimination of violence can be associated only with elimination of powerlessness, incompetence and “lack of ability”. This requires knowledge of social harmony, competence in it, i.e. knowledge and training in distribution of public resources, force, power and responsibility.

The culture of rationality, fostered in subculture of scientific societies, nowadays has moved to other levels of social life: political democracy, constitutional state and civil society. It is paradoxically that the complete general civilizational victory of rationality hit the science itself in unexpected and paradoxical ways. In postmodernist society the science appeared to be one of equally probable and normative systems deprived of the halo of special “advancement” and the right for arbitration. Furthermore, Logos was identified with violence and the grounds for that can be founded in industrial militarized society.

However, I think that current rumors about the crisis of logocentrism and rationalism in modern culture are greatly exaggerated. The rationality is so deep and refined that is capable not only to take a form of a new simulacrum and other “cool” virtuality but also to shift to a brand new level. Searches in this direction are not so popular but are noticeable in many areas of knowledge, especially in social sphere as a response to crises of traditional, “technical” rationality that turned out to be deadlocked by crises insoluble for it and global problems and scale of irresponsibility growing from its powerlessness.

The world continues to be harmoniously holistic but the level of its rational comprehension is hopelessly behind its modern and global quality which requires new competence and person training. This requires fundamental rational knowledge of social harmony, and its new logical expression was attempted here in its ABC. It embodies at the same time the supreme rationality of harmony and the core responsibility for the future of harmonious civilization.

The logic of this article is rationally expressed in the following **model-62**:



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## Mathematical Art Studies and Harmony of Two Cultures

Mathematical Art Studies is an interdisciplinary scientific field which has emerged at the interface of mathematics and art, and currently occupies a key position in the structure of interdisciplinary connections in science [123].

Figuratively speaking, Mathematical Art Studies is a two-way highway. The researchers in this field are represented by art historians and mathematicians, who have different approaches and scientific interests. This issue has already been discussed a lot. The result of numerous philosophical discussions is expressed in the idea that the reality can be perceived in two ways – artistic and logical, that is, on the one hand, based on emotional and sensual, and on the other hand on intellectual and analytical abilities of human. There has been an opinion established that it is impossible to reach the understanding between the representatives of the two camps, as they see the world differently and “are on a different wavelength” [124].

The famous British scientist Charles Snow in 1957 defined a threatening rupture between these forms of thinking as the emergence of “two cultures” [125], opposing one another and constantly moving away from each other. The deepening of this rupture is a typical and dangerous phenomenon of degradation of industrial civilization, which is powerless in face of it. Obviously, it is possible to overcome the gap but not on the level of partial, fragmented and broken consciousness of industrialism, but on the level of holistic harmonious thinking. One of its variants based on tetrasociology is adopted and successfully developed, in particular, in the ABC. Humanitarian and scientific thinking is integral and harmonious as within the framework of multidimensional worldview in general areas of nature, society and man.

All of the above makes the problem of relations between mathematics and art one that is of the great peculiarity. Consequently, the natural question arises whether there is any sense in interaction of these areas, given that there is an impassable barrier of misunderstanding between them.

Without any doubt it does. First of all, from the point of the need to find the ways of mutual understanding. This issue has become highly relevant in the context of the increasing trend of branching and separation of sciences. At the same time the work of philosophical thought remains a necessary and important factor of success of integration process, which is most effectively carried out in Mathematical Art Studies.

One of the most important and required tasks of Mathematical Art Studies is seen in participation in the philosophical process, aimed at promotion of integrative consciousness and establishment of understanding polysyllabic pattern of scientific and artistic display of the world as an integral and coherent system. Approaches and philosophical experience of mathematicians (scientists) as well as those of artists (humanists) are equally valuable. Each party contributes to the idea of harmonious unity of the world their own “branch” criteria and views that are complementary.

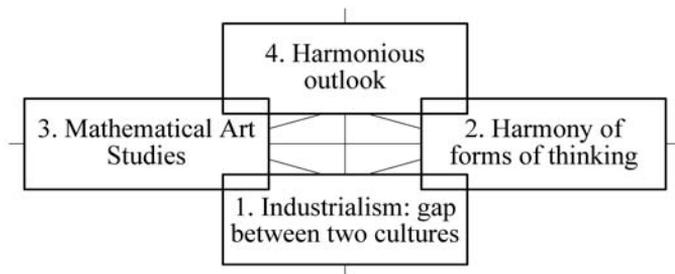
Representatives of both mathematics and art are united in understanding of the need for the creation and expansion of the commonly understood theory of harmony in

the field of science [126]. It is known that the idea of harmony is deeply rooted in the history of human culture. Given the history it is impossible (maybe even has no sense) to point out whether these are representatives of mathematics or art who are to a greater extent involved in formation and development of the ideology of harmony. Today, when humanity is experiencing a global crisis in relationships with nature, when these relationships clearly demonstrate a negative influence of the factor of “intrascientific misunderstandings,” the issue of harmonious development, and therefore, the issue of functional recovery of the ideology of harmony in the scientific and public consciousness, appears to be a relevant problem of modern science as a whole. This question fully applies to Mathematical Art Studies.

Today Mathematical Art Studies has formed into a sustainable interdisciplinary science field, which examines all the current issues of general cognitive and applied value. Assessment of its prospects is associated primarily with the success in methodological enrichment of artistic process and development of artistic culture of society.

At the same time Mathematical Art Studies remains an important area in general scientific process of forming a new philosophical doctrine of society – the theory of the harmonious development in tetrasociology. Thus, mathematical art studies stands among the number of the most advanced areas of modern science. .

The basic postulates of this article are represented in the **model-63** of harmonious tetranet thinking proposed and developed in the ABC of Harmony.



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David Stringer

## The Secrets and Principles of Harmony: My Grail Quest

Born in a heavy-industrial urban slum, but raised in a nearby semi-rural, coal-mining village, as a, now retired organic, ecological horticulturalist and wild-flora and fauna conservationist, I see the creation of a harmonious civilization, in harmony with the whole of the natural, sacred Creation, as being like the creation of an ecological, all bio-diverse garden, in which there is a fine balance between setting down a formal ground plan and letting Nature evolve, flexibly, in its own way. By way of explanation, I have chosen the above title due to my fascination, since childhood, with the historic, British “Holy Grail” sagas of the Arthurian legends (of my Welsh ancestors) as if one might say that this “Holy Grail” has become the “Harmonious Civilization” of our aspirations, the question *How does one best arrive at a full understanding of the guiding secrets and laws of harmony? How does one comprehend clearly the complex whole of which all are parts?*

Of all the many books of theology and philosophy that I have read and reflected on, perhaps, the most influential have been, in my early twenties *The Way of Zen* by the '60's Californian poet, *Alan Watts* [117] and *The Way and its Power, the Tao-Te-Ching of Lao Tzu* (by *Arthur Waley*) [118], the verses of Taoist Chinese Philosophy. The intuitive method of Zen Buddhism is the very anti-thesis of the Western intellectual approach of analyzing & arguing. Zen offers the secret of how to extract a lasting Wisdom of what brings harmony (equals shared happiness) and what does not from this slip-stream of endless data. The Taoist message is very simple, like “*Mother (Nature) knows best*”. On our higher spheres of being & living, we need, likewise, to cultivate a social, economic, ethical and spiritual ecology/harmony. One, very early, observes, as a child, that sharing one's toys in friendship is far more conducive to good, harmonious relations than fighting over them; this is so self-evident that all too many adults overlook it, the result being all the unharmonious relationships that plague us with so much war & suffering! The golden key through all my life way was the Hellenic ideal of seeking *The Golden Mean* that brought balance and harmony between all experienced and perceived extremes. Now, with an emerging global consciousness, and so much free-flow of data, is not this the current state of humanity as a whole? I had, in a long poem of my late teens, sought to resolve the secrets of harmony, by imagining being a truth seeker conjuring up all the ancient Greek philosophers who had contradicted each other about the secret of happiness, such as, juxtaposed, Diogenes, Zeno & Epicurus. This craving to find “truth” had arisen from my teenage loss of faith in the Christian religion of my childhood and early youth, which I had assumed to be “the truth” & the guaranteed way to harmony ‘according to the Laws of God & Jesus’. Too much questioning analysis dismantles the whole: but how to put the fragments back together?

From this “whirlpool” or “crucible” (my favorite metaphor, being born of the iron & steel city of Sheffield) however, had emerged “a golden thread through this labyrinth” in the form of the philosophy of existentialism.

While rich in life-experience that taught much Wisdom, this was not conducive to happiness, in fact, almost the reverse till it was, after another bout of existential & emotional despair, that I went into retreat, in the country, with a rescuing poet friend who introduced me to his practice of meditation in the tradition of Zen-Buddhism and Taoism as a way of clarifying the chaos of ideas and emotions hitherto embraced, “as in the still pool where turbulent waters become clear and one sees both the parts and the whole clearly.

For this reason, I would recommend, “seekers of harmony” in either human civilisation or the Planetary Creation as a whole (the two are intertwined and inseparable) to balance up seeking “truth” intellectually in books (the “thesis”) with such intuitive retreats “to find one’s true self and God” apart (the “antithesis”) so as to finally arrive at the synthesis of concepts of harmony that are not imposed, as dogmas, but, in tune with the laws and nature of the greater creation which one learns by dogma-free observation.

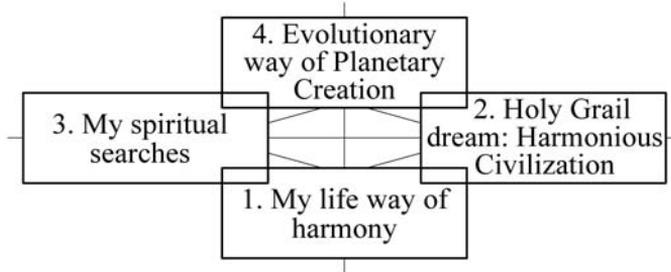
The key “existentialist” questions, here, of all things observed or experienced (as of the lesson of the child with his or her toys) are “*Is this way of living or going about things conducive to the happiness and well-being of both oneself and all with whom we are involved collectively? And is only individual or private family happiness/harmony possible, in isolation, or is it possible for the greater collective of all?*”

At 26, I had not yet reached the stage of going beyond personal to general harmony (even though the two are inseparable all being interconnected & mutually dependent), but came to the basic conclusion (applicable to both) that, to paraphrase Buddhist teachings, one cannot have right feeling, thought and a action, without right life-style and right livelihood, hence my taking up an ecological career on the land. At first, I tried to formulate the “perfect plan or blue-print” to impose on lived reality: but while, on the whole, sounder and more harmonious, in body, soul, mind and spirit, this “blue print” came to grief on the unexpected reefs of our flawed humanity. In our microcosm, at one with Creation, by ensuring an *inner peace, harmony and control*, despite the distressing disharmony, conflict and suffering in so much of the world around us. The dream of a totally harmonious world for all remains to be fulfilled which is what has driven my dedication to the work of our *Vision Quester News Agency* since 1991 and our *Universal Alliance* since 1993.

I still continue to observe all things, situations and experiences, in a non-judgmental and reflective way, so as to see what further lessons and Wisdom can be learnt, expressed, often as philosophical poetry, (as guidance in place of all imposed, traditional dogmatic & authoritarian “systems”, “isms” & “laws”), in ready response to whatever or whoever comes along and comes to pass, on the fundamental bases of the teachings of *Jesus Christ* in his *Sermon on the Mount*. I would suggest that this balance between “deliberate classical composition” (based on the Ancient Hellenic ideals of Harmony) and the flexible “play it by ear” Taoist jazz of ongoing lessons, observations of specific problem areas, is the best way forward to the success of “Peace from Harmony” world-wide for all humans & creation. One of our personal primary life-style pre-conditions for the harmony & spiritual peace we have created in the woodland wild flora & fauna sanctuary, here, is total non-violence towards all life-forms.

In conclusion, I think that my life way of the search of harmony in myself and in a world that has for me the key meaning, may be useful to other people, especially young humans during the transition era to a harmonious civilization.

The article basic postulates are expressed in the **model-64** of tetranet harmonious thinking, proposed and developed in the ABC of Harmony:



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Andrey Semashko

## My Children's Perception of The ABC of Harmony

Early in 1999 my father published his first textbook of The ABC of Harmony under the intricate title "Sociology for Pragmatists" [11]. Later on I understood why father chose this title at a time when ten-year "gangster" capitalism in Russia ended – he wanted it to be opposed by the practical harmonism of his tetrasociological theory.

I started to read this book, which he had presented to me with a touching inscription, when I was 15 years old and I didn't understand a thing in it – everything was so unusual in this textbook that was meant for the students of the universities where father was teaching at that time. Then, a year later, when he came to my school (academic year 2000/2001 – I was 16 years old) to teach social science by his textbook, I started to penetrate into its pages.

At this time the picture-image of the tetrasociological ABC in the form of a spherical planet covered with the ocean which I named "Pluralism" (see below) was born in my imagination. This ocean is a boundless primary space of social diversity (pluralism) as a source and ground for harmony. In fact, it is the firstborn ocean of social harmony which is impossible without the infinite pluralism of different waves, currents and winds. Four continents (spheres) of diversity as the eternal piers of harmony constantly concentrate, condense and crystallize in it. These integrated continents/spheres form four necessary and sufficient resources for any society: People, Information, Organization, Things (PIOT). They embody the largest and the most fundamental parts of the Social Ocean of diversity as a whole. Harmony of Social Ocean as a whole depends on their harmony.

Each of the PIOT-continent generates its end product as a resource for the consumption on all continents which distribute these resources among themselves and exchange them transporting them by ships. That's the only reason why each of the continents lives and prospers. It means that each of them feeds everyone with its product. It makes the stable foundation of eternal and universal social harmony, which was unknown before tetrasociology. When everyone cares about everyone else and feeds them with their own product – this is eternal love. It grows from harmony and is identical to it. The ocean of pluralism and harmony is the ocean of love in which evil comes only from ignorance of continents of harmony.

The ocean of diversity is located between poles of Spherical Informational-Statistic Technology (SIST) which provides the continents with the tools of practical achievement and maintenance of social harmony.

At the same time, in 2001, I drew this picture-image with my additional childish fantasies and presented it to father. He was delighted with it, he hung it up on the wall and put under the glass of his desk.

Of course, the deeper understanding of my drawing came to me later. And only now I understand that there was no other school where something of the kind would have been taught. In the mean time this ABC of harmony is so necessary for schools and universities! I think that in this context the first visual image of the ABC created by my



Ananta Kumar Giri

## Transformative Harmony

**Introduction: Harmony and Disharmony.** Harmony is part of life as there is an existence and yearning for harmony in self, society, Nature and Divine, which, at the same time, struggles with disharmony, chaos, disorder, disjunction and domination. As Semashko writes: “Harmony is inseparable from disharmony” [3, 50]. This is an important insight but little developed and attended with care by our co-travelers in Global Harmony Association whose euphoric enthusiasm for harmony is understandable but needs to be accompanied by critical thinking about the very terms of conversations such as harmony and disharmony. In Semashko and GHA, harmony is a positive value but he and all of us here do not always realize that both the discourse and social system of harmony can manifest and hide a condition of indignity, domination and annihilation of potential of self and society. In this context, Andre Beteille’s reflections on “Harmonic and Disharmonic Social Systems” are helpful [132]. While harmony is a positive value in the discourse of harmonious civilization, in Beteille’s articulation of harmonic and disharmonic systems it is much more complicated:

A harmonic system is one in which there is consistency between the normative order and existential order: society is divided into groups which are placed high and low, and their ordering is considered as right, as part of the natural scheme of things. A disharmonic system by contrast shows a lack of consistency between the existential and normative orders: the norm of equality is contradicted by the inequality [132:54]

As examples of harmonic social systems, Beteille tells us about caste society in ancient and medieval India and feudal society in medieval Europe. In these societies and histories discourse and social organization of harmony manifested through hierarchy. For Beteille [132, 57], “The hierarchical order of traditional Indian society was embodied in the institution of caste which has had a commanding position in it for two thousand years.” Beteille continues: “European civilization before modern times had also a hierarchical character, although the hierarchy was less complete, less elaborate and less stable in the Indian case.” [132, 64]. In both Europe and India in such conditions, “There was harmony between the external conditions of life and socially accepted ideals of life” [132, 75]. Modernity with its discourse and pursuit of equality in place of hierarchy disrupted this harmony which, for Beteille, gave rise to disharmonic social systems. But the discourse and practice of equality did not and do not totally transform conditions of inequality and hierarchy. Beteille here draws our attention to class structure of modern Western societies. For Beteille, “Despite the idealization of equality, the class structure continues to be an important part of Western social reality, some would say its most important part. [...] Only this structure is no longer a structure of privileges and disabilities, but one of unequal life chances” [132, 76].

But the harmony between the “external conditions of life and socially accepted ideals of life” was fractured and challenged in pre-modern world in both discourses and practices. Not only the so-called harmonic system was based upon disharmony but it was challenged by many movements and mobilizations in discourses and practices which

later on gave birth to modernities in different parts of the world. While in ancient India social harmony in the name of caste hierarchy was challenged by Buddhism as well as Upanishadic movements, in medieval India this was challenged by Bhatki and Sufi movements. In medieval Europe hierarchy was also challenged by various socio-religious and socio-political movements. And in modern conditions of lack of fit between ideals of equality and pervasive fact of inequality which Beteille terms disharmonic there are also challenges to such conditions. There are various efforts to overcome the “crisis of class legitimation” in modern societies to which we must also add the crisis of gender and caste legitimation. At the same time, in these so-called disharmonic social systems, disharmony is not a priority value; rather it is order. Modern society and state, as much of modern social theory, is preoccupied with order which many a time, like earlier discourse of hierarchy, uses the language of harmony but is based upon social relations of disharmony in the way it perpetuates existing logic of state, class, caste, gender domination and annihilation of soul.

Thus construction of typologies of harmonic and disharmonic social systems is challenged with the above mentioned problems as the discourse of harmonious civilization is faced with the challenge of not taking disharmony seriously. No system is entirely harmonic or disharmonic as no civilization is entirely harmonious. Rather, it is helpful to talk of and explore harmonious streams in civilizations as harmonic and disharmonic dimensions in social systems. Harmony exists in many ways in the midst of and along with disharmonies of many kinds. Both harmonies and disharmonies are dynamic caused by both structural conditions such as social domination and conditions of self and soul such as readiness or lack of it for overcoming one’s annihilating ego-centeredness and embracing the other. A social discourse of harmony perpetuates domination and inequality and kills both self and society.

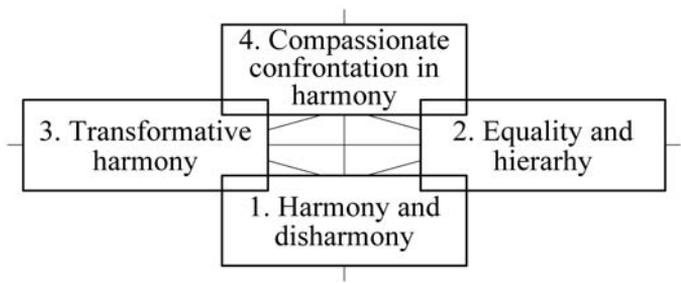
Chitta Ranjan Das (1923–2011), a creative thinker and experimenter from India, calls this demonic harmony [133]. Demonic harmony believes in easy and uncontested conformity from members because society as well as individuals treat each other as demons. It does not believe that either of them has a conscience. This is close to conventional harmony in society where to live in harmony is to live within the lines and limits drawn by society. Building upon Sri Aurobindo, Das characterizes such harmony as “typal-conventional” which is in need of post-conventional critique, interrogation and transformations, to put it in the words of Juergen Habermas [134]. In this context, we need to realize harmony of a different kind as transformative one.

Transformative harmony transforms the status quo and domineering legitimation of harmony and struggles for transformation of self, society and the world. For Das, this is a harmony arising out of critiques and movements: “harmony in movements and establishment of harmony in movements... Continuous climbing is the movement and is the mediating law of harmony” [133, 153]. Das calls this spiritual harmony.

Transformative harmony is not based upon an absolute distinction between harmony and disharmony as it realizes that there is need for moves to disturb existing harmony of domination which may be perceived as disharmonic. Transformative harmony can build on the perspective of dynamic harmony presented by Robert Bellah [136]. It is the work of “harmony in tension” [135]. But in many discourses of harmony, such views of

dynamic harmony and harmony in tension may not be attended to cultivated. Confucianism also speaks about harmony but many a time in history this has been used to legitimize domination rather than seeking a life of beauty, dignity and dialogue for all. Contemporary Chinese Government also talks about harmonious development as its official goal but this challenges us to think about it critically and transformationally and ask the question whether it is a vision and practice of transformative harmony. Such a critical interrogation is missing in Semashko and GHA's celebration of the official declaration of harmony by the Governments of China, Singapore and etc.

**Transformative Harmony: Compassion and Confrontation.** Transformative harmony involves both compassion and confrontation. Compassion means to share in the suffering and joy of others. It is only with compassion – with sharing in joys and suffering of and with others – that we can realize transformative harmony. Confrontation means to challenge and transform parts of self and society which do not help us to blossom and realize our potential. It can be violent as well as non-violent. Human histories and societies have gone through both violent and non-violent confrontations; Gandhi and Martin Luther King being the inspiring exemplars of non-violent confrontation in our recent past. Their confrontation was not only non-violent but also compassionate as they sought to understand the oppressors and systems of oppression compassionately. Compassionate confrontation is an epochal evolutionary challenge now. Transformative harmony is accompanied by the work of compassionate confrontation. The key ideas in this article are expressed in the **model-65**:



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**Leo Semashko's comment.** Unfortunately, the criticism of harmonious systems in author and Beteille's form is devoid of any scientific test: caste, class antagonism and the crimes are estimated as harmony. On what basis? Using the language of harmony in the disharmonious systems also does not make them harmonious and that language is no responsibility for the crimes of disharmony. Therefore, the accusations of harmony in crimes are baseless. They are born of ignorance of its deep structure. On this basis, we also emphasized the limitations of Chinese harmony, its dynamism and evolution. But we share the idea of transformative harmony as a compassionate confrontation, although it requires a lot of research.

APJ Abdul Kalam

## Dynamics of Unity of Nations

Address to the European Parliament

At Strasbourg

25 April 2007

**“Confluence of civilizations  
is definitely possible”**

Good morning, Ladies and Gentlemen.

I am delighted to be with the Honourable Members of European Parliament on the occasion of the Golden Jubilee year of the European Union. When I am with you friends, I was thinking, what thoughts I can share with you. India as a democratic nation has the experience of providing leadership to over one billion people with multi-language, multi-culture and multi-religious systems. I wish to share this experience with you.

### **European Union for peace and prosperity**

European civilization has a unique place in human history. Its people were valiantly engaged in the adventure of exploring the planet earth resulting in the discovery of many ideas and systems. Europe has seen the birth of pioneers in science leading to technologies. Europe was the theatre of conflicts for hundreds of years among and between the nations including the two world wars. Now with this backdrop and dynamics, you have established European Union with a vision for peace and prosperity for the entire region. European Union has become an example for connectivity among nations, probably with no possibility of war, leading to lasting regional peace.

### **Inter-connectedness**

Before I started out on my journey to Europe, I was thinking, why are Europe and India unique and natural partners? Do we share a common history and heritage, possibly in future, a common destiny? What I found was astonishing: the depth and vitality of our inter-connectedness, by language, by culture, by ancient beliefs, ideologies and the movement of people have stood the test of time. This has matured into a very strong bond through a sustained trade and intellectually satisfying collaboration in many areas of science and technology.

### **Unity in Diversity**

India is a country which has over the years learnt to evolve and maintain a unique unity amongst diversity. Similarly, the greatest contribution of European Union is

that, you have demonstrated to the world, that it is possible to build a strong union of nations without compromising national identities. It has become an inspirational model and an example to emulate for every region in the world. The European Union and India support a social form of economic development and encourage a model of growth with equity. Both are conscious of the need for growth to respect the environment and make it sustainable for future generations. With this valuable experience of centuries behind India and European Union, we can bring together a doctrine of global cooperation built over the foundation of regional collaborations and core competencies of nations.

European Union and India radiate a message to the world that regional cooperation and inter-regional collaboration will lead to a win-win situation for all, so that we can have a politically and socio-economically emergent civilization. Our contribution will be judged if we could, before the 21<sup>st</sup> century is over, make all regions transform into happy unions leading to the emergence of world of unions. In this context, I am

reminded of the dream of the Indian poet கனியன் பூங்குன்றனார் who articulated 3000 years back in the Tamil classic:

புற நானூறு; யாதும் ஊரே; யாவரும் கேளிர்;  
which means “I am a world citizen, Every citizen is my own kith and kin”

With this background, I have brought from India, a message, a message to start three important Indo-European missions which can contribute to global peace and prosperity. These missions, I am putting forth based on India’s experience and the dynamics of European Union.

1. **Evolution of enlightened society** – for evolving a citizen with value system and leading to prosperous and peaceful world.
2. **Leading to Energy Independence** – A three dimensional approach for energy choice towards realizing clean planet earth.
3. **World Knowledge Platform** – for synergizing the core competence of European Union and India in certain areas for providing solutions to critical issues like water, healthcare and capacity building.

### **Towards a cohesive society**

When nations join together to build a cohesive society, it is necessary to ensure that benefits of development encompass all sections of the society. World over, poverty, illiteracy, un-employment and deprivation are driving forward the forces of anger and violence. These forces link themselves to some earlier real or perceived historical enmities, tyrannies injustice, inequities, ethnic issues and religious fundamentalism flowing into an outburst of extremism worldwide. Both India and European Union have witnessed and are witnessing the unsavory acts of certain misguided sections of society. We have to jointly address ourselves to the root causes of such phenomena for finding lasting solutions for promoting peace.

## **Righteousness is the beginning:**

What we need is a carrier of eternal goodness and wholesomeness in human conduct, which is “Righteousness”. As we say in India:

### **Righteousness**

Where there is righteousness in the heart  
There is beauty in the character.  
When there is beauty in the character,  
There is harmony in the home.  
When there is harmony in the home.  
There is an order in the nation.  
When there is order in the nation,  
There is peace in the world.

This is true, for the whole world. When we need peace in the world, we need order in the nation; we need harmony in the home, whether in Europe or in India or in any part of the world, the origin is righteousness in the heart. How do we evolve righteousness, in the hearts of every citizen of the world?

## **I. Evolution of Enlightened Society**

With this spirit of righteousness in the heart, dear Honorable Members, I would like to put forth to this important gathering, a methodology for evolving a happy, prosperous and peaceful society in our planet, which I call as “Evolution of Enlightened society”. I have shared these thoughts with many intellectuals in national and international spheres. How do we create such an enlightened society, which will have three components (a) Education with value system (b) Religion transforming into spirituality and (c) Economic development for societal transformation. Let us discuss.

### **a. Education with value system:**

We have seen that the seeds of peace in the world have their origin in the righteousness in the heart of every individual. Such righteous citizens lead to the evolution of enlightened society. Education with value system has to be so designed that the righteousness in the heart is developed in young minds. That should be the mission of education. The prime learning environment is five to seventeen years of age. This reminds me of an ancient Greek teacher’s saying, **“Give me a child for seven years; afterwards, let God or devil take the child. They cannot change the child”**. This indicates the power of great teachers and what they can inculcate in the young minds. Parents and teachers must inculcate moral leadership amongst children. It requires the ability to have insights into the uniqueness and universality of human consciousness. True education is the acquisition of enlightened feelings and enlightened powers

to understand daily events and to understand the permanent truth linking man, to his environment, human and planetary.

While I was in college, I remember the lectures given by the highest authority of a Jesuit institution Rev Father Rector Kalathil of St. Joshep's college, Tiruchirappalli, Southern India. Every week on Monday, he will take a class for an hour. He used to talk about good human beings present and past and what makes a good human being. In this class he used to give lectures on personalities such as Buddha, Confucius, St. Augustine, Califa Omar, Mahatma Gandhi, Einstein, Abraham Lincoln and moral stories linked to our civilizational heritage. In the moral science class, Father Kalathil used to highlight the best aspect of, how the great personalities have been evolved as good human beings through parental care, teaching and companionship of great books. Even though these lessons were given to me in 1950's during my college days, they inspire me even today. It is essential that in the schools and colleges, lectures are given by great teachers of the institution once in a week for one hour on civilizational heritage and derived value system. This may be called as Moral Science Class that will elevate the young minds to love the country, to love the other human beings and elevate them to higher planes. I have suggested this methodology to educationists in my country. European Union may like to consider evolving a system that would enable a student to imbibe these fundamental traits for the benefit of all.

Now, let me take up the area that is transforming religion into spiritual force. Many in the world believe, it is a difficult mission. I would like to share an experience that I have witnessed which has convinced me that it is possible.

### **b. Religion Transforming into Spirituality: Universal Mind**

Religion has two components, theology and spirituality. Even though theology is unique to every religion, the spiritual component spreads the value to be inculcated by human beings for promoting a good human life and welfare of the society, while pursuing the material life. I would like to share an experience how the religion and science came together in a big mission.

It was during early 1960's, the founder of Indian Space Research Programme Prof. Vikram Sarabhai with his team, had located a place technically most suited for space research after considering many alternatives. The place called Thumba in Kerala, was selected for space research as it was near the magnetic equator, ideally suited for ionospheric and electrojet research in upper atmosphere. I was fortunate to work with Prof Vikram Sarabhai for about eight years.

The major challenge for Prof Vikram Sarabhai was to get the place in a specific area. As was normal, Prof. Vikram Sarabhai approached the Kerala Government administrators first. After seeing the profile of the land and the sea coast, the view expressed was that, thousands of fishing folks lived there, the place had an ancient St Mary Magdalene Church, Bishop's House and a school. Hence it would be very difficult to give this land and they were willing to provide land in an alternative area. Similarly the political system also opined that it would be a difficult situation due to the existence of important institutions and the concern for people who were to be

relocated. However there was a suggestion to approach the only person who could advise and help. That was the Bishop “Rev Father Peter Bernard Pereira”. Prof Vikram Sarabhai, approached the Bishop on a Saturday evening, I still remember. The meeting between the two turned out to be historical. Many of us witnessed the event. Rev Father exclaimed, “Oh Vikram, you are asking my children’s abode, my abode and God’s abode. How is it possible?” Both had a unique quality that they could smile even in difficult situations. Rev Father Peter Bernard Pereira asked Prof. Vikram Sarabhai to come to church on Sunday morning at 9.00 AM. Prof. Vikram Sarabhai went to the church again on Sunday with his team. At that time the prayer was progressing with the recitation of Bible by Father Pereira. After the prayer was over, the Bishop invited Prof. Vikram Sarabhai to come to the dais. The Rev Father introduced Prof Vikram Sarabhai to the mass, “Dear children, here is a scientist, Prof. Vikram Sarabhai. What do sciences do? All of us experience, including this church, the light from electricity. I am able to talk to you through the mike which is made possible by technology. The treatment to patients by doctors comes from medical sciences. Science through technology enhances the comfort and quality of human life. What do, I do, as a preacher? I pray for you, for your well being, for your peace. In short, what Vikram is doing and what I am doing, are the same – both science and spirituality seek the Almighty’s blessings for human prosperity in body and mind. Dear Children, Prof Vikram says, he would build within a year, near the sea-coast, alternative facilities to what we are having. Now dear children, can we give our abode, can we give my abode, can we give the God’s abode for a great scientific mission?” There was a total silence, a pin drop silence. Then all of them got up and said ‘**Amen**’ which made the whole church reverberate.

That was the church where we had our design centre, where we started rocket assembly and the Bishop’s house was our scientists’ working place. Later the Thumba Equatorial Rocket Launching Station (TERLS) led to the establishment of Vikram Sarabhai Space Centre (VSSC) and the space activities transformed into multiple space centers throughout the country. Now this church has become an important centre of learning, where thousands of people learn about the dynamic history of the space programme of India and the great minds of a scientist and spiritual leader. Of course, the Thumba citizens got the well equipped facilities, worshiping place and educational centre in an alternate place at the right time.

When I think of this event, I can see how enlightened spiritual and scientific leaders can converge towards giving reverence to the human life. Of course the birth of TERLS and then VSSC gave the country the capability for launch vehicles, spacecraft and space applications that have accelerated social and economic development in India to unprecedented levels.

Today, among us, Prof Vikram Sarabhai is not there, Rev Peter Bernard Pereira is not there, but those who are responsible for creation and making flowers blossom will themselves be a different kind of flower as described in the Bhagwat Gita: “See the flower, how generously it distributes perfume and honey. It gives to all, gives freely of its love. When its work is done, it falls away quietly. Try to be like the flower, unassuming despite all its qualities”. What a beautiful message, to the humanity on the purpose of

life reflected the spiritual component. Can we bridge the spiritual component of the religions to bring peace to nations and to the world?

I would like to recall one incident which commonly occurs in many parts of my country. I have witnessed this event when I was a young boy (10 yrs). In our house, periodically I used to see three different unique personalities meet. Pakshi Lakshmana Shastrigal, who was the head priest of the famous Rameshwaram temple and a vedic scholar, Rev Father Bodal, who built the first church in Rameshwaram Island and my father who was an Imam in the mosque. All three of them used to sit and discuss the islands problems and find solutions. In addition they built several religious connectivities with compassion. These connectivities quietly spread to others in the island like the fragrance from the flowers. This sight always comes to my mind whenever, I discuss with people on Dialogue of religions. India has had this advantage of integration of minds for thousands of years. Throughout the world, the need to have a frank dialogue among cultures, religions and civilizations has been felt now more than ever.

These two instances, what I have narrated give me confidence that religions definitely can be bridged through spiritual components. Whenever I meet the young and experienced in my country. I have narrated these two experiences. Many in my country and world over may have such experiences. We have to spread such “**Glad Tidings**” to every part of the world.

Now let us discuss the third important component of enlightened society which is to achieve economic development for societal transformation. Let me take my country India as an example, it may be true to many parts of the world.

### **c. Economic development for societal transformation**

Indian Economy is in an ascent phase. There is considerable growth in the manufacturing and service sectors. We have a mission of spreading this economic growth throughout the country including the rural sector. Nearly 220 million people have to be lifted by upgrading their quality of life in both rural and urban areas. Even though the GDP growth indicates our economic growth, people’s participation is essential for achieving the required targets. It is essential to ensure that the citizens are empowered with good quality of life encompassing nutritious food, good habitat, clean environment, affordable healthcare, quality education and productive employment, integrated with our value system drawn from civilizational heritage leading to the comprehensive development of the nation that will bring smiles in one billion people. These are indicators for the growth of the National Prosperity Index. To achieve that growth rate, we have identified five areas where India has a core competence for integrated action: (1) Agriculture and food processing (2) Education and Healthcare (3) Information and Communication Technology (4) Infrastructure development such as power, transportation, communication and including Providing Urban Amenities in Rural Areas (PURA) and (5) Self reliance in critical technologies. We propose to realize the vision of transforming India into a developed nation before 2020 by energizing and igniting the minds of all the 540 million youth of the nation.

So far we have discussed the three dimensional approach of providing value based education, religion transforming into spiritual force and economic development for societal transformation leading to the evolution of an enlightened society. This integrated three dimensional methodology of evolution of enlightened society, will pave the way for peaceful, prosperous, happy nations and thereby a world, free from extremisms and further seeds of extremism. In my website [www.presidentofindia.nic.in](http://www.presidentofindia.nic.in), I have given how an empowered world body is essential to evolve the nations of enlightened citizens. I will be very happy to exchange thoughts and ideas and action related to this mission with the Honorable members of European Parliament.

Let me now discuss the second mission "*Leading to Energy Independence*".

## **II. Leading to Energy Independence**

When we analyze the critical problems facing the planet earth today, two important issues come to our minds. First one is the continuous depletion of fossil-material-derived, oil, gas and coal reserves as predicted by World Energy Forum. The second one is the continuous degradation of environment primarily due to extensive use of fossil materials for generating energy. The solution to these problems can be found through energy independence, which I have presented to my country. It may be applicable to many nations.

**Energy Independence in India – A Perspective:** India has 17% of the world's population, but only about 0.8% of the world's known oil and natural gas resources. Based on the progress visualized for the nation during the next two decades, the power generating capacity has to increase to 400,000 MW by the year 2030 from the current 130,000 MW in India. This takes into consideration of energy economies planned and the design and production of energy efficient equipments and systems. Energy independence has got to be achieved through three different sources namely renewable energy (solar, wind and hydro power), electrical power from nuclear energy and bio-fuel for the transportation sector. Energy independence throws very important technological challenges to the world: The solar cell efficiency has to increase from the present 20% to 55% through intensified research on CNT (Carbon Nano Tube) based solar cells. For thorium reactors, as it is known, thorium is a non-fissile material. It has to be converted into a fissile material using Fast Breeder Technology. In the Bio-fuel area, the challenge is bio-fuel plantation for higher yield, esterification technologies for the higher output and the modification to automobile power plants. These three research areas definitely need intensive cooperation between European Union and India. I would suggest setting up of an "Indo-EU Renewable Energy Development programme" for taking up advanced R&D in all forms of renewable energy leading to the availability of commercial class large scale power plants within the next decade.

Let us now discuss the third mission, called "World Knowledge Platform".

## **III. World Knowledge Platform**

With the Indian experiences of two successful international cooperative ventures from concept to realization and marketing, I would suggest evolution of "World Knowl-

edge Platform” for bringing together the core competence of multiple nations of EU and India in science and technology leading to the development of unique systems for Global applications. “World Knowledge platform” will enable joint design, development, cost effective production and marketing of the knowledge products, systems and services in various domains based on the core competence of partner nations to international market. World knowledge platform is a meeting place for science, technology, industry, management and marketing.

**Missions of World Knowledge Platform:** The convergence of Bio, Nano and IT is expected to touch every area of concern to the humanity. The “World Knowledge Platform” will take up the missions, in some of the areas discussed further, which are of utmost urgency to all of us to make our world a safe, sustainable, peaceful and prosperous place to live:

1. **Water:** Desalination of sea water using solar energy, channelization, networking of rivers, cost effective safe drinking water.
2. **Healthcare:** Diagnosis, drug delivery system, development and production of vaccines for HIV/TB, malaria and cardiac diseases, detection and cure of diabetics.
3. **Agriculture and Food processing:** Increased production of food grain in an environment of reduced land, reduced water and reduced manpower; preservation of food; food processing; cost effective storage and distribution.
4. **Knowledge products:** Hardware, Software and Networking and Storage Products including handheld micro and nano electronic devices.
5. **Transportation systems:** Fossil fuel free transportation systems using renewable energies safety systems, hardware and embedded software integration.
6. **Habitat:** Energy efficient, water efficient, pollution free habitat.
7. **Disaster Prediction and Management:** Earth quake forecasting, assessing in advance the quantum of rain for particular cloud condition.
8. **Capacity Building:** Quality human resource development for all the above areas including the development of personnel with world class skills.

European Union represents a wealth of scientific potential with rich culture for research. India has emerged as a leading country with its demonstrated scientific and technological potential in many societal missions and is now in the growth path. Combined strengths of the nations can be utilized for the mutual advantage of both India and EU by joining together as partners in creating the world knowledge platform.

## Conclusion

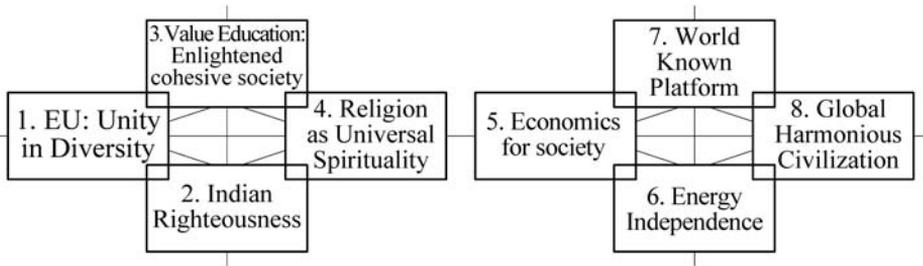
Honorable Members of European Parliament, as we have seen, there is a visible common thread of our dreams and problems. When I am with you, I have a feeling; that there are beautiful solutions from beautiful minds. Beautiful minds generate creativity. This is the common heritage of both India and Europe. Dear Honourable Members of European Union, I have presented three missions: (a) Evolution of enlightened society, (b) Leading to Energy Independence (c) Creating World Knowledge Platform. These Indo-EU missions will definitely reinforce further our strategic partnership and become

the foundation for making the change in the life of 1.5 billion people, ultimately leading to confluence of civilizations.

For meeting the challenges of these missions, we can draw the inspiration from the saying of Maharishi Patanjali, about 2,500 years ago *“When you are inspired by some great purpose, some extraordinary project, all your thoughts break their bounds. Your mind transcends limitations, your consciousness expands in every direction, and you find yourself in a new, great and wonderful world. Dormant forces, faculties and talents come alive, and you discover yourself to be a greater person by far than you ever dreamt yourself to be.”*

Dear friends, Let me convey my greetings of one billion people of my country to all the Hon’ble Members of European Union and through you to all the citizens of European Union countries. **May God bless you.**

The logic and key content of my address are well-expressed by the **model-66** of tetranet harmonious thinking, transition to which taken in this ABC of Harmony:



**APJ Abdul Kalam**, b 1931, is one of the most distinguished scientists of India with the unique honour of receiving honorary doctorates from 42 Universities and institutions from India and abroad. Dr. Kalam became the 11<sup>th</sup> President of Republic of India on 25<sup>th</sup> July 2002. After five eventful years he demitted office on 25<sup>th</sup> July 2007. The GHA Highest Honorary Title: **WORLD HARMONY CREATOR**

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## Leo Semashko

### The ABC of Harmony as the ABC of Harmonious Democracy

Democracy of industrialism (the industrial civilization), for all its virtues, especially at the beginning of its evolution, has now exhausted them and is increasingly degenerating into tyranny of the elites, empires, and total corruption as it is recognized by many specialists [139 and others].

The great French philosopher Charles Montesquieu, formulated a *fundamental law for all, without exception, democracies*, “*the strength and prosperity of democracy always depends on the proper division of classes of the population that have voting rights*,” [140, 171–172]. He gave the examples of 4 classes of Solon, 6 classes of Servius Tullius, but did not find the “*proper*” democratic division of the population into classes. It must be noted that and all subsequent industrial history, in all its magnificent democratic prosperity, was powerless in its attempts to embody democratic law of Montesquieu. For this reason, industrial democracy has started rapidly degrading after its exuberant and rapid period of prosperity. There too many well known deplorable facts of this degradation, even in the most democratic countries. Some in-eradicable evils of industrial democracy can also be named:

1. It is devoid of any structured and institutionalized actors (classes of the population) of democracy, implying the existence of the only actor: the entire population or people in general. Therefore, it is devoid of the fundamental basis which provides stability and prosperity of democracy – the “*proper division into classes of the population*” by Montesquieu.
2. Therefore, it ends up as democracy not of the whole population, but only its wealthy part, degenerating, as a result, into elite oligarchies and plutocracies.
3. Therefore, it is limited by the interests of the adult population only and excludes any legal representation of interests of children, whose part ranges from 20 to 50% of the population in different countries.
4. Therefore, its basic political institutions and parties are deprived of the integrity of values. Therefore, they are formed on the basis of continuously hostile political interests of various private elites, acting as the centers of conflicts and confrontation between different institutions and branches of power.

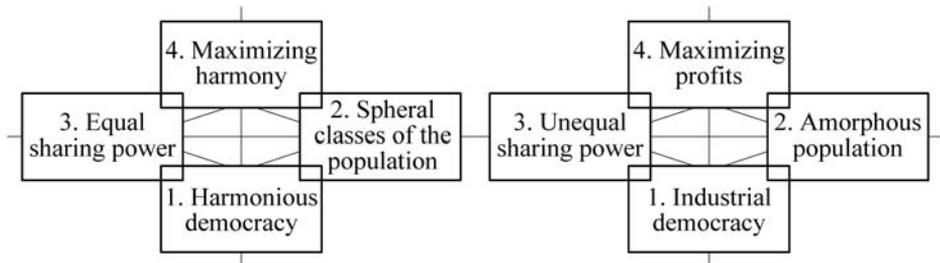
Therefore, industrial democracy, in all its forms, including capitalist and socialist ones, turns out to be partial, private and disharmonious democracy, which is constantly degrading and eventually degenerates and dies off under the weight of holistic problems that it cannot solve due to its particular and private nature. It considers neither true national interests and priorities, nor people in a whole, reducing it to one of its powerful parts, nor the global interests and sustainable development of the world as a whole.

Self-negation of the industrial democracy is an inevitable point of its *global rejection and a radical turn* to a fundamentally different, unprecedented for humanity, *democracy of harmonious spherical classes of the population*. Harmonious democracy is *spherical democracy*. It is based on division of the population into spherical classes ac-

ording to occupation in one of the four spheres of social production. Harmonious democracy can *only be consciously* established by every nation and by humanity as a whole, merely basing on *universal scientific KNOWLEDGE* of the foundations of social harmony, provided by the ABC of Harmony. Therefore, the ABC of Harmony is *the ABC of Harmonious Democracy and the spiritual key to it*. What are the ABC’s spiritual truths of harmonious democracy inaccessible for industrial democracy?

1. Harmonious democracy can only be conscious, rather than spontaneous as the industrial one. It may be based on the common scientific knowledge of social harmony, the first idea of which is given in the ABC of Harmony.
2. Only *conscious (harmoniously educated) spheral classes of the population* (cluster of SIOT classes in the ABC of Harmony) can be as the actors of harmonious democracy. According to definition these classes are harmonious and eliminate any kind of antagonism between them. Division of the population into spheral classes – that very “proper division” of people, which provides “stability and prosperity of democracy”, along with eternal harmonious peace [41, 1 and 2].
3. Harmonious democracy represents not only the interests of adults but also those of children through the special law of “*children’s suffrage, executed by parents*” [7, see also the special article in the ABC].
4. Harmonious democracy divides all institutions and branches of power into *equal representation of each spheral class (equal sharing power among spheral classes)*, ensuring them and their institutions as the value integrity in harmony and as the difference in the ways of reaching it.
5. Perpetual spiritual source of harmonious democracy can only be found in *continuous harmonious education of the population* and every individual from early childhood to the end of life [4 and the article in the ABC].
6. Harmonious democracy serves to maximization the social and individual harmony, rather than maximization of profits as it does in the industrial one. Therefore harmonious democracy is humane and holistic, rather than partial and subject to profit, and consequently antihuman as it is in case of industrial democracy.

Advantages of harmonious democracy in comparison with the industrial **model-67** are expressed in the following comparative model of tetranet thinking:



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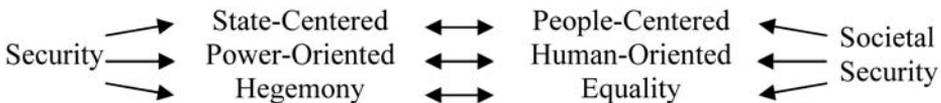
## Societal Security and Social Harmony

Societal Security was introduced for “the first time by the Copenhagen School as a dimension of national security” [106], but by welcoming the emerging security, different experts of humanities took part in its theoretical processing and thus, the conceptual range of societal security has encompassed an extensive domain regarding which there is still no determinate theoretical consensus. In this regard, sociology is one of claimants and has an enlightening role in defining societal security.

Sociology by portraying today’s world as the world where every day the number of the bullets, guns, and weapons is increased, the world where a gap between rich and poor becomes larger every day, the world where young and old, male and female, child and adult are not free of injustice and are faced with the question whether security can be established without regarding inequality, bullying, and hegemony? How come that the world, which technical and technological advances continue to surprise people, is sometimes unable to maintain the most basic aspect of security such as “life safety”? The answer from the point of sociology can be summarized in dichotomization of the world, when humans are divided into two fronts: friend and enemy, rich and poor, powerful or weak, wise and fool, valid and invalid. Dichotomized world that makes a contrast between fully wealthy class and completely poor class is a barrier in understanding the beautiful sights of people, understanding different people and interacting with diverse groups of human. As a result people become easily inclined to the destruction of human beings and killing each other, thus “the present century is characterized by insecurity” [107].

Therefore, from a sociological perspective, it is not possible to product and process security regardless of social context, moreover policy is just one of the aspects of security and by ending its monopoly multiple dimensions of security can be realized [108]. On the other hand, increasing opposition between the government and people has revealed a large gap between security of public and national security and has left no way to legitimate justification of seizing power and force tools by governments. Therefore, rethinking security could be posed in the form of a new discourse as “societal security” that is based on such principles as being people-centered rather than state-centered (general-based rather than specific-based), being human-oriented rather than power-oriented, equality rather than hegemony.

Comparative analysis of some characteristics of security in policy and societal security in sociology

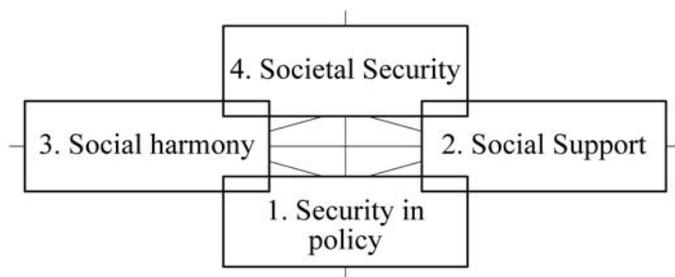


Thus, societal security addresses the establishment of security for a diverse range of small and big units in under-national, national and international levels. These units are considered in context of family, ethnicity, political parties, voluntary organizations, youth,

women and children, arts and cultural groups, religious groups, racial groups, citizens, the neighborhood, business and occupational groups and others, but what makes them a reference object of societal security is oppression by the government, legal discrimination, social inequalities (such as the level of access to education, occupation and income), lack of access to life facilities (such as healthcare, food and etc.); these matters made it difficult for them to continue their life and perhaps in some cases, their physical body is out of danger, but their spiritual existence as honorable beings is on the edge of fall and collapse [109]. In fact, the object of references of societal security (security for whom?) is various groups who live with fears, concerns, threats and vulnerability and suffer from insecurity. As a result of their identity and social life being a subject of discrimination and because of lack of freedom to protest, they are prevented from dissemination of their ideas and beliefs, and there are no strong executive laws according to which they could prove their identity and restore their rights [110].

From the perspective of sociology, societal security rather than relying on measures of military power, is established in functional processes by means of regular forces of society. Therefore, security in sociology is detached from political hegemony and decisions of the government elite and is close to social harmony and common norms. In fact, being based on principle that various religious, artistic, racial, national, sexual and other groups are beautiful, colorful and that different pieces of human life together form human society garden, societal security provides the proper communication between different groups and thereby provides social harmony and integration [111]. With the establishment of societal security, social groups and units assure the continuation of their life and access to resources and facilities. As a result, risks and threats of aggression and invasion to their material and spiritual existence would end and thus, there will be no reason left for conflict and aggression between them and social harmony will be implemented [112]. But on the other hand, if social units follow the behavior patterns of cooperation and friendship, they would come to social harmony that facilitates the societal security mechanism. Therefore, we can consider: there is mutual relationship between societal security and social harmony.

The article key content is presented in the **model-68** of tetranet harmonious thinking:



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## ISO 26000 on Social Responsibility for Harmony

Humankind received a new official support to harmony: ISO 26000 (ISO) on social responsibility (SR) was published in 2010 by the International standard organization that unites 143 countries and engaged professional, trade unionists etc. from 90 countries to work on the document for many years [63]. The seven core subjects in ISO are (1) organization and organizational governance, (2) human rights, (3) labor practices, (4) environment, (5) fair operation practices, (6) consumer issues, and (7) community involvement and development. Their common denominators are (a) interdependence, and (b) holistic approach. They are essential for survival. ISO was passed in the time of the dead-alley crisis of neoliberal economics. It is still becoming a successful novelty, i.e. innovation, though

The essence of ISO has many connections with harmony: SR is aimed at (1) Support to sustainable development; (2) Honesty instead of abuse of power toward: co-workers, business and other partners, broader society (incl. charity), natural preconditions of human survival; (3) Well-being, satisfaction, motivation of humans, thus leading to success in organizations of all sizes and programs, private and public.

SR reflects and influences values, culture, ethics and norms (VCEN) of harmony and resulting strategy of requisite holism (RH) based on interdependence, not independence (that is possible only in legal, but not in natural and economic terms).

One essential consequence of SR and related harmony is not visible in accountancy data, but very crucial: SR *reduces/eliminates troubles/costs* caused by: strikes & poor work, lost markets, lost suppliers, lost partners, lost good image/trust, riots, terrorism, eco-remediation, medication, etc., that would be avoided, if SR was practice rather than one-sidedness and abuse of power. SR is both the result of social harmony, and vice versa.

ISO states explicitly that SR supports: competitive advantage; reputation; ability to attract and retain workers or members, customers, clients; maintenance of employees' morale, commitment and productivity; view of investors, owners, donors, etc. SR offers a new initiative for humankind to survive by harmony: it addresses all seven crucial topics of human survival and puts them in synergy by the concepts of *holistic approach and interdependence*: "An organization should look at the core subjects holistically, that is, it should consider all core subjects and issues, and their interdependence, rather than concentrating on a single issue. Organizations should be aware that efforts to address one issue may involve a trade-off with other issues" [63, lines 896–900]. ISO supports the holistic approach and interdependence indirectly, too. See Figure 3 in ISO 26000.

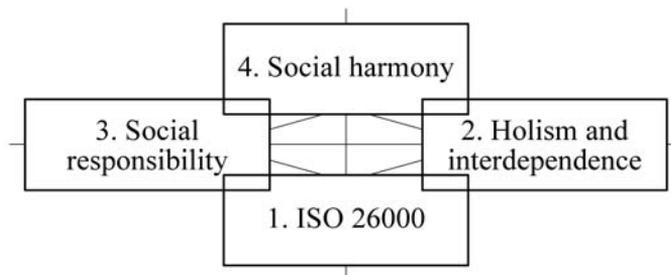
We suggest five basic lines of **measures** to be undertaken:

1. **Individuals:** (1.1.) as consumers and (1.2.) as citizens.
2. **Organizations:** practice SR (2.1.) as a human attribute and as (2.2.) business strategy for less trouble/cost and (2.3) pressure over peers and government for VCEN and working with more RS.

3. **Country/government:** the public sector (3.1.), as a whole is the biggest customer, and (3.2.) innovation visible in the top business excellence and total quality, which reaches (3.2.1.) all way to its '*systemic quality*', i.e. systemic synergy of honest prices, pay-role, development funds, and (3.2.2.) including public officers/employees; (3.3.) attainment of the same combination in attributes of suppliers of suppliers; (3.4.) country adds pressure over people, other governments and general VCEN toward more RS and harmony.
4. **International community:** (4.1.) adds to the international law new world-wide obligatory law covering (4.1.1.) world peace, (4.1.2.) the basic human rights, and (4.1.3.) SR; (4.2.) adds the world-democracy.
5. **Systems/cybernetic science community, sociologists and other social scientists:** (5.1.) awareness building of the general need for (5.1.1.) Ethics of interdependence, (5.1.2.) Requisitely holistic approach enabled by interdisciplinary creative cooperation; (5.2.) Provision of methods supportive of interdisciplinary creative cooperation and ethics of interdependence; (5.3.) Holistic approach and interdependence linking the SR topics.

Thus, SR would be able to support harmony, and receive support from harmony, for the civilization of humans to survive. As Dr. Leo Semashko and others have stated: the current global crisis is not financial only, but the crisis of the socio-economic industrial thinking in a whole with its extremely one-sided and short-term orientation on criteria of success. The three years of surfacing of the current crisis show those socio-economic tools of so far and cannot solve the problems, because these tools have caused them. SR and harmony are showing the new chance.

The **model-69** of the article contents in tetranet harmonious thinking is:



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Ada Aharoni

## Peace and Harmony between Israelis and Palestinians Based on Mutual Recognition of National Aspirations

The Israeli-Palestinian conflict has taken various forms during the last decades, eruptions of armed struggle have alternated with periods of negotiations, and with periods of preparation for further confrontations. We are going now through a period of violence that has caused tremendous suffering to both sides and that can turn into still greater and more dangerous conflagrations. Every effort that may contribute to reestablishment of rest and promotion of peace is of great importance.

Unprejudiced scrutiny of the conflict and of the current situation shows that peace can only be attained if both sides have the possibility to achieve their right of living with security in a nation of their own. The Israeli authorities must accept the legitimacy of a Palestinian State, and the Palestinian authorities must accept the legitimacy of the Israeli State. From the Israeli side, this implies ending settlements and any other imposed presence in Palestinian territories. From the Palestinian side, this implies accepting that the refugees interested in living in a Palestinian nation should be settled in the Palestinian State to be created, and renounce the aspirations to turn Israel into a Palestinian State with a Jewish minority.

The States of Israel and Palestine would be interested to collaborate in economic, cultural and other fields for the benefit of both sides

At the basis of the Israeli-Palestinian conflict is the fact that both sides have claims on the same territory and both believe that their claim has a sound historical and ethical basis. There are now two distinct entities: (a) The state of Israel (80 % Israeli citizens of Jewish nationality and 20 % Israeli citizens of Palestinian nationality), with a democratically elected government. (b) The Palestinian autonomy with a Palestinian population under the administration of a Palestinian authority. It also contains Israeli settlements that disregard the Palestinian authority. This situation is considered by both sides as transitional.

A workable and accepted solution by both sides is the TWO STATES solution. A Palestinian state is to be created governed democratically by a Palestinian government. Agreed borders between Palestine and Israel are to be defined; Jewish settlements in Palestinian territory are to be dismantled, except for those that can be incorporated into the Israeli State, or into the Palestinian State, on the basis of agreed definition of the borders. Exchange of some territory is to be made possible.

Solutions based on a single state have been advocated, the proponents of these solutions generally deny any right of the other side. There are factions in Israel, which disregard any Palestinian national rights, they rely on the Israeli might and advocate a single state solution with exclusive rights to the Jewish population. There are also Palestinian factions, such as Hamas, that imagine that the State of Israel can be eradicated and all the territory would become a Palestinian State.

The implementation of the two states solution obviously involves ending the Israeli occupation of Palestinian territory, and ending the Arab – Israeli Conflict, which will

promote peace and harmony in the region. One hears eventually, claims that “the end of the occupation” should be independent of an agreement on the two states solution and precede any negotiations. This is unrealistic.

Israel cannot end the occupation of Palestine without a mutual agreement concerning the safe borders of Palestine. That is, Israel cannot end the occupation of Palestine without an agreement concerning its own security.

A solution of the conflict based on the two states solution can be reached on the basis of negotiations, and the end of the occupation will be an integral part of it. Now that Gilad Shalit, the kidnapped Israeli soldier, by Hamas, has been swapped for more

than a thousand Palestinian prisoners, many of them former terrorists, it is hoped that the peace negotiations between Israel and the Palestinian Authority will be renewed. It is also hoped that a Peace Treaty, like the ones between Israel and Egypt, and Israel and Jordan, will be signed, creating a viable free State of Palestine living in Peace and Harmony by the side of its neighbor the State of Israel.

The Two States solution should include issues of cultural cooperation and peace and harmony educational programs, aimed at developing a culture of peace, respect and understanding, between the two people and the young generations. In this process a huge role can be played by NGO’s like IFLAC: The International Forum for the Literature and Culture of Peace [71], which creates Bridges of communication and understanding through art, literature and scientific research and knowledge. There is a paramount importance for the lasting peace of the two states, that can be promoted by common school and academic programs. One of them – is the GHA project [72].

The content and logic of this article is illustrated in the **model-70** of harmonious thinking presented in the ABC of Harmony:



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## Development in Harmony with Nature as Objective Function

The resolution of the conference in Rio-de-Janeiro on “sustainable development” has reflected that humanity is coming to the non-return point in relations with nature. However it doesn’t fully implement itself because of the lack of knowledge and systematic formulation of an objective function of development in harmony with nature. The general outlook on this function is presented in our work [42, 1].

Let us define the principles of harmonization of relations with nature which are the most necessary in our opinion:

1. Sustainable development of society/humanity in nature depends in general on society and not on nature. It has to be solely harmonious.
2. Harmonious development of society/humanity in nature can be only conscious on the basis of scientific knowledge of deep structure of fundamental elements of social harmony and its purposeful building-in into spontaneously harmonious nature that surrounds us.
3. The existing industrial civilization of humanity as proved by the practice of centuries is not capable of providing its conscious harmonious/steady development in nature because it evolves degenerating in information industrial civilization under weight of catastrophically growing contradictions which can be solved using the principle of management of contradictions interaction for the sake of the single objective achievement – the harmony with nature.
4. The solution can be found only in new, consciously harmonious civilization with new harmonious world outlook and thinking that would save to itself all the achievements of industrial civilization, using quickly developing information technologies and technologies of complex open systems management. This civilization is born nowadays as a result of globalization process. It finds its initial recognition first of all in the GHA projects, especially in its Universal Declaration of Harmonious Civilization, 2009 [3, 21–30].
5. The basis of harmonious thinking and consciousness is represented by the ABC of Harmony which is defined in this book.
6. On the basis of the ABC of Harmony as a part of all-civilizational knowledge, society has to gradually become consciously harmonious, i.e. consciously self-limited and in accord with the possibilities of nature.

Naturally here comes a question concerning the structures that would provide the realization of this objective function. We have offered the basic conceptual structures of development of society in harmony with nature based on the triad-informational principle [42, 2].

This principle constitutes the scientific definition of the objective of civilization in regards to development of society in harmony with nature both inside themselves and between their elements. On its basis organizational centers with resonating informational and analytical connections between natural and social contradictions and management center are being developed for the sake of the one objective and harmony in their interaction.

The principle of structuring named above provides integrity and adaptability of systems to changing exterior conditions. It opens a wide perspective of the use of ratios of the golden proportion (38/62) for harmonization of controlled interaction of the proportions of contradictions, for example such as market-plan, private property-public property, state property and so on [42, 3].

Offered by us definition of Self-sustaining development by reason and knowledge as the one that specifies the concept of sustainable development allows us to determine the degree of susceptibility and readiness of different societies for realization of all-civilizational knowledge [42, 4].

Within the framework of new vision of all-civilizational objective there is a problem of relationship of triad structures with tetra structures of social harmony adopted in the ABC of Harmony which have been developed by L. Semashko and colleagues since 1976 in his tetraphilosophy and tetrasociology. In this regard we are limited only to a statement of the new intellectual problem appearing today in the mainstream of more deep comprehension of civilizational objective of harmonious society development in nature. This is a stage of transition to a brand new level of thinking while preserving the advantages of the previous one.

The joint application of these structures will allow us to solve the problem of high-technology cycles effectively, planned and under a scientific basis, providing ecologically clean and therefore harmonious production. It will provide comfortable, harmonious life of peoples in nature by means of replacement of dirty technologies with ecologically clean ones.

Thus, harmony with nature is love of humanity for it through its limited and careful use on the basis of knowledge of the ABC of Harmony and the objective function of harmony with it.

What is love? Mutual love is a multiparametric informational resonance of two contradictions in many ways determining harmonious development of their relations. The humanity must treat nature with love consciously limiting its impact on it.

The content of this article is summarized by the following logical chain: objective function of development in harmony with nature – knowledge and technologies of harmonization of relations with nature on the basis of the ABC of Harmony – triad and tetrad structures of harmonization – love for nature.

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Alexander Subetto

## Harmonious Civilization as Harmonious Noosphere

It was once said by the famous Russian thinker Fyodor Dostoyevsky through the mouth of his character in the novel “The Brothers Karamazov”: “Beauty will save the world”. But why is it beauty that will save the world of human existence? First of all because of that “beauty” is a subjective, human measure of harmony and symmetry of all things. Through “beauty” we learn harmony of the universe, our blue planet, the biosphere and harmony of man in the unity of body, soul and mind [102]. Harmony is the law being of any integrity, the law of being of the Cosmos. As a matter of fact, we give the Universe and the whole Existence the name Cosmos because only in them Harmony “reigns”. That was found by the ancient Greek philosophers, especially Pythagoras.

Harmony means creation of motion and development of the whole. Therefore, harmony is neither fixed, nor static, but its essence is “developing harmony.” At the same time harmony is an ontological (i.e., based upon existence) measure of proportion of the parts of the whole. It is a measure that limits the proportional relationships of distribution of diversity within the whole, which are “allowed by nature”.

The symmetry in the diversity of its forms and manifestations is the soul of harmony. But that does not mean that harmony is limited only by the symmetry, it also includes the asymmetry, through which harmony of motion (dynamic harmony) expresses itself. However, we must distinguish disharmony as a moment of dynamic harmony (which appears to be a factor of the development) and disharmony as the moment of its “negation”, which leads to the collapse of the dynamical system.

Nature is the Universe, creating itself through its evolution, moreover progressive evolution (as a “converging spiral” or a “cone”), accompanied by the increase of complexity and cooperativity of structures, demonstrates the growth of the “intellect of systems”, opposed to the trial and error “blind mechanism”, i.e. is the “sensible” evolution.

In this context, the emergence of sense of humanity on Earth is not a chance, but regularity. Evolution of Life on Earth (biological evolution) has naturally moved to its noospheric stage of human evolution on Earth, which we call the “Anthropogenesis”. Humanity, therefore, is the result of the Ontological Creativity of the growing and evolving Harmony of the Universe, the result of its “sense”.

In the twentieth century the “pressure” of humanity on the Nature of Earth, on Biosphere has dramatically increased. A scientific thought, embodied in the technologies that have a powerful energetic base, became a factor of the geological evolution of Earth. This was first discovered by Vladimir Vernadsky in his concept of biosphere and noosphere.

In the end of the twentieth century humanity “crept” into the first phase of the Global Ecological Disaster. One of the reasons why this situation has emerged is global social disharmony within and between the societies of the mankind. And despite being

a holistic entity living on Earth, it has split into the “golden billion” and other “non-golden billions”.

The implementation of the imperative of survival is a transition to “harmonious civilization,” which would provide a “harmonious noosphere”, which is in fact the ultimate mission of the 21<sup>st</sup> century.

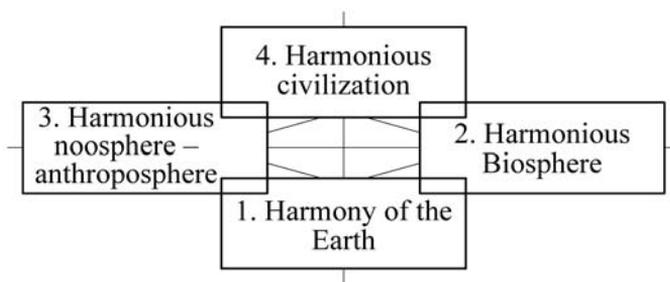
However what does the term “noosphere” mean? Noosphere, according to Vernadsky, is the Biosphere, assimilated by the human mind, i.e. a new state of the Biosphere, in which the human mind acts as a harmonizer of socio-natural relations, becomes embedded into the so-called homeostatic mechanisms of planet Earth. In other words, a “harmonious civilization of mankind” is a civilization consisting of “people – harmonizers” (the philosophy of “human-harmonizer” was offered by the Soviet philosopher B.T. Malyshev).

“Noosphere of the future” is an evolution controlled by society and nature harmonious evolution on the basis of public intelligence and the educational community – the only model of the sustainable development in the 21<sup>st</sup> century.

“Noosphere of the future” or emerging noosphere of the 21<sup>st</sup> century is therefore a “harmonious noosphere” that eliminates the disharmony between the economic system of humanity living on Earth and Biosphere, the Wildlife on Earth. The epoch of the Great Evolutionary Crisis, requiring restoration of harmony as the law of integrity of “Earth – Biosphere – Mankind”, a process that requires mankind to input its “sense” and “will” in it.

In other words, the future “harmonious civilization” of mankind invokes to reveal the noospheric creativity of a man, to recognize themselves as a “Sense – for – Biosphere, Earth, Cosmos” to show Love with a capital “L”, which Cosmos expects to get from us. Indeed, “Beauty will save the world!”

The basic postulates of the article are described by the model-71 of tetranet harmonious thinking, proposed and developed in the ABC of Harmony as the universal social philosophy.



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### III. Harmony Stars

This section of the ABC contains articles dedicated to the greatest creators of social harmony from antiquity to present day. They either describe personalities their harmonious doctrines, or their harmonious way of living, in some cases it's all of the above. Of course, every person has an individual expression of harmony in their deeds but they are all alike in their dedication to harmony and their beautiful and noble characters. The harmony Stars are the greatest predecessors of harmonious civilization and its philosophy of social harmony. They have been the real cornerstones, beacons and the frame of the world history of harmony of humankind in the past nearly 3000 years. They will always remain the eternal examples of spiritual and life harmony for generations of the new civilization. These personalities are the most important objects of the studies held by the International Institute for World History of Social Harmony.

Almost all the Harmony Stars ideas from Numa Pompilius to our days were synthesized in Tetrism as philosophy of harmony and in one form or another integrated in the ABC of social harmony, where they were given further development. These persons served the humanity by creating harmony. This fact is the best proof for the eligibility of the ABC of Harmony and philosophy accepted in it for all nations of the world.

Dr. Leo Semashko, the Editor in Chief.

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Erika Lazarova

## Numa Pompilius: The Power Creating Peace and Prosperity from Harmony

Folklore memory cherishes the legends of the “kind and just” king. Through the works of Plutarch, we meet the embodiment of this seemingly utopian idea in the personality of Numa Pompilius (754–672 BC): “He was endued with a soul rarely tempered by nature, and disposed to virtue, which he had yet more subdued by discipline, a severe life, and the study of philosophy; means which had not only succeeded in expelling the baser passions, but also the violent and rapacious temper which barbarians are apt to think highly of; true bravery, in his judgment, was regarded as consisting in the subjugation of our passions by reason. He banished all luxury and softness from his own home”, dismissed his personal guard [80, 100, 104], sought a modest and worthy life.

Basing on his high morale, pure religious feeling, probity and stability of the virtuous life “the Senate and the Roman people” chose him to become the second king of Rome in 714 BC [80, 98, 100]. Numa is a founder of the social structure, based on the principles of harmony and justice.

His name is associated with *the reforms* that actually made Rome civilized and harmonized it for 43 years for the entire period of his reign, eliminating all wars and unrest. He would say that he agreed to become king, *to soften the hearts of the warlike Romans*, excite *noble feelings* in them and *teach them to live wisely*. He overcame the tribal enmity between the Latins, Sabines, and Etruscans by “distinguishing the whole people by the several arts and trades... and the new division became a source of general harmony and intermixture”. This division allowed Plutarch to highlight that “The frame of government which Numa formed was democratic and popular to last extreme.” [80, 116, 123]

This tunes in with the ideas of “The ABC of Harmony”! The idea of dividing the population into four harmonious classes which correspond to four spheres of a social production as well as the harmonious democracy inside these classes both come from Numa 2.7 thousands of years later. Just like for him they were the sources of peace from harmony, the ABC reveals the source of eternal peace on Earth in harmony of the four spherical classes of the population. Absolute peace during the reign of Numa was provided by the social structure of his citizens which was based on their occupation rather than property. This harmonious experience of peace and democracy was forgotten, both in historical studies and education, but is revived in our ABC.

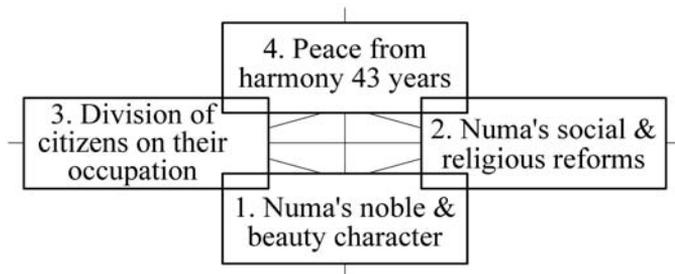
For Numa peace and peaceful harmonious coexistence of the tribes was the main principle of welfare and prosperity of society. Numa’s noble pacifism focused creative efforts of Roman citizen on handicrafts, agriculture and trade. He helped the first social group in establishing their professional board. For farmers he *introduced the worship of the god of boundaries Terminus* along with the *land surveying and sanctification of boundary stones together with the neighbours*. This would prevent tensions between the neighbors and provide their peaceful coexistence. He also took care of landless peasants by *granting them land gratuitously* and mitigated slavery. **Thus, the “kind king” has become a real legislator of social harmony.**

His religious reforms also served to the idea of peace from harmony. Among the orders of priests that he created were **Fecials** – the guardians of peace [80, 110] – contrary to the prevailing tradition of the worship of the gods of war, the most important of which was Mars, as the main figure of the Roman religious cult. *Historically this was the first public act of recognition of the value of peace*, which wasn't accepted. (Indian emperor Ashoka, who was rejecting military conflicts, is considered to be “The Father of eternal peace”; however he lived nearly three centuries later than Numa). He established the foundations of religious life, which served to harmonization of society based on secularization.

The solar calendar reform introduced by Numa was also dedicated to the creation of peace and harmony: he added two months – January and February, replacing the first month March which was devoted to the god Mars, with January devoted to the god Janus, the patron of the peaceful occupations. The doors of that temple were to be opened during the war, and shut in time of peace: “But, during the reign of Numa, those gates [of the Temple of Janus] were never seen open a single day, but continued constantly shut for a space of forty-three years together; such an entire and universal cessation of war existed...[The people of Rome] began to experience a change of feeling, and partook in the general longing for the sweets of peace and order, and for life employed in the quiet tillage of soil, bringing up of children,... For during the whole reign of Numa, there was neither war, nor sedition, nor innovation in the state...” [80, 118–119]. Considering Numa Pompilius as the first state governor in the recorded history of world harmony, the creator of peace from harmony, who can be viewed as the supreme model of a political leader The United Nations could establish the Numa Pompilius Day on the day of his birthday – April 21 [80, 100].

Numa wrote 12 books dedicated to social and religious harmonies, which were buried with him at his request. These books were recovered in his tomb some four hundred years later, and burned by the city governor, who considered them to be inappropriate for disclosure. However, his ideas are getting revived nowadays.

The key contents of the article is expressed in the **model-72** of the harmonious tetranet thinking which was put forward and developed in “The ABC of Harmony”:



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## Charles Mercieca

### Lord Buddha: Master of Inner Peace from Harmony

Lord Buddha was born in a rich family as Siddhartha Gautama in Nepal. He is said to have lived to be 80 years old covering the years 563–483 B.C. In his early years, he found out that the secret of inner peace and harmony consists of detachment from material things. Thus, he left his family fortunes and went to live in poverty, spending most of his time in meditation and contemplation.

#### Four Noble Truths & Noble Eightfold Path

In the process, Siddhartha Gautama began to gather quite a number of disciples who were eager to follow his ascetical life. As a result, he developed the concept of the *four noble truths* and the *noble eightfold path*. These two elements served as a guideline for his disciples to follow. Later on he became known as the Buddha, which means, the enlightened one. Let us now have a good knowledge of these two stated elements. The **Four Noble Truths** may be enlisted as follows:

1. **Suffering** is to be viewed as a part of life. We are constantly faced with it in various degrees from the very first days of our existence. Learning how to accept it with patience willingly enables us to become strong and courageous.
2. **Sensuality** needs to be brought under full control because it is bound to lead to unhappiness. Anything in life that gives us pleasure temporarily will make it difficult for us to develop eventually inner peace and harmony.
3. **Identification** seems to be one of our major struggles in an effort to really find who we are in terms of character and personality as well as ability to perform. Today many people tend to carry on the so called Identification Card.
4. **Annihilation**, which represents the destruction of everything we can imagine, seems to be, quite often, an element that we cannot avoid easily. Hence, we need to be often on the guard with caution.

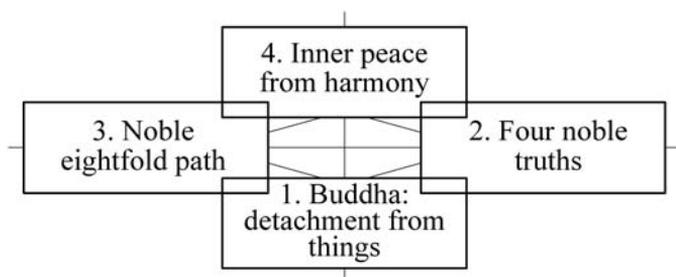
Soon after, Lord Buddha developed the **Noble Eightfold Path**, which later inspired a few millions to follow this route. This element deals with basic human rights that could be outlined as follows:

1. **Securing Right Understanding**: The secret of human relations lies in our ability to develop mutual understanding. This should then make our inner peace and harmony in human relations more possible.
2. **Developing Right Thought**: Our thought, quite often, represents the seat of judgment. It enables us to form a mind-set, which is bound to do a lot of good when it happens to be positive and constructive.
3. **Forming Right Speech**: As many ascetical writers and philosophers told us over the centuries that what counts is not really what we say but “how” we say what we need to say. Some tend to call this good diplomacy.
4. **Taking Right Action**: Very often we are faced with taking an action, which could be beneficial or disastrous. If such an action is beneficial to all people without exception, then we may assume it must be right.

5. **Making Right Livelihood:** This needs to be done by taking into consideration the welfare of others. We cannot make livelihood at the expense of others, that is, by making people desolate and suffering.
6. **Seeking Right Effort:** In everything we do we are always expected to make an effort, that is, to do our best to achieve what we want properly and successfully. When we do our best it means we are making our best effort.
7. **Enjoying Right Mindfulness:** Good and honest people are always expected to be mindful, that means honest and respectful for others. People do expect from us to perform anything that is good and beneficial.
8. **Practicing Right Concentration:** In every piece of work we do, the more we concentrate on it the more likelihood our piece of work is going to lead to success. The power of concentration is often the source of our success.

If we were to make a careful study of the history of religions that evolved over the past several centuries, we would discover that Buddhism has proved to be very peaceful. Lord Buddha is viewed as the founder of Buddhism. When in conflict with other religions, Buddhists always tend to remain silent and resort to contemplation and meditation, rather than to struggles and wars. This explains why Lord Buddha can be hailed as master of inner peace and harmony.

The basic postulates of the article are expressed in the **model-73** of tetranet harmonious thinking, proposed and developed in the ABC of Harmony:



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## Charles Mercieca

### Confucius: Great Chinese Teacher of Harmony

One of the greatest Chinese teachers of all time was Confucius, who was also known as Kong Fu Zi. He has been viewed as a good scholar to this very day. This admired philosopher was born in 551 B.C. in Lu, China, which is today known as Shandong province. He died in 479 B.C. In his teachings he adopted a humanitarian approach to social harmony based on the belief that, deep inside, all people want to live at peace with each other. His main instructions were conveyed to us by his students under the name of *Analects*.

#### Nature of Teachings

By the process of time, his teachings evolved into a political and religious system. This was during the Han Dynasty in the 3<sup>rd</sup> century. His teachings soon evolved into becoming the *state religion* of China until the latter part of the 20<sup>th</sup> century. Nowadays, some critics condemned Confucianism because it had been perceived as an impediment to modernization. Confucius was born into a poor family. He was mostly self-educated and developed mastery of six arts known as rites, music, archery, charioteering, calligraphy and mathematics.

In his thirties he became involved into a teaching career. He viewed education as constant self-improvement with its primary goal to produce noblemen. Throughout his life-time he emphasized the importance of family, school, community, state and kingdom. Most of the quotations of Confucius have evolved to become very popular. Among these we find: *Everything has its beauty but not everyone sees it..... Forget injuries, never forget kindness.... Ignorance is the night of the mind, but the night without moon and stars....*

In addition, we find also: *Men's natures are alike, it is their habits that carry them far apart..... Our greatest glory is not in never falling, but in getting up every time we do.... Respect yourself and others will respect you.... Study the past if you would define the future.... It does not matter how slowly you go so long as you do not stop.... Before you embark on a journey of revenge, dig two graves... When anger rises, think of the consequences....*

Confucius was a deeply spiritual man who felt convinced he had special and privileged relation with Heaven. He seems to have viewed Heaven as a spiritual power that was capable of providing peace from harmony in the world among all people. For him a good life was revealed in one's compassion and love for others. He always advocated the Golden Rule: **What you do not wish for yourself, do not do to others.** This man of wisdom often advocated devotion to parents and older siblings in addition to the practice of self-discipline.

#### Harmonious Relationships

Besides, Confucius also advocated harmonious relationship between ruler and subjects, between husbands and wives as well as between friends. He also emphasized the

importance of the practice of self-discipline. The educational goal of Confucius was simple. He concentrated on creating gentlemen with beauty spiritual character who carry themselves everywhere with grace, speak correctly, and show integrity in all things. Confucius spent most of his adult life travelling from town to town in China accompanied by his students and friends.

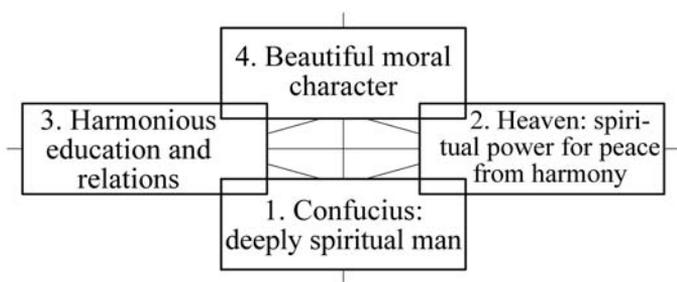
In these journeys he took the opportunity to provide rulers he came across with adequate advices. In quite a few instances, his advice was not appreciated and, as a result, he was put in jail for quite a few times. At 67 Confucius returned to his native place of Lu where he remained until he passed away. Throughout his life he tried to provide peace and harmony among all people, which explains why he was viewed as a deeply spiritual man who was revered and admired by all those who came across him.

When scholars analyze his teachings and writings they tend to view him as one of the greatest spiritual figures in history. Among such great spiritual figures we find Buddha, Jesus of Nazareth, all the way to Francis of Assisi, Mahatma Gandhi, Mother Teresa and even the late Pope John Paul II. What did all of these great spiritual figures have in common? They all revealed detachment from the material things of this world. They all attached great importance on the spiritual aspect of the human being.

Besides, it was systematically noticed that all those who followed the teachings of these great spiritual teachers never regretted it. On the contrary, such teachers tended to feel deeply self-confident and fully satisfied with what they had at their disposal. Each statement they made was so spiritually deep and significant that books could eventually be written for everyone to enjoy and cherish. Considering that Confucian philosophy had dominated China about 3,000 we need to listen carefully to this great Chinese teacher since this way we do have everything to gain and nothing to lose.

The great teaching and practice of Confucius are essential to understanding the meaning of the ABC of harmony for building harmonious civilization.

The article content as a whole is expressed in the **model-74** of tetranet harmonious thinking, representing the philosophy of social harmony:



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## Charles Mercieca

### Jesus of Nazareth: Great Spiritual Power of Peace and Harmony

Since the early days of creation, God thought of sending His beloved Son to this world to purify us from our iniquities. His eyes fell on a young Jewish lady, Blessed Mary, whose mission was to bring this divine Son into the world. God wanted to show us that our strength is not derived from a well trained military but rather from the practice of virtues that elevate us to a higher level of existence. If we were to be good spiritual beings, all violence will end for good.

#### Jesus' Role in the World

In Christianity the position of Jesus is very unique since He is viewed not only as a prophet but also as the divine Son of God, the promised Messiah of the Old Testament. His mission on earth was to teach us by example how to lead a good and holy life that is pleasing to God. In order for all of us to benefit from the wisdom of Jesus we have to listen to what he said on some occasions. Here is a list of statements Jesus made, which are not enlisted in any specific order.

1. ***Do to others what you would want others to do to you.*** This explains the importance for all of us to help create a world of peace and harmony.
2. ***Put the sword away for he who kills by the sword will die by the sword.*** Jesus was quick in condemning the violence Peter was about to perform.
3. ***When slapped on the face turn the other cheek rather than hitting back.*** Retaliation has a self-defeating purpose, as we observe military actions.
4. ***Imitate the Father who is in heaven by loving and forgiving one another.*** All people are God's children whom He loves dearly.
5. ***Violence breeds violence and more violence breeds more violence.*** This is vindicated in the history of every war that took place throughout the ages.
6. ***Whatever you do to the least of your brethren you do it to me.*** This is one of the great peaceful contributions Jesus made for all of us.
7. ***Peace be with you forever.*** The message of Jesus of Nazareth consisted in presenting us with peace and harmony that bring about great joy to our hearts.

#### Gifts of the Holy Spirit

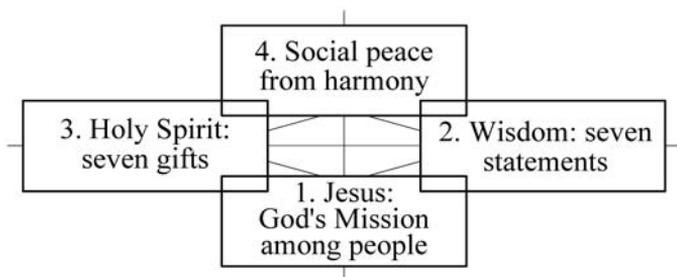
Human beings have the potential to do great things through the practice of virtues. Those who do so will receive the seven gifts of the Holy Spirit, which become the source of their strength. Such gifts may be enlisted as follows:

1. **Wisdom:** This enables us to see things into proper perspective as to make always the right decisions that are in the best interest of all people without exception. This way everyone will be a winner and no one a loser.
2. **Understanding:** This gives us the ability to see anything we pursue from various angles. This way we feel we are truly on the right constructive path that proves to be beneficial to everyone without exception.

3. **Counsel:** This serves always to get the right advice in choosing the best of many possible alternatives. Needless to say, this is very useful since, quite often, we cannot reverse the clock of history.
4. **Fortitude:** This consists of inner spiritual strength that will enable us to pursue our noble goals and objectives without ever giving up. It certainly reveals in a number of ways, God's power within us.
5. **Knowledge:** This is bound to direct us to success in our effort to make good and positive contributions to society. The more we know the more we are in a position to become genuine assets to others.
6. **Compassion:** This reveals God's mercy toward us who keeps on loving us and providing us with all the necessities of life in spite of our arrogance, stubbornness, and determination to pursue evil.
7. **Fear of God:** This spiritual gift is not derived from the fear that God may punish us for our evil doings, but it derives from the fear that I may end up offending such a good and merciful God.

In view of what has been stated, it is obvious that the legacy of peace and harmony that Jesus of Nazareth left us, cannot be taken lightly.

The basic postulates of the article are expressed in the **model-75** of tetranet harmonious thinking, proposed and developed in the ABC of Harmony:



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Charles Mercieca

## Prophet Muhammad: Faith of Peace and Harmony

Every era of history was blessed with deeply spiritual people who often communicated with God as their beloved father. Prophet Muhammad (570–632) [97] was a chosen man of God. According to Islamic belief, the Archangel Gabriel visited Muhammad periodically, to whom he gave messages. These messages later became known as the Qur'an. Muhammad believed that people should assume responsibility for their actions – for which God will hold them fully accountable.

### Unfortunate Experiences

Seeing that Muhammad's teachings were taken very seriously, the elite of Mecca started to harass Muhammad and his followers. Following the death of his beloved wife Khadija and his close uncle Abu Talib, Muhammad left Mecca and settled in Medina in 622, where he was the proclaimed leader of the first Muslim Community.

Although Muhammad was spiritually gifted, he was a quite unfortunate person. His father Abdullah died six months before he was born and he lost his mother at the age of six. Later he was looked after by his uncle Abu Talib, who was the new leader of the Hashim clan of the powerful Quraish tribe in Mecca. Muhammad began to accompany his uncle on various journeys. This enabled him to comprehend well the various characters and personalities of people.

Muhammad eventually became an honest merchant who married Khadijah in 595. She bore him six children, all of whom arrived before he received his first revelation. On Mount Hijira, Muhammad received his first revelation, which made him feel somewhat afraid. However, he was encouraged by his wife who viewed such revelations coming from a good source. Following such revelations, he began preaching. For Muhammad, the year 619 became the "year of sorrow" since this was when both his dear wife Khadijah and his uncle Abu Talib died.

In 622, Muhammad went to Medina as a mediator to solve a feud between the Arab factions of Aws and Khazraj. He resolved their differences by absorbing both into his Muslim community, thus preventing bloodshed. From the very beginning, Muhammad wanted to see Jews, Muslims and Christians living together like one big family with love, peace, harmony and respect for each other. Some of his children died in infancy. His daughter Fatima later carried his dynasty.

Muhammad revealed enormous respect not only toward his daughter Fatima but also toward the Virgin Mary, Mother of Jesus. He firmly believed that conflicts should always be solved through dialogue instead of war. At one time Mohammed thought that people may live better in harmony if they shared the same religion. This was merely a proposal just to open the way to dialogue. Later on though, there were Muslims who went as far as to condone punishment for Muslims who may be converted to other religions.

### Compassion and Love

We need to keep in mind that Muhammad was a sincere man of God who revealed love and mercy toward all of His children. During the decade of the eighties, the Virgin

Mary is said to have told the six little children of Medjugorje that God does not belong to any religion, that God’s religion was described only by one word: love. She said that all the people were God’s children and that God loves them all dearly and that He would not want to see any of His children hurt.

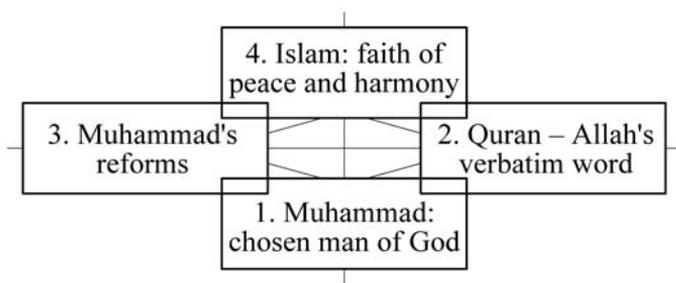
We should all be certain that the Prophet Muhammad was absolutely aware of this, for his love of God was anchored in actions. This explains why Muhammad always sought solutions to human problems via peaceful means and not through wars. He was convinced that violence always breeds violence. When his wife Khadijah passed away he did not have in mind to marry again but his friends insisted he should marry Sawda bint Zama, a widow, or Aisha.

Then Muhammad married them both. Later he had few other wives as well. This gave the idea that Muslims may have more than one wife at the same time. Even so, these marriages were more for social and political purposes, to unite tribes and establish harmony. Muhammad started great reforms in social security and improved rights for women. Historians referred to him as one beloved by all around him. He was viewed as a gentle and honest man of God.

Muhammad was a pacifier who succeeded in bringing peace to so many without bloodshed. Unlike Buddhists, Hindus and Christians, Muslims do not want any visual images of Muhammad for fear that they may lead to idolatry. In our quest for God we should adopt all kind of approaches that lead to this end. All the means we use to reach this end should be respected, once they prove to be successful and as long as those means do not abuse or harm others.

Let us give an illustration. Suppose we all need to be in New York for a specific event. Some may choose an airplane as their means; others may prefer a train, while others may opt for a private car. The various religions might be seen as diverse means of reaching the same end: God, known as Allah in Islam.

The basic postulates of the article are expressed in the **model-76** of tetranet harmonious thinking, proposed and developed in the ABC of Harmony:



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## Francois Houtart

### Francis of Assisi: Ruptures for Harmony

Francis was born in 1181, in Assisi, a town of Umbria, at the early beginning of the economic development of the Italian cities [83]. It was the birth of mercantile capitalism. His father, a rich merchant, made his fortune in the commerce of textiles and his son was supposed to follow his path. Very young, he engaged himself in the local army fighting for the Pope against the Emperor, but disgusted by the useless violence, he abandoned the project almost immediately. He was enjoying life with the youth of his town and worked in the business of his father, but without conviction.

The first rupture of Francis was with the riches. He met the poors of the Italian society during a pilgrimage to Rome. Many peasants were landless and the new economic development was creating new social inequalities. In spite of profound conflicts with his family and especially his father, he renounced all property and goods to serve the poors and particularly the lepers. Therefore he was considered as mad, because in total contradiction with the values of the raising economic system. His experience was that riches creates disharmony and that voluntary poverty meant fraternity with the most disposed simplicity, equality, absence of desires for power, peace, liberty and harmony for all. For Francis, this was the essential of the Gospel of Jesus Christ.

Many disciples joined him, living in poverty, helping the poor peasants, curing the sick. For them, poverty was a source of joy: the greatest joy, said Francis, is to accept being rejected by everyone, including his proper brothers. Not to possess anything means to possess everything. To affirm such values were strong critics of the economic system based on profit and accumulation. It was sufficient to be socially marginalized. In a world where money begun to acquire a new status, he rejected it as a “venomous dragon”. This was his first rupture, with his social milieu and with his father, but also the discovery of real happiness, because of respect for human beings more than material progress.

Francis took part in one of the first crusade to the Holy Land, in order to “free the tomb of the Saviour”. Very rapidly he became totally disgusted by the violence and the plunders of the “crusaders” and thought that they were the first ones to be in need of conversion. He began to preach peace and love. This brought him, according to the “Fioretti” (a symbolic history of the life of St Francis) to meet the Sultan Malek Al Kamil, who appreciated his spirit and message of peace.

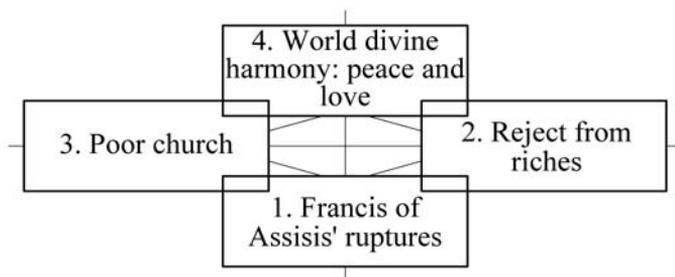
His love for nature, God’s creation, brought him to speak of the sun, of water, of the stars, of the birds and other animals, as brothers and sisters. Harmony between human beings and nature was the value expressed in this way and again the Fioretti are full of such stories. It is quite similar to the vision of the indigenous peoples of Latin America, where the same vocabulary is used to speak about “mother earth” and the elements of nature, however giving them a divine character.

A second rupture made by Francis, has been with the Catholicism of his time, very institutionalized, full of riches and corruption, implicated in wars for power, internally and externally. For him, to practice poverty meant to rediscover the Gospel of Jesus

Christ. The central place of the group of disciple was a poor church and the symbol of the reformation of the Catholic Church was the reconstruction of an old chapel (St Damian). In spite of many resistances in Rome, he got the approval of his group of disciples as a religious order, by Pope Innocent III. He defined the mission of the new order, as one of peace and love.

When the time had come, weakened by a life of sacrifices and dedication for the poor, he hailed the death, calling her his sister, accomplishing the final harmony with his creator. He could remember the prayer he had written during his life: where there is hate, bring love; where there is disservice bring hope; where you found sadness, bring joy; where there is war, bring peace.

The main article contents **model-77** as reflection of Francis of Assisi's way to world divine harmony:



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Leo Semashko

## Shaftesbury: Aesthetics and Enthusiasm of Holistic Harmony – Harbingers of Harmonious Civilization

Anthony Shaftesbury is an English philosopher and writer (1671–1713). He wrote a number of literary works published in 1711 entitled “*Characteristics of Men, Manners, Opinions, Times*” [15].

**1. Nature, society and human as a harmonious whole.** Shaftesbury is a deep and powerful predecessor of Tetrism as a philosophy of holistic harmony and its ABC. He is comparable with the other great predecessors – Pythagoras and Plato. Following them, he recognized the reality of holistic harmonious Cosmos (nature) of divine origin, which eternally creates and is being created. For him the whole and harmony – are identical and synonymous. The whole exists only as harmony of the parts, and harmony exists as a whole. There is no other way of their existence he would know. It is a philosophy of harmonious holism and holistic harmonism. (Like the philosophy of Tetrism which is the philosophy of social harmony in our ABC.) All partial dies out as disharmony, as well as all disharmonious dies as partial.

His teaching is based on the categories of parts and the whole through which he expresses the harmony of animated nature. For him there is no such question as: how does it exist? – Just as the harmonious whole, or as a holistic harmony. Could it be otherwise? – He asks. He does not assume any other options for the being of nature, and the one mentioned above he recognizes as self-evident, that does not require any proof. Look around, he says enthusiastically: in nature everything exists in the harmonious unity: and only this way it lives. Every part of it is harmoniously linked to the whole and its whole is the harmonious coexistence of its numerous and various parts.

**2. Rejection of monism in favor of aesthetics.** Unlike other philosophers, Shaftesbury considered his main task to be not the proof of being (it was clear for him from the beginning as well as harmonious Cosmos) but the way of its comprehension, expression and thought. Although he was a disciple of the great English philosopher sensationalist-materialist Locke (1632–1704), he rejected all monistic philosophies of the time: sensationalism, materialism, idealism, empiricism, rationalism, etc. He considered them to be partial, dogmatic in their particularity, one-sided and one-dimensional, and therefore powerless in the face of holistic harmony and inadequate to it by their definition. Therefore, being a philosopher, he chose to abandon the philosophical monistic and guild way of expressing the whole and created a fundamentally different aesthetic way of its realization, which he regarded as the only adequate. He has developed the philosophical aesthetics of holistic harmony, or the aesthetic philosophy of harmony, the main means of which are not concepts and mind, but intuition, imagination and artistic images. This position identifies him not as the philosopher, but as an inspired and thoughtful artist of holistic harmony, as a profound poet and aesthet.

His artistic intuition and aesthetic imagination are built entirely on the philosophical categories of the whole and a part. Philosophy for Shaftesbury is a reflection of the parts, rather than the whole, so it is always a guild dogmatic “system”, to which the harmony of the whole is not available. On the contrary, art and aesthetics is a reflection of the whole in the completeness of its parts, thus harmony is available not to philosophy, but only to art. In his teaching philosophy is subject to aesthetics, mind – intuition and imagination. Those are very difficult to understand, so the teaching remained misunderstood and unappreciated in the industrial monism. It gets understandable and recognized as a powerful precursor of pluralistic philosophy of harmony within Tetrism.

Shaftesbury was the first to acknowledge the impotence of the monistic theories in the face of harmony, and first to anticipate the understanding of the holistic harmonious society, harmonious human and harmonious thinking, was first to define the harmfulness of monistic theories. (Today we witness how such partial theories and their industrial civilization has put mankind on the brink of self-destruction.) He was the first in the history to offer the idea of reconciliation of the hostile, antagonistic philosophies and achievement of the agreement between mankind in harmonious way of thinking and worldview, preserving the internal polemics. (This idea is implemented for the first time in tetrism, which has reconciled the four mutually hostile world monisms, synthesizing their principles inside itself.) Shaftesbury is a great thinker of the harmonious whole and holistic harmony in nature, society and human. He becomes very relevant and in-demand in the context of raising awareness and building the harmonious civilization – harmonism. Like Adam Smith (1723–1790) was the first thinker of capitalism (industrialism), Shaftesbury was the first thinker of harmonism. There is no surprise that the second was preceded by the first one, because industrialism toppled the harmonious whole from Shaftesbury’s pedestal of higher ideal and claimed the dominance of a part (guild, branch, and corporation) over the whole.

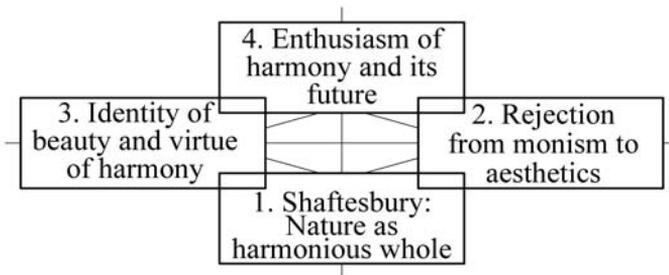
**3. Identity of beauty and virtue of harmony.** The basis of the philosophical aesthetics of Shaftesbury is higher identity of beauty and virtue (goodness, righteousness) of harmony, which he took from Plato along with his identity mind/truth and justice, and developed it as the fundamental principle of his conception. Their identity is like God / Cosmos, embodying the harmony in beauty of His morality and in virtue of His beauty. Therefore, this identity is based on harmony, which is the main feature of both beauty and virtue. Both are characterized by the qualities of harmony: concord, proportionality, balance, measure, coherence, symmetry, etc. Aesthetic beauty is harmony of parts in the whole. The moral beauty is harmony of the human. (Today, in the ABC, it is expressed by harmony of the four individual spheres: see psinome).

Shaftesbury denies the priority of the selfish, partial and disharmonious human impulses and claims the priority of altruistic, holistic and harmonious ones. Only in this case, the internal harmony of soul and beauty of the human character are born. That’s where social harmony together with moral good and ethical beauty takes start. Only internal harmony can save a human from disharmonious selfish motives of hostility, violence, evil, greed and alike, which are destroying their harmonious nature. Inner

harmony is a natural state of human, which is expressed in his “moral sense” as a mediator between an individual and social harmony, its beauty and virtue.

This feeling is an expression of virtue, which connects individual and social interests and harmonizes them. Therefore, virtue is good and happiness at the same time, both for human and society in their mutual caring and altruism. Harmony is the essence of virtue, therefore, virtue is the most beautiful thing in person. (Perhaps that’s where the idea of Dostoevsky “Beauty Will Save the World” comes from.) Virtue, according to Shaftesbury, is beneficent for society, and at the same time it is the happiness of an individual. Such conception of morality and happiness is harmonious. It is the opposite to purely utilitarian, partial and disharmonious understanding, which was confirmed in the industrial society and prevails to this day, when the behavior is determined by the narrow profit, private gain or the fear of punishment. Shaftesbury, in fact, creates an understanding of happiness and ethics of a harmonious civilization, becoming its first harbinger being three centuries ahead of it. Tetrism and the ABC have absorbed all the ideas of Shaftesbury considering harmony of virtue and beauty.

**4. Enthusiasm of harmony and presage of harmonious future.** Creating aesthetic image of holistic harmony in nature, society and human is accompanied by Shaftesbury enthusiasm, which proves to be harmonic, unlike the “heroic” one of Giordano Bruno. According to the definition of Max Scheler, enthusiasm [35] is a dignity of human genius, and by Shaftesbury is considered to be a constant companion of human that has lifted to the level of thinking of holistic harmony, and therefore became a genius. Shaftesbury’s enthusiasm and optimism make him the most brilliant harbinger of the harmonious civilization, who was three centuries ahead of it. Hardly can his role be overestimated. His name will be mentioned in all its textbooks, starting from the ABC of Harmony. The postulates of the article are represented in the **model-78** of the ABC tetranet thinking:



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Tatiana Kasatkina

Fyodor Dostoevsky:  
Beauty Will Save the World, Creating Harmony...

Dostoevsky (1821–1881) considers harmony to be a condition in which some sort of community rises to the level of absolute unity. And not only it keeps the character and uniqueness of each of its components and parts, but also by virtue of this fully preserved uniqueness of the characters it bursts into blossom of overwhelming beauty.

Harmony and beauty are not quite synonyms, but the relation between terms seems to be very interesting: if we turn to the Greek language, we will find out that harmony is seen first of all as a connection, ratio of parts. While beauty is seen as availability, ability, i.e. suitability in which a thing is consistent with our intention and with its own purpose. Thus, a beautiful thing would be a thing that is absolutely suitable for being a part of the whole; only then harmony is implemented... Dostoevsky was very sensitive to the word, so he only spoke about harmony when the matter of relation and connection was being discussed. However, it happens that he gives implemented harmony the name of beauty, which means beauty of a perfect whole, rather than of components.

We can call beauty the power of transformation, since the implemented beauty of an individual seems to provide all surrounding people with an impetus towards unfolding their own beauty (that is what the character of the novel “The Idiot” refers to when talking about Nastasya Filippovna: “Such beauty is real power, <...> With such beauty as that one might overthrow the world.” [91; 8, 69]), and harmony is the result of such transformation. The impetus given by a beautiful person to those surrounding them, causing the desire of beauty, can lead not to a reciprocal disclosure of inner beauty, but to the desire to seize this property of beauty that has been already manifested. In other words this harmonizing the world and a man aspiration to present their own (personal) beauty turns into a selfish desire to assign beauty of the world. This leads to destruction, demolition of harmony, confrontation and fight. And that is how the novel “The Idiot” ends.

In the novel “The Brothers Karamazov,” by virtue of the language peculiarities, preserved by Dostoevsky, the characters which express their views in the central chapters: a young seeking atheist with European education and an Orthodox monk-priest, help us understand what corresponds to the European understanding of “harmony” in the language of Russian Orthodox people. The word “harmony” in the speeches of Ivan Karamazov would sound like “paradise” in the Elder Zosima’s speech.

Here is the declaration of Ivan Karamazov, that exactly defines the meaning of “eternal harmony” for him: “And so I accept God and am glad to, and what’s more, I accept His wisdom, His purpose – which are utterly beyond our ken; I believe in the underlying order and the meaning of life; I believe in the eternal harmony in which they say we shall one day be blended. I believe in the Word to Which the universe is striving, and Which Itself was “with God”, and Which Itself is God... [91; 14, 214]. Ivan considers eternal harmony to be the result of the development of the world and men, the result,

which the whole life of the Earth aims to, but which can be achieved only in the end of time, being some kind of inaccessible ideal. In the famous description of an epileptic fit in his novel "The Idiot" the availability of this ultimate experience of harmony is being depicted: "... the moment <...>it seems to have been one of harmony and beauty in the highest degree – an instant of deepest sensation, overflowing with unbounded joy and rapture, ecstatic devotion, and completest life". [91; 8, 188]

These quotations lead us to the determination of the final and absolute harmony, given by Dostoevsky in his famous diary record "Masha is lying on the table ..." (he doesn't use the word "harmony" in this case, but in comparison with all mentioned above, it is obvious that this is what he is talking about) "Christ has entirely gone into mankind, and man strives to transform into the I of Christ as his ideal. If he should achieve that, he would clearly see that everyone who has this goal on earth has come to participate in the makeup of his final nature, that is, in Christ. (The synthetic nature of Christ is astounding. After all that is the nature of God, so, Christ is the reflection of God on earth.) Just how each I will be resurrected then – in the universal Synthesis – is difficult to imagine. But what is living, what has not died even before the final attainment and what is reflected in the final ideal – that must revive in the life that is final, synthetic, eternal. We will be people, constantly merging with everything, not giving in marriage and not marrying, in various arrangements (in my father's house are many mansions). All will then perceive and know itself for all time. But how that will be, in what form, in what nature – it is difficult for man to formulate for himself definitively." [91; 20, 174–175].

Thus: "We will be people, constantly merging with everything, not giving in marriage and not marrying, in various arrangements". The first condition of implemented harmony is unmerged and undivided being by image of the Trinity of God, the second "not giving in marriage and not marrying" is the destruction of the idea of an assignment of anything in the world within the humanity, including the other person, and the third "in various arrangements" means considering that all individuals (both human and national, as we shall see later) are different and this difference is not an obstacle for the implementation of unity, but the condition of its implementation, the assurance of its fullness. A man that seeks to transform into I of Christ, as their ideal, is a man who seeks to implement a hidden beauty, the image of God inside them. Dostoevsky described the process of formation of a beautiful individual in the following manner: "A strongly developed personality, fully convinced of its right to be a personality, no longer having any fear for itself, cannot do otherwise because of its personality, that is, has no use other than to offer its all to all, so that others too may be just such autonomous and happy personalities. That is a law of nature; normally man tends toward this, [91; 5, 79] While commenting on an excerpt "Mary is lying on the table..." , B. Vysheslavtsev used a metaphor which is familiar to the Western understanding of harmony metaphor for "the construction of a temple by the whole mankind" [92, 403–404]. Yet Dostoevsky mentions harmony all the time, using the words which are related not to construction, but to growth, emergence and development of the body, both when he speaks of harmony of human individuals, and when he talks about harmony of national individuals. Having stated in the "Pushkin Speech" the essence of the Russian idea: "to show the

end of European yearning in our Russian soul, omni-human and all-uniting, to include within our soul be brotherly love all our brethren, and at last, it may be, to pronounce the final Word of the great harmony, of the final brotherly communion of all nations in accordance with the law of the gospel of Christ!" [91; 26, 148]... earlier, in "Diary of a Writer," he describes the same process of implementation of harmony of the nations: "We shall be the first to declare to the world that it is not by suppressing the national personalities of other tribes that we strive to achieve our own well-being; on the contrary, we see that well-being only in the freest and most independent development of all other nations and in fraternal unity with them, each one enhancing the other, grafting their organic features onto ourselves and giving them our braches to graft onto themselves, communing with them in soul and spirit, learning from them and teaching them; and so it will be until such time as humanity, having achieved universal unity through the communion of nations of the world, will, as a great and magnificent tree, cast its shade over the happy earth." [91; 25, 100]

What is the difference between Ivan's "harmony" and Zosima's "paradise"? Mainly it is the fact that Ivan suggests that harmony can be achieved only in a distant and inaccurate prospect, beyond the known being of the humanity. Zosima believes that paradise and harmony exist anywhere on earth, but that they are implicit, hidden from us by our imperfect vision, blinded by our greed. If our eyes are enlightened with the desire of self-giving, we will see that "life is paradise, we have the keys" [91; 15, 245], as Zosima says in the drafts for "The Brothers Karamazov." And later in those drafts he says: "The man is surrounded by the mystery of God, the mystery of the great order and harmony." [91; 15, 246]

While being surrounded by other frustrated personalities, who has not yet unfolded their beauty, an individual who has carried out inner beauty turns out to be crucified on the cross of their imperfections; voluntarily crucified in a burst of self-sacrifice of beauty. At the same time they appear to be locked in a cage with impenetrable barriers, as if restrained by its own self-giving (it gives — but they cannot receive), which makes this suffering unbearable.

Thus, Dostoevsky portrays a single process of the transformation of the world, consisting of two reciprocal steps, repeating again and again during this process, capturing new levels of the creation: implemented beauty of the components of the whole makes harmony possible, implemented harmony of the whole sets the beauty free...

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## Nikolay Danilevsky: First Idea of Harmonious Civilization

The unfairly forgotten Russian thinker Nikolay Yakovlevich Danilevsky (1822–1885) is traditionally considered in the section of Russian philosophy of the second part of the 19 century. Meanwhile his contributions cannot be reduced only to that he explored Russian national culture, people's spirit and forms of its expression. No, his merits for humanity are much higher! He was the first to develop that approach which later brought worldwide fame to Spengler, Toynbee, Braudel and Huntington. The names of these researchers are widely heard, their works are constantly republished, and only specialists know about surprisingly modern and still not well appreciated work of Danylevsky "Russia and Europe" published in 1871. It is hard to explain scientific and philosophical insight of Danilevsky because the information about him is very poor. He himself is also to be blamed for this: because of his modesty and rare selflessness he did not write memoirs, he simply served his motherland, truth and harmony.

N. Y. Danilevsky was born in the family of honored general. He studied in a private live-in schools, later in the Tsarskoye Selo Lyceum, was a student with free visiting at the faculty of natural sciences of St Petersburg University. Assisted together with Dostoevsky meetings of Petrashevsky's society and for that was arrested and spent several months in Peter and Paul Fortress. He was exiled from St. Petersburg and all his life lived in province working as a clerk. He participated in nine scientific expeditions, made a big contribution to the studies and conservation of natural riches of Russia. He was one of the pioneers of that direction of researches and recommendations that now are called ecological. Danilevsky died in Tiflis in a current scientific trip and not had finished his book "Darwinism. Critical Research".

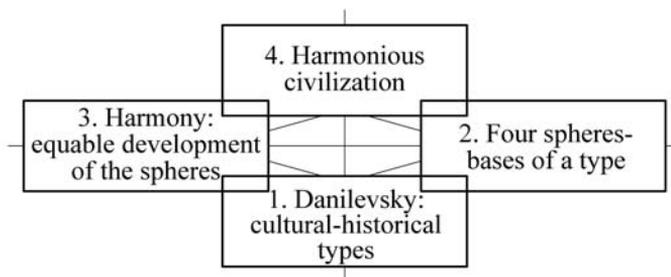
N. Y. Danilevsky in his main book "Russia and Europe" (81) came to revolutionary conclusions. Its postponed publication did not bring success to the author and was not noticed. Till the death of the author part of the books had not been yet sold though F. Dostoevsky was delighted about this book.

In his work Danilevsky aspired to overcome the confusion of previous theories of general movement of the humanity on the way of progress. It resulted in superiority of some peoples and lack of development of others. He suggested refusing to divide the history in periods (formations) and to introduce the concept of cultural-historical types as "independent, original plans ... of historical development". In other words, in historical being he defined isolated civilizational units with its specific traces in different areas of human activity. He defined 10 local civilizations or cultural-historical types which conserve them specialties in ages. More diverse these types are, more possibilities are for the blossoming of culture and humanity in general. The recognition of equivalence and diversity of these types makes Danilevsky by the founder of historical pluralism unlike the dominating historical monism. This was his first revolutionary conclusion directed against Euro centrist theories which more often justified European colonialism.

Another revolutionary conclusion of Danilevsky: definition inside the diversity of historical types their general patrimonial (human) essence determining them harmony or disharmony. He recognizes four general categories or spheres of cultural-historical activity: religion, culture (science, art, technics), politics and economy. These are four bases of every type. But some civilizations concentrated their forces on one of these spheres of activity (as Jews – on religion, Greeks – on culture), others showed themselves at the same time in two or three directions; but only Russia and the Slavs according to Danilevsky got possibility to equally develop all four spheres of human activity and exercise the full “four-basis” culture (82). Equal development of four spheres of society is as a matter of fact the first idea of harmonious civilization which example was found by Danilevsky in the Russian historical type.

These spheres were determined first by Marx in “German Ideology” in 1845. Danilevsky only replaces his social sphere with religion as the most important social factor. If at Marx these spheres serve as source of disharmony in a form of eternal class antagonism which is determined by his materialistic monism (primacy of the economy sphere), at Danilevsky as a pluralist recognizing equal need of these four spheres, they are sources of social harmony. That is why we can classify Danilevsky as the first founder of the four spheres of society as deep sources of social harmony, harmonious civilization and as elements of the ABC of Harmony. That is why just Danilevsky and not Marx can be recognized as the spiritual precursor and prophet of harmonious civilization and its ABC which is primarily represented in our book. Danilevsky was the first to investigate social harmony and found its resource – the harmony of spheres and its culmination – harmonious civilization. These are very actual conclusions!

The content of the article in a whole is expressed in a **model-79** of tetranet harmonious thinking accepted in the ABC of Harmony.



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Svetlana Kuskovskaya

## Leo Tolstoy: School of Harmony

*“Education will save the world”* – this was said by Leo Tolstoy (1828–1910) shortly before his death. This thought kept haunting him starting from the youth and through his whole life. The main advantage of the education for him is the absence of pernicious unilateral character and the harmony in the unity of all spheres of each child of which his integrity consists. It is put by the nature and is developed (if is developed) from the early childhood in family and school. Just for this purpose the school of harmony is necessary and Tolstoy was searching for it all his life.

In the history of pedagogics his name is situated next to the name of Jean-Jaque Rousseau. Both are recognized as the founders of the free pedagogics. But in comparison with Rousseau Tolstoy made a step forward establishing the idea of non-violence education as the most productive way of teaching and education. For him each school is “an experiment” which makes sense when there is the spirit of freedom and love in children, teachers, parents. The non-violence education for him is harmonious, it takes a child as a whole and that is why it is deprived of compulsion and is free for him.

The main purpose of school is that a pupil studies in it well and willingly then they will study successfully. That is why in school a child should be given full freedom: they can choose methods of education offered by a teacher, determine which subjects are to be taught to them, how to behave at a lesson and for how long it should last, what kind of works to carry out. A teacher can not force a pupil to anything. This way all-lateral, harmonious development of creative forces of children is provided. This is *the way of free self development* [47].

**Purpose of school** according to Tolstoy is the education of a creative, moral individual as a whole. The purpose of teaching and education is the forming of creative thinking and moral consciousness. A system of education has to assist the harmony of a pupil development.

L.N. Tolstoy paid attention to that usually “a development is wrongly taken for a purpose” and that teachers assist a unilateral, special development and not a harmonious development of a child as a whole, as an individual and a human being. This contains “an eternal mistake of all pedagogical theories”. According to him the primal image of harmony, truth, beauty and good is a born child. His further mental development in such school “is not only not the means for achievement of that harmony ideal which we carry in us but is the obstacle... for the achievement of the highest ideal of harmony”. A teacher in it is a bad sculptor who instead of scratching out the superfluous is sticking more and more, “inflating, closing up, pumping up abnormalities, correcting, teaching”. Though a child “needs only some material for filling up himself harmoniously and all-laterally”.

How good the ideas of non-violent pedagogics may be, they still remain just ideas, and if a Teacher doesn't come to school then who is capable *to put them in practice*. *To him threads of searches and inventions are pulled together, through him the axis of Pedagogics of non-violence passes, Culture of non-violence, Self-consciousness of*

non-violence. “If a teacher combines in himself the love to his work and to his pupils he is a perfect teacher”. Later Tolstoy notes one more quality which is necessary for a teacher — a capability of self development, movement forward together with a child. In his opinion a teacher must help a child to answer the following main life questions: “What am I and what is my relation with the endless world?”, “What should I consider under all possible conditions good and what should I consider under all possible conditions bad?”, “how to live to be happy?”. These are as a matter of fact the questions of the world harmony and a human being in it. He created his school to search answers to them [48].

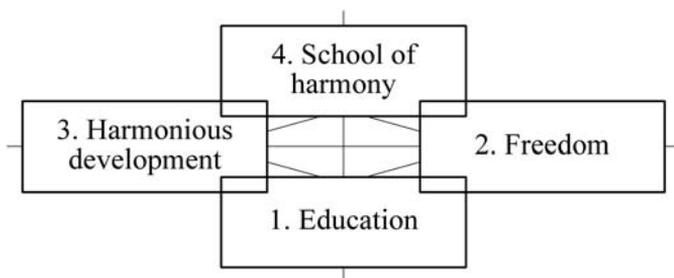
**School curriculum** was composed by Tolstoy taking into account that his pupils got a wide range of knowledge covering the world as a whole whenever is possible.

Pupils studied 12 subjects: 1. Mechanical and gradual reading, 2. Writing, 3. Calligraphy, 4. Grammar, 5. Holy history, 6. Russian history, 7. Drawing, 8. Plotting, 9. Singing, 10. Mathematics, 11. Conversations on natural sciences, 12. Law of God.

**Didactical principles:** 1. Freedom in teaching and education; 2. Non-violence; 3. Consideration of private experience of a child and support on this experience; 4. Development of study interest in a child; 5. Individualizations of studies.

The problem of education methods and forming the concepts gave the work of Tolstoy the meaning of “the philosopher’s stone”. He pointed out in his diary that the formation of a creative and moral individual with integral and harmonious thinking, that was intuitively realized by the author long before he was recognized in the modern history, depends entirely on the solution of this question. [49].

The article content as a whole is expressed in the **model-80** of tetranet thinking, representing the philosophy of social harmony:



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## Maitreyee Bardhan Roy

### Swami Vivekananda: Life and Teaching in Harmony

The religious prophet and a social reformer about whom I want to talk to is Swami Vivekananda. Born to a very rich family of Kolkata India on 12 January 1863. He was the son of an Attorney named Mr Biswanath Dutta and was known in his pre monastic life as Narendra Nath Dutta. Unfortunately premature death of his father left the family in destitute. As the eldest son of the family, the responsibility of running the family came on him. He had been trying hard to provide food to the family left back on him by his father but pain, distress and poverty in human life as he witnessed in his everyday living left before him a question that whether God exists or not. If God exists then how he looks like? Since he was unable to get a convincing reply from any one he was restless and unhappy.

The English professor of his College told him about Sri Ramakrishna, the God incarnate staying in Dkshineswar Temple. He was a strong believer of Shakti (Power) In Hindu religion we call the deity as Ma Kali (in Hindu religion all powerful figures are shown as female (Goddess)) So Ma Kali (The Goddess of Power) is the symbol of power energy and the destroyer of all evil. Swami Vivekananda went to Shri Ramakrishna and asked him whether he had seen God. Ramakrishna replied yes he had seen and he had seen God in the same manner as he was seeing Swami Vivekananda. Though Swami Vivekananda had some confusion regarding Ramakrishna's words but he was feeling attracted towards him and started visiting him off and on. Sri Ramakrishna also decided to take him up as his disciple. (It need to be mentioned here that Hindu religion under Sri Ramakrishna was free from any form of superstition. He used to see God in human being and through love he wanted to bring changes in them. So we call Ramakrishna as a social reformer. There are stories that narrate how Ramakrishna had protected people surrounding him from vices and attracted them towards pious life. In Hindu religion they are called the Avatar (incarnation of God, who came to the universe to protect people from all vices.)

Sri Ramkrishna was attracted by Swami Vivekananda's personality and intended to entrust the responsibility to him to protect the society and to protect them from odd involvement. So immediately after the death of Ramkrishna, Swamiji started wandering the different parts of India with an intention to see the God and to explore the world. During his travels all over India, Swami Vivekananda was deeply moved to see the appalling poverty and backwardness of the masses. He was the first religious leader in India to understand and openly declare that the real cause of India's downfall was the neglect of the masses. The immediate need was to provide food and other bare necessities of life to the hungry millions. For this they should be taught improved methods of agriculture, village industries, etc.

It was in this context that Vivekananda grasped the crux of the problem of poverty in India (which had escaped the attention of social reformers of his days): owing to centuries of oppression, the downtrodden masses had lost faith in their capacity to improve their lot. It was first of all necessary to infuse into their minds faith in themselves. For

this they needed a life-giving, inspiring message. Swamiji found this message in the principle of the Atman (Heart or Mind), the doctrine of the potential divinity of the soul, taught in Vedanta, the ancient system of religious philosophy of India. He saw that, in spite of poverty, the masses clung to religion, but they had never been taught the life-giving, ennobling principles of Vedanta and how to apply them in practical life.

Thus to Swami Vivekananda, the masses needed two kinds of knowledge: secular knowledge to improve their economic condition, and spiritual knowledge to infuse in them faith in themselves and strengthen their moral sense. The next question was how to offer spirituality in them? According to Swami Vivekananda this can be done through education of the masses.

Swamiji then came to know that the World's Parliament of Religions would be held in Chicago in September 1893. His friends and admirers in India wanted him to attend the Parliament. Swamiji, however, wanted to have an inner certitude and divine call regarding his mission. Both of these he got while he sat in deep meditation on the rock-island. Swami Vivekananda left for America from Mumbai on 31 May 1893.

His speeches at the World's Parliament of Religions made him famous as an orator by divine right' and as a 'Messenger of Indian wisdom to the Western world'. Only two fragments from his WELCOME ADDRESS, Sept 11, 1893 are:

*"I am proud to belong to a religion which has taught the world both tolerance and universal acceptance. We believe not only in universal toleration, but we accept all religions as true. I am proud to belong to a nation which has sheltered the persecuted and the refugees of all religions and all nations of the earth. I am proud to tell you that we have gathered in our bosom the purest remnant of the Israelites, who came to Southern India and took refuge with us in the very year in which their holy temple was shattered to pieces by Roman tyranny. I am proud to belong to the religion which has sheltered and is still fostering the remnant of the grand Zoroastrian nation."*

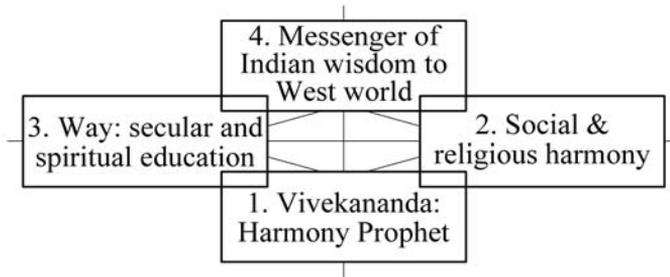
*"Sectarianism, bigotry, and its horrible descendant, fanaticism, have long possessed this beautiful earth. They have filled the earth with violence, drenched it often and often with human blood, destroyed civilization and sent whole nations to despair. Had it not been for these horrible demons, human society would be far more advanced than it is now. But their time is come; and I fervently hope that the bell that tolled this morning in honor of this convention may be the death-knell of all fanaticism, of all persecutions with the sword or with the pen, and of all uncharitable feelings between persons wending their way to the same goal."* [105]

After the Parliament, Swamiji spent nearly three and a half years spreading Vedanta as lived and taught by Sri Ramakrishna. Thus Swami Vivekananda as a religious prophet was the first to talk on the need for involvement of all in the development of the country. Swami Vivekananda called upon the Indian people to think of all and to love all. In his own words, he pleaded the Indian to love all. To end, it is essential to mention the main mission and vision of Swami Vivekananda as a social and religious harmony Prophet, as a deep lover of Human Being and Hindu religion.

Swami Vivekananda's great experience of harmonious teaching and life has paramount importance for the formation of a harmonious civilization through harmonious

education, the essential tool of which is The ABC of harmony. Developing a power heritage of traditional culture of harmony, which found the vivid expression in the life and teachings of Swami Vivekananda and Mahatma Gandhi, India has all reasons to become the educational cradle and world's spiritual leader of the global harmonious civilization in the 21<sup>st</sup> century.

The article content as a whole is expressed in the **model-81** of tetranet thinking, representing the philosophy of social harmony:



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## Mahatma Gandhi: Harmony of Non-Violent Civil Disobedience

Mahatma Gandhi's civil disobedience action as passive resistance and refusal to obey certain laws, also called the *Satyagraha*. The Sanskrit words '*satya*' means truth, and '*agraha*' means firmness. As a tool for direct social action, '*Satyagraha*' is a 'non-violent civil disobedience' (*Ahimsa*) insistence on truth in the political agitations. This was not a weapon of class struggle it was instead an instrument of unity. It was a way to remove injustice and restore social harmony, to the benefit of all. His experiment with *Satyagraha* uses people around the world, especially in South Africa and India.

He assumed the root cause of oppression, and poverty was the insensitive & violent behavior of the rulers and officials and their materialist values. He maintained to adopt the culture of non-violence, i.e. *Ahimsa*, (which is derived from the Sanskrit verb root '*hims*', means "desire to kill," and the prefix a – is negation so '*a-himsa*' means literally "lacking any desire to kill), which is the only way to attain peace, and harmony. Gandhi explains his philosophy and way of life in his autobiography [50].

Mahatma Gandhi (1869–1948) was the biggest political, social and spiritual personality and, a one of the well known world leaders, India has ever produced. His pioneering initiative was of course, the Indian independence movement, using the non-violence – civil disobedience as the major tool, which eventually turned out to be the most effective method to oust the British Regime from India. Even though he launched the political movement primarily to get India free and make it a sovereign State, his social contribution was no less either. His entire life was full of selfless services, particularly for uplifting the suppressed class. This he did also in South Africa, where he witnessed the unfriendly treatment to the Indian community.

After returning to India Mahatma Gandhi did the same experiment here, as the country was suffering from casteism and other social evils, which was the main hindrance in bringing the Indian population under one umbrella. Then he made people of the country aware of education, literacy, socio-political development and changing world's affairs. Mahatma Gandhi's civil disobedience was perfect in all respects. Gandhi did a lot of welfare activities for women, *dalits* and other untouchable communities but his dream of maintaining complete harmony remained unfulfilled.

He aimed to achieve *Swaraj* (self-rule), the independence of India from British colonial rule. Gandhi famously led '*Non-cooperation movement*' during freedom struggle of India. To protest the salt tax, imposed by the Britisher, Gandhi led the 400 km '*Dandi Salt March*' (1930). He finally led the '*Quit India movement*' (1942). People from all walks of life, belonging to different communities, class, caste, and creed joined his movements. These were absolutely non-violent movements. This was his major success to bring about a social harmony.

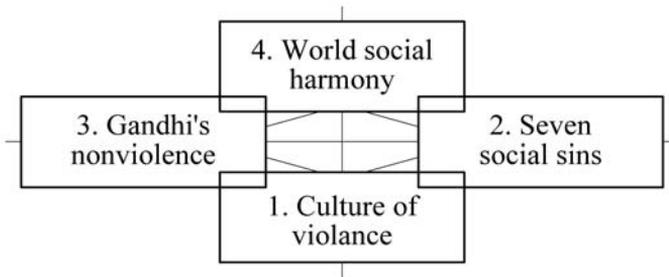
Mahatma Gandhi had just one fundamental commitment, and that was to establish peace in the country and ensure the basic rights of all individuals. Throughout his life, he traveled across the country, to maintain harmony among different communities like – the Hindus, Sikhs, Buddhist and Muslims. That is why, he was acknowledged as the

“Father of the Nation” in India. Gandhi practiced and advocated non-violence and truth in all situations. His living was simple, organizing an ashram that was self-sufficient in its needs. Making his own clothes, woven with the hand spun yarn he spun on a *charkha* (spinning wheel). He was perfect vegetarian and, later, fruitarian. Gandhi underwent long fasts as a tool for protest and as well as for self-purification.

In the views of Mahatma Gandhi, culture of violence caused by *seven social sins* (Stephen R. Covey, 1990) of the desperate and confused world: wealth without work; pleasure without conscience; knowledge without character; commerce without morality; science without humanity; worship without sacrifice and politics without principles, and this showed that his vision and mission were for the welfare of entire humanity. Gandhi’s philosophy of nonviolence requires one to live life as an eternal quest for truth. It is often interpreted dogmatically or rejected as impractical, although it is founded on the positive and near-universal values of love, respect, understanding, acceptance, and appreciation. The essence of *Satyagraha* is to eliminate antagonisms without harming the antagonists themselves and seeks to end the relationship with the antagonist, but instead seeks to transform or “purify” it to a higher level.

To understand Gandhi’s harmonious and humanitarian views, I want to quote two of his citations, “I want to think in terms of the whole world. My patriotism includes the good of mankind in general. Therefore, my service of India includes the service of humanity.” Another “My mission is not merely brotherhood of Indian humanity. My mission is not merely freedom of India, though today it undoubtedly engrosses practically the whole of my life and the whole of my time. But through realization of freedom of India I hope to realize and carry on the mission of the brotherhood of man...” [50a].

Gandhi influenced many world leaders: Martin Luther King Jr., US president Barack Obama, former President of South Africa, Nelson Mandela, His Holiness Dalai Lama, Khan Abdul Ghaffar Khan and so on. The **model-82** for main article contents:



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Julia Budnikova

## Nicholas Roerich: Concept of Harmony in Culture Doctrine

*We gather together in the name of culture and each of us of course,  
feels keenly the need of true unity around this concept  
which leads the forces of evolution.*  
**N. Roerich** “*Spiritual Treasures*”

Nicholas Roerich (1874–1947) spells the word “Culture” with a capital letter. Culture, he says, is “the all-embracing, the all-beautiful, the all-inspiring and all-uplifting” concept [84]. Roerich had his own way of deciphering the meaning of this word. He identifies two roots of the word: cult – “reverence” and Ur – “light”. It must be noted here that he also often spelled the word “Light” with a capital letter, signifying its higher meaning. “Culture is reverence for Light. <...> Culture is the weapons of Light. “

Roerich separated the concepts of culture and civilization. “If someone believes that the ‘civilized’ man cannot go wild they must be mistaken. Civilized Savage – is the most gruesome sight,” – Nicholas Roerich wrote in 1945, after the horrors of World War II, which showed the ambiguity of achievements of civilization, that were sometimes carrying chaos and destruction. The artist believed that the future of humanity lies in the harmonious combination of achievements of culture and civilization. He drew our attention to the common destiny of our planet and the universe, warned of the danger of the ecological crisis as well as of the break of the harmonic relationships with nature.

“For what can be more resplendent and majestic than the service and realization of the enlightened elements under the shade of which are created great nations? It is necessary, by all means, to strengthen consciousness, that the thoughts of Culture be not abstract, but a constructive affirmation.” [85]. By the enlightened elements that make up human culture (the culture of behavior, the culture of relations, the artistic culture) Roerich implied the knowledge of the laws of nature (of man and the world). The one of the greatest value among them is the law of harmony, by which Roerich understood Cosmic Harmony that involves all aspects of our existence. Cosmic Harmony is the original harmony of color and sound, which forms the existence, and the harmony of natural elements, which is the key to prosperity of the Earth and successful management of the economy, and the harmony of body and soul, macrocosm and microcosm and, finally, the harmony of relationships in which the main role belongs to the heart, but not the mind.

Beauty is one of the cornerstones of the philosophy of Nicholas Roerich. Not beauty, but the awareness of beauty will save the world – the phrase that he and his son Svetoslav Roerich, who was also a painter, used to say. Under the sign of beauty we march joyfully. Beauty is our victory. Beauty is what we pray for. Beauty unites us. There is no doubt, that beauty and harmony are indivisible and therefore, the perception of harmony, the vision of harmony and feeling of harmony, the

adherence to the laws of harmony make the development of humanity and peace on Earth possible.

“Plato ordained in his treatises on statesmanship: “one must consider education in music as the most important; thanks to it Rhythm and Harmony are deeply inrooted into the soul, dominate it, dill it with beauty and transform man into a beautiful thinker...” Music had in Athens, as service to all Muses, a far deeper and broader meaning, than today. This conception embraced not only the harmony of sound, but the whole domain of poetry, the whole domain of high perceptions, of exquisite forms and creation in general, in its best sense. The great service to the Muses was a real education of taste, which in everything cognizes the great Beautiful, Just to this eternal Beauty in all its vitality we have to revert, if only the ideas of high constructiveness are not rejected by humanity [86].

For a man to get a clear understanding of the purpose and meaning of their existence, for the laws of creation to reveal to a man, a ***transformation through harmony*** should take place first. The conditions for this transformation would be creativity, cultural development and cooperation.

Nicholas and Helena Roerich brought to the modern world the knowledge of the Great Teachers of the East (Mahatmas) – The Teaching of Living Ethics, in which we can clearly follow the idea that the spiritual practice in the coming era should be exercised through Culture (which is viewed as the union of the highest achievements of religion, arts and sciences). Being a synthesis of spiritual knowledge of East and West, the Teaching of Living Ethics is based upon the concept of harmony and proportion as one of the key concepts on the way to understanding the world order and performing the right action. “The consequences of incommensurateness are monstrous, and one must not thrust a monstrosity upon the world through one’s own ignorance. The structure must be harmonious.” “‘Love one another’ – this commandment was wisely given. Nothing can harmonize psychic energy better than love” [87].

In the teachings of Mahatma we find a thought that is of high importance to us. It is the thought that a person is only able to perceive the higher vibrations of the cosmos while being in the state of harmony. “Harmony is not always attainable, even if it is proclaimed verbally. It is a common error to think that harmony can be established by reason. Few realize that only the heart is the abode of harmony. People reiterate about unity, but their hearts are full of stinging arrows. People repeat many sayings from various ages about the power of unity, but they do not try to apply this truth to life. They reproach the whole world for dissensions and at the same time they themselves are sowing disunity. Verily, it is impossible to live without the heart. Heartlessness cannot find a harmonious abode... Do not think that enough has been said about unity and about creative harmony. On each page it is necessary to repeat about this very thing; in every letter unity and harmony should be mentioned” [88].

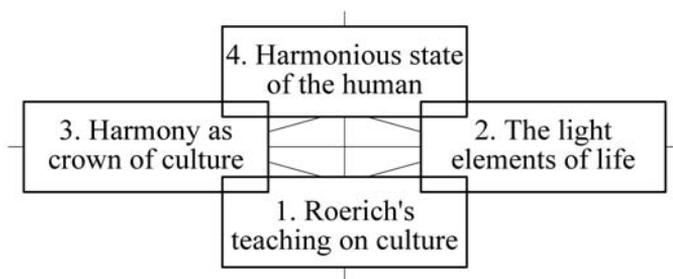
Proclaiming aspiration to the Highest spheres of life as a vector for human development, the teaching of Living Ethics states: “The sounding of harmony conquers the confusion of chaos” [89]. Harmony opens the “hidden entrances” to the Higher World.

“... The consciousness whispers that a hustling about is only pretended movement. Again we come to the path of rhythm and harmony. Hustle is dissonance, and it can

only irritate and dismember accumulations. Only a broadened consciousness understands the boundary line between striving and hustling. Many, in general, do not understand why there are such subdivisions, but they certainly have not heard the music of the spheres, and they do not know the significance of rhythm.” “No one can perceive subtle vibrations if he has not assimilated rhythm and does not understand the significance of harmony. To some it is empty sound, but there are those who have already harmonized their whole life. Not the rhythm of mediocre music but the fiery rhythm of the heart is what I have in mind” [90].

In harmony, therefore, Roerich sees the guarantee of the genuine human evolution, but harmony itself is impossible without the culture of heart.

The basic postulates of this article are presented in the **model-83** of tetranet thinking, proposed and developed in the ABC of Harmony:



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## Charles Mercieca

### Mother Teresa of Calcutta: Essence of Global Harmony

Mother Teresa was born in Skopje in Macedonia under the name of Agnes Gonxha, Bojaxhiu. She was born on August 26, 1910 and passed away on September 5, 1997. She spent her lifetime bringing peace and joy in the hearts of many that she soon began to be viewed by spiritual writers as the essence of global harmony. Although she was small in physical stature, yet in the spiritual sphere she proved to be a gigantic figure, standing high above others.

#### **Mission in Perspective**

For 45 years she ministered the poor, sick, orphans and dying in many countries, although she spent the bulk of her time in Calcutta. Needless to say, she did not have an easy life. In her effort to bring God's peace and love in the hearts of people, she had to struggle and overcome numerous obstacles. She saw the presence of God in every human being, regardless of being good or bad. In view of this, she treated everyone with deep respect.

She firmly believed that with true love and genuine respect for others we can bring about peace in this world. In fact, she viewed love as the secret of success in our work, regardless of how difficult and impossible it may seem to be eventually. She never made money the condition for her work. Her secret of success can be traced to her belief in prayer and sacrifice. She also believed that the more we give to others the more we end up receiving from others.

In fact, many residences were donated to her Missionary Sisters of Charity ending up having 610 missions in 123 countries. By the time she passed away she had 4,000 sisters ministering to those in dire need across every continent in the entire world. The global harmonious community she tried so hard to create led her to receive the Nobel Peace Prize in 1979. Needless to say, she received a lot of honors from heads of state including the US President Ronald Reagan. Mother Teresa was totally detached from the material things of this world.

This means she lived as she always wanted, namely, to be at the constant service of the poorest of the poor. Needless to say, she got her inspiration mostly from her Lord and Master, Jesus of Nazareth. She tried to join Him in her distress and obstacles she faced in his agony prior to His crucifixion and harsh death. Mother Teresa was full of virtue, from where she got all of her strength. She was humble, patient, determined, courageous and revealed perseverance in all of her undertakings. As many said quite often, she revealed to be a real living saint.

#### **Beneficial Legacy in Operation**

In fact, shortly after she passed away people from all over the world that knew her, were looking forward for her canonization. As a result, Pope John Paul II beatified her a few years after and became officially known as Blessed Teresa of Calcutta. This is one step that precedes canonization. In her travels around the world, she was treated with

great respect by people from all walks of life and professions and by people from every culture and religion.

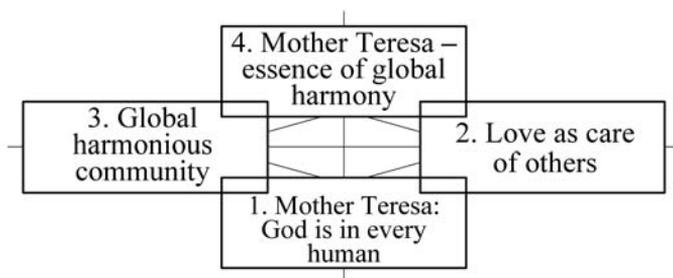
Mother Teresa, who became the essence of global harmony in the eyes of the world, won the admiration of many to the extent that quite a good number were converted and started to lead a much better life. She proved by her work and actions that the greatness of human beings is not measured by the riches they have, the position they occupy in life or the shape of their body. Rather, their greatness is to be measured by the degree of their virtues.

For those who are genuinely interested in coming across her in person, there are many videos that were made of speeches she gave on a variety of topics across the world. She was a soft speaker whose capability to touch your heart deeply could not be ignored or taken lightly. In this world of ours we might have experienced individuals who tried to shake the world through hatred and revenge. This was never the case with Mother Teresa who tried to reform our global community through self sacrifice, true dedication and genuine love.

If we were to study her work properly we could conclude that if the military in every nation were to be replaced by the Missionaries of Charity, which Mother Teresa founded, permanent peace would soon become a feasibility that cannot be taken lightly. The secret of world peace lies in our ability to eventually develop a genuine global harmony, following the example of Mother Teresa without any hesitation.

In view of this, we need to develop the habit to make substantial contributions for world peace through the development of global harmony, which would make everyone a winner and no one a loser.

The basic postulates of the article are expressed in the **model-84** of tetranet harmonious thinking, proposed and developed in the ABC of Harmony:



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## Kanak Mal Dugar

### Shri Kanhaiya Lal Dugar, Founder of Gandhi Vidya Mandir and IASE University: Embodiment of Brotherhood through Harmony

Swami Shri Ram Sharan ji, formerly known as Kanhaiya Lal Dugar, was an epitome of equipoise of Selfless Service and highest Spirituality. He dedicated his life for Humanism and lived on the path of Self realization through Service to Humanity.

Born on 22<sup>nd</sup> February 1922 in a very wealthy business family in Sardarshahar in Rajasthan, Kanhaiya Lal renounced his material pursuits and dedicated his life in the selfless service till he left heavenly abode on 31<sup>st</sup> July 2006, with the belief that as long as a human is living and consuming the material wealth of this world one should repay equally to serve the nature and world at large. He believed that this has to go equally along with the intuitional practice to realize the almighty. So, as long as one lives the physical body should be utilized to serve the world and the spiritual body, i.e. the divine mind to dedicate in the Sadhana (intuitional practice) of realization of God.

His service objective was to inculcate harmonious relations among all community, nations, religions to live harmoniously with nature. From 1940s when he was young he moulded his life warding off luxurious material pursuits bestowed to him in legacy.

When he started his social life there were strong caste factions segregating the untouchables, whom he tried to bring them in the mainstream of society and establish harmony. He developed two colonies for homeless poor of backward class. He always tried to eradicate alcoholism, tobacco and drugs from which many people were freed.

Throughout his life he was active in establishing the harmony amongst different religion by organizing inter-religion seminars and inter-faith dialogues amongst religious leaders. He spread the message of communal harmony and selfless service through his discourses throughout India and abroad.

He was multifaceted personality. His knowledge of Indian literature and philosophy, music, architecture, poetry was a rare blending. His motto was – "KOI AUR NAHI, KOI GAIR NAHI" ... "KUCH MAT CHAHO, KAAM AA JAO" ("No one is other, no one is another" ... Do not have longings, be useful").

He was greatly influenced by Mahatma Gandhi's vision of selfless service. He was closely associated with Acharya Vinoba Bhave, with whom he conferred about donating his personal wealth in the service to masses. He was felt that apart from rural upliftment programmes, there was urgent need for spread of education in this areas.

Shri Dugar renounced his Palatial Haveli (mansion), and moved to a Spartan hutment on the outskirts of Sardarshahr and pledged himself to the services of the down-trodden. For the selection of the site for his initiative for rural development and reconstruction, the matter was discussed among the top leaders of the country. The then Dy. Prime Minister of India Sardar Vallabh Bhai Patel offered land in and around Delhi wherever Kanhaiya Lal Ji selected. But Acharya Vinoba Bhave said "light the lamp where it is the darkest" thus Kanhaiya Lal Ji selected Sardarshahr to be his arena of his activities because it was a desert area having very negligible literacy (below 2%), where water was scarce and where people lived in penury and paucity.

In 1947, at the time of partition of the country many Muslim families were felt threatened in Sardarshahr. Shri Dugar offered them assurance and solace and worked tirelessly for communal harmony till the tension subsided. Even today those families do acknowledge this fact, that in spite of the threat they were safe under his protection.

In 1950, a charitable Society (NGO) was registered in the name of Gandhi Vidya Mandir (GVM) at Sardarshahr. Gradually it diversified itself from original adult education and rural development to Institute of Advanced Studies in Education (IASE) Deemed University encompassing departments of Engineering and Management, Life Sciences, Humanities College. Today it has five schools, twelve colleges, and etc.

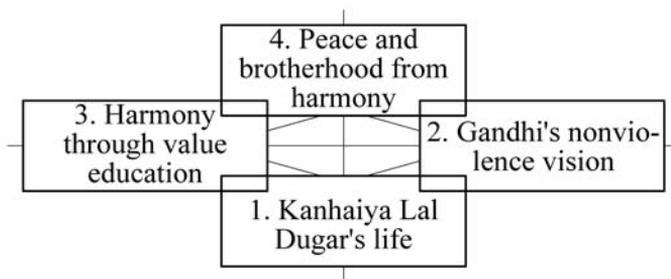
Right from the inception Swamiji started value based education as an essential part of education. For his any education without values was the main cause of social disharmony. He inculcated the sense of sacrifice and values among teachers and staff.

Swamiji's true vision was to turn around the face of this desert area. Water project has made a very significant change in its topography. Here **GVM** in his words is:

“Gandhi Vidya Mandir signifies an educational establishment that sows the seed of humanism into each human being. If I were to elaborate, ‘**Gandhi Vidya**’ would augment a life-style that is useful to all, benign to all; which could keep the human society held together despite diversity of views, environments and aptitudes, by an abiding bond of love; and that should, as well, be able to prevent degeneration of human society by providing equitable education of the highest order in different streams of knowledge. That would also foster rural upliftment, character building, creation of addiction free-society, self-purification, awareness of health and hygiene, “think no ill – do no ill” to anyone, and an urge to extend a helping hand in fulfilling the basic needs (of the society). I would call it Gandhi Vidya and **its veritable sanctum would be Mandir.**”

Swamiji's vision has taken shape in the form of Gandhi Vidya Mandir doing yeomen service to the cause of humanity at large, particularly those disadvantaged by providing them education, vocational training and health facilities. It is because of his vision that the spirit of service and sacrifice pervades among those who work here.

The article main contents are expressed by the **model-85**:



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Leo Semashko

## Dalai Lama: Need for Religious Harmony

His Holiness Dalai Lama the XIV<sup>th</sup> (born July 6, 1935) is the spiritual leader of Tibetan people, Buddhist of Tibet and the adjoining regions. He won the Nobel Peace Prize in 1989. He is known best for his commitment to interreligious harmony and the features of his noble character and spiritual wisdom. The most significant event in this respect was his public talk on “Bridging the Faith Divide” at Chicago University, July 17, 2011. In this article we will try to describe briefly its basic postulates, using [119].

In his early book “Toward a True Kinship of Faiths” Dalai Lama wrote about his trip to Chennai (then Madras): “There I was first directly exposed to people, and to a movement, that attempted to bring together the wisdom of the world’s spiritual traditions as well as science. I felt among the members a sense of tremendous openness to the world’s great religions and a genuine embracing of pluralism. When I returned to Tibet in 1957, after more than three months in what was a most amazing country for a young Tibetan monk, I was a changed man. I could no longer live in the comfort of an exclusivist standpoint that takes Buddhism to be the only true religion.”

His Holiness said that most religions believe a distinction needs to be made between the sinner and the sin. While the sin has to be opposed, the sinner needs forgiveness, he said.

His Holiness said that at different times different teachers have highlighted the wonderful spirituality, the message of harmony. He said it was understandable when there was conflict over money or power, but conflict over religion was not understandable because the very purpose of religion was to create inner peace. He added that most conflicts in the name of religion are actually not based on religious faith but because of power and money.

His Holiness said most of the misunderstandings over religion is on account of the lack of awareness. He cited his own experience to substantiate this. He said when he was in Tibet, he used to feel that his religion, Buddhism, was the best religion and that other religions were “so so.” He added that it was only after coming over to India and interacting with people of other traditions, like the late Thomas Merton and Mother Teresa, that he has come to appreciate the significance of all faiths. He recalled his conversation with Islamic scholars who said the accurate definition of Jihad was attacking one’s own destructive emotion.

His Holiness said all religions promoted the same practice of love, forgiveness, tolerance, self-discipline, moral principle, truth and justice. He said there was philosophical difference among religions, pointing out that all major religious traditions could be divided into two categories: theistic and non-theistic religions.

His Holiness then highlighted the need for several religious traditions in this world. He said the concept of One Religion, One Truth may seem contradicting with the concept of Several Religions, Several Truths. However, he said that at the individual level having clarity with One Religion, One Truth may be more suitable, while to a commu-

nity and the society as a whole, Several Religions, Several Truths was something that nobody could ignore.

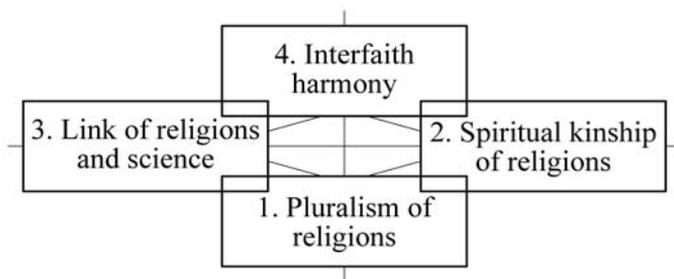
His Holiness then explained the development of human society. Initially, people depended on prayers to resolve all problems. He talked about Tibetans depending on rituals for solution to their problems. Gradually, with scientific and technological development, people began to repose faith in science. His Holiness said that towards the end of the 20<sup>th</sup> century people began to realize that material development alone did not have all the answers. This is indicated by people who succumbed to such addictions as tranquilizers, alcohol and drugs, particularly among the younger people.

His Holiness also expanded on his two commitments of promotion of religious harmony (at the level of being a Buddhist monk) and promotion of human values (at the level of being one among the nearly seven billion human beings on this earth). His Holiness pointed out that he propagated three ways of promoting religious harmony. First, by interacting with scholars of different religions whereby commonality and differences among religious traditions could be discussed. Secondly, by meeting among religious practitioners who has deeper experiences. Thirdly, organizing group pilgrimages to sacred places of different religious traditions. His Holiness gave his own experiences of implementing these three approaches.

He also talked about corruption in society becoming serious in India, China and even in the United States. He said that corruption occurred not because of lack of education but on account of absence of moral values. He said that basic human moral principles were not based on religion. He felt secular ethics was something that can provide a solution to better human beings. He explained that his concept of secularism was along the Indian definition in that it did not mean rejection of religion but respect for all religions [119].

The Dalai Lama's experience in the development of inter-religious harmony has historical meaning, because without it the harmonious civilization is impossible.

The postulates of his speech are represented in the **model-86** of tetranet harmonious thinking:



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Leo Semashko

## The Prince of Wales: Revolution of Thinking – from Grammar of Material Harmony to the ABC of Social Harmony

Late in 2010, Charles, the Prince of Wales (b. 1948) published a book “Harmony: A New Way of Looking at Our World” [70]. He begins his book with the words: “This is a call to revolution. The Earth is under threat. It cannot cope with all that we demand of it. It is losing its balance and we humans are causing this to happen” [70, 3]. What is it in humans that poses a threat to life on Earth?

1. **Crisis of industrial worldview.** Prince Charles cites the unique words of Einstein: ‘The many environmental and social problems that now loom large on our horizon cannot be solved by carrying on with the very approach that has caused them.’ “The predominant mode of thinking keeps us firmly on this wrong path. When people talk of things like an ‘environmental crisis’ or a ‘financial crisis’ what they are actually describing are the consequences of a much deeper problem which comes down to what I would call a ‘crisis of perception’. It is the way we see the world that is ultimately at fault. If we simply concentrate on fixing the outward problems without paying attention to this central, inner problem, then the deeper problem remains” [70, 6]. The ambition of this worldview is the specialized knowledge, rather than a holistic view of the world. It is strong in the partial, break knowledge, but is powerless in front of a holistic vision of nature, society and human. He says: “‘right action’ cannot happen without ‘right thinking’ and in that simple truth lies the deeper purpose of this book”. It demands revolution, which he calls a “Sustainable Revolution” [70, 3]. But it is really a revolution of harmony or harmonious thinking/worldview, which he clearly mentions many times “in the twenty-first century we desperately need an alternative vision, that can meet the challenges of the future” and in which the universal principles of harmony that we have lost will be restored. “I fear we are compounding our ... sense of alienation and disintegration, which is mirrored in the fragmentation and disruption of harmony we are brining about in the world around us” [70, 27].

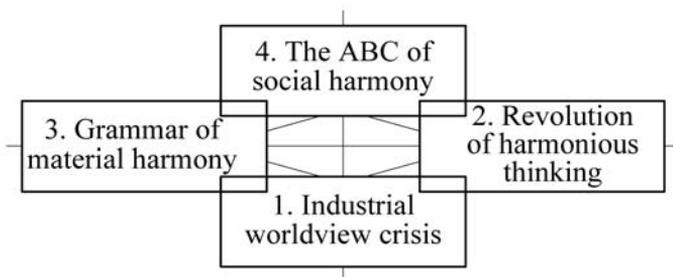
2. **Revolution of harmonious thinking.** It includes “dramatic steps to change the way we consider the world and act in it, but I believe we have the capacity to take these steps” [70, 3]. Moreover, in his opinion, all the tools are at our fingertips, we just have to look around carefully. “I was among a number of people who began to piece together a great jigsaw which revealed, much to my surprise, a profound insight into what really lay at the heart of ancient thinking. I shall explain this with lots of images in the section called ‘The Grammar of Harmony’ in Chapter 3, which gives context to the history of modernity” [70, 8]. This is, in his view, the grammar of the nature that people knew in antiquity, but they have forgotten today. However they always remain an integral part of the universal and holistic harmony. Harmonious worldview “offers a much more comprehensive view of reality – one which emphasizes our interconnected reliance on every other part of the whole and living system we call Earth” [70, 27]. He was optimistic in the conclusion: “This book offers inspiration for those who feel, deep down, that there is a more balanced way of looking at the world, and more harmonious ways of

living.... and pull back from the brink of catastrophe. It is a goal I truly believe is achievable, if we remind ourselves of the essential grammar of harmony – a grammar of which humanity should always be the measure”[70, 27].

3. **Grammar of material harmony.** Prince Charles devotes a special section of 12 pages out of 330 to the essential grammar of harmony as “the center and heart” of the harmonious worldview/thinking. The content of it is in rich illustration of the ancient knowledge of Pythagoras and Plato’s universal geometry and the use of the “golden section” or “golden ratio” expressed by the number of 1.618 and represented in the Fibonacci numbers: 1, 1, 2, 3, 5, 8 and so on, where each number is the sum of the two previous ones. This is the “grammar of harmony.” He finds its examples in the buildings belonging to the 10<sup>th</sup> millennium BC and further throughout all history, in all the areas of material knowledge and human practice: physical quarts, chemical molecules, biological organisms, in the proportions of the human body, architecture, music and crafts [70, 102–114]. No one would deny the fundamental nature of this knowledge, but all his examples show that it is limited by the material sphere only, and does not concern the social world. Therefore, the grammar of material harmony, as its arithmetic, must be supplemented in harmonious outlook by the ABC of social harmony, as its algebra. The revolution of the harmonious worldview of the 21<sup>st</sup> century is in the evolution from the one type of harmony to another, which continues in this book.

4. **The ABC of social harmony.** It is presented in this textbook in details. It includes, keeps and develops all the ideas of Prince Charles and his grammar of harmony as its arithmetic, which can be seen in the better part of its pages and used sources [17-21, 93, 94]. The path of the revolution from the material grammar/arithmetic to the ABC/algebra of social harmony is the way of their complementarity. It is a long and difficult path of the evolutionary development of the harmonious thinking in building a harmonious civilization of the 21<sup>st</sup> century. The book of Prince Charles is the first revolutionary turning point in this way. In this capacity he was awarded the GHA Highest Honorary Title: World Harmony Creator [120].

The article ideas are represented in the **model-87** of the tetranet harmonious thinking/worldview, developed in the ABC of harmony:



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## IV. Harmony Poetry

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I like that The ABC of Harmony isn't only scientific, but also the poetic book including poetry of harmony from many countries of all continents of the Earth. I think that one of the displays of world harmony is an art which forms the Spiritual Human. Poetry is the most democratic art form. The majority of sacred books of all religions are written in poetic form. There is a wonderful harmony of thought and feeling, of content and form in the best samples of poetry. Therefore it easily comes into soul being the first (after the Nature) school and the ABC of individual harmony (viiv.co.ua).

**Vitaliy Ivashchenko**, Professor of National Technical University "Kyiv Polytechnic Institute", Poet, Culture Honoured Worker of Ukraine.

# Vitaliy Ivashchenko

## Harmony in Soul

Live for today!

What was and will be let not bother you.

You'll be forgotten once you go into the blue,

As if you've never made your way!

Greet every dawn with brightest smile!

And the Almighty thank for who you've met!

Don't hang your head, don't whine!.. It is not over yet,

Inside your soul there's still a flame of fire.

Our values once have been outlined:

Our goodness, tenderness, our will and peace.

Live for today, let your heart sing at ease!

And then the sense of life in harmony of soul you'll find!

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Ada Aharoni

## Harmonious Cosmic Woman

They tell us  
you were first born  
in warm ocean womb  
caressed by sun fingers –  
daughter perhaps  
of the stormy affair  
of two unruly atoms in love  
maddened by the solitude  
of eternal rounds  
in the steppes of times  
And your children,  
lively descendants  
of their stellar nucleus mother  
dropped from the sky  
in depths of ocean belly,  
born of green and brown seaweed  
and the laughs and cries  
of a blue bacteria  
Cosmic woman,  
when you chose earth  
as home for your vast roots  
at the beginning  
of the great human family,  
it was for life, for harmony –  
not for death!  
Cosmic woman,  
you, who were born of the nucleus,  
from deadly nuclear mushroom –  
save your chosen planet  
save your children!

**Prof. Ada Aharoni** studied at London University, where she received her M. Phil. Degree in English Literature, and at the Hebrew University (Jerusalem), where she received her Ph.D. Degree on the works of Nobel Prize Laureate, Saul Bellow. She taught Literature and Sociology, at Haifa University, and at the TECHNION: Israel Institute of Technology. She is the Founding President of IFLAC: The International Forum for the Literature and Culture of Peace (Founded 1999). She published twenty six books and more than 150 articles. GHA cofounder. **Tel.:** 972 77 3202818

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## Maria Cristina Azcona

### Harmonious Peace

Once upon a time a social group,  
far away from this place  
Started to fight one against the other  
Without pause or grace  
There was a diversity of opinions  
So intense and rare,  
That it seemed impossible  
to find a way out of there  
Anyway, by miracle it seemed,  
One of them imposed  
a sense of humor never seen  
and everybody learned at the time  
to discuss in a better state of mind  
Peace arrives from harmony and it is time  
To investigate and research  
On harmonious personalities:  
Harmonious sense of humor,  
Harmonious sense of life,  
Harmonious way of communication, and  
Harmonious motives to continuous smile.

**Maria Cristina Azcona** works as an Educational Psychologist, Family Counselor and specialist in forensic psycho-diagnosis. She has obtained two university titles. Bilingual MCA poets for peace: founder, IFLAC South America and Argentina director among other honorary titles. GHA, co founder and member, UHE Vice president. The Love Foundation Argentina Director Being a well-known bilingual poet, writer and editor with many published books in Argentina, UK, and India, she has authored critical articles on fiction and poems, published worldwide extensively. She has been awarded literary prizes in international poetry contests in Mexico, Argentina and India, also has been called Symbol of Peace and Muse of harmony. Is considered as Peace Leader by American Biographical Institute, and UNESCO has published her articles. Human DHS-NY Education team. Academician member. GHA Vice-President.

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Ammar Banni

## Harmony Passes in Priority

These principles appreciate fraternity  
Its charter promotes equality  
Language of art, tolerance and liberty  
Information ensures its diversity  
Its spirit supports continuity  
Science and letter grateful of its fluidity  
Its prospects go with the current events  
Its culture is haunted by all humanity  
Its use is the pride of the personality  
Its presence is in unlimited countries  
No one can determine its qualities  
Its support is the symbol of its fidelity  
Its love sets ablaze my totality  
Its expansion, I love, in particular  
I work for peace with sincerity  
My pen and paper are my only possibilities  
I vary the voices and the productivities  
I carry out this duty for our children with tenacity  
This modest sacrifice reflects my solidarity  
My means and my capacities are limited  
This work is my modest generosity

**Ammar Banni:** Professor in Education and Human science, Poet-Author.

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September 1986-June 1991: Continuous training in education. Psycho-educational in the college

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PHOENIX NEW LIFE POETRY SPRING 2007 No24

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Leonid Belyi

Let Everyone Adorn the World with Harmony

We will never be different  
Neither here, nor far  
From this world we're visiting,  
Riding our lucky star.

In our boundless universe  
Our Mother, the Earth  
Raised us, humans, in joyfulness,  
Loved us all from the birth.

As we found a shelter  
In the warmth of her arms,  
To our vigorous brotherhood  
Friendship gifted was once.

Our dreams inspire us  
Be different and reborn  
So now let everyone this world  
With harmony adorn.

**Leonid Belyi** – Doctor of Philosophy, a member of the Crimean Academy of Sciences, Docent of the Crimean branch of the National Academy of Art and Architecture, member of the Global Harmony Association.

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# Tholana Ashok Chakravarthy

## Everlasting Memoirs

On the green hilltops  
Blow the winds of peace,  
Even in the steep valleys ....  
Even in the twinkling stars too,  
We feel something fascinating  
Which douse our inner heart?  
With the soothing chords of peace.

In the glowing brightness  
There's the warmth of peace,  
In the glowing moonlight too  
There appears invisible peace,  
The marvelous and alluring nature  
Lures us with inexplicable peace,  
How to emboss such lasting memoirs?

Absorbed in nature's beauty  
Enveloped by nature's serenity  
Why can't we humans exhibit  
A positive approach towards peace;  
Which shall bestow upon us  
The golden rays of love and peace  
Which awakens the quest for harmony.

**Tholana Ashok Chakravarthy:** An International Poet & Review Writer, composing poetry for the past 20 years, till date, he has the distinction of composing over 2000 poems, of which over 1500 are published in various magazines, literary e-zines, journals, anthologies etc., in nearly 60 countries across the world and translated into ten foreign languages. Conferred with Doctor of Literature, Commended with Universal Peace Ambassador, Chaired as Vice-President of Global Harmony Association, he is bestowed with the prestigious Honorary Adviser, Borneo International Open University.

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## Guy Crequie

### Harmony Anthem with Love

People of the remote cities  
In osmosis with nature  
Precision of its cycles  
Make our beautiful blue sphere  
A planet of harmony.

Connected like rings of life  
Whatever then to be their nationality  
The color of their hair  
The pigmentation of their skin  
The shape of their eyes  
Let Us Help the young people of the five continents  
To become principle of harmony  
With a high spirituality  
With the service of humanity, our Elder.

Our eyes should be impregnated  
From all these varied continents  
Their diversified beings  
Of Which children of our cities.

In symbiosis with nature  
The anthem of harmony  
Is a call to the reason  
The wisdom of our hearts  
Intelligence of our spirits

The anthem with the love  
In its harmonic magnificence  
Is the formula of the universe  
Those and those which breathe the emotion of it  
Receive this sequence of agreements  
Like a scented breeze  
Without war, without hatred and fear  
White clouds in the sky  
One spring full with buds on the ground

Then, this information society  
That of the harmony of the universal human love  
Will Be that of our children builders of a future  
That where the life will serve the life.

**Guy Crequie**, French Poet, opera singer and philosopher.  
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Zaure Hizatolla

## Harmony is Born...

In family harmony gets a start,  
In care of kindred and beloved,  
When our thoughts and prayers clear  
Come from the truths that we adhere.

The streams of harmony, its springs  
Will find their way among the hills,  
Among the whispering canes that swing  
Together with the fields they sing.

That harmony is like a rainbow,  
The drops of dew that beam,  
A way of an unlucky tear to its chance  
An outline separating land and water like a fence.

That flawless harmony,  
It has no more, no less,  
It's like an equinox, that's blessed  
Its humble wisdom solves the rest.

Though harmony in body has no face  
We know its value, name, and place.  
And when its Muse has fruit created,  
The union of Yin and Yang is celebrated.

That harmony we all can feel, it's real.  
It's all around us, just see and hear!  
Its modest genius we talk about  
Just find it in yourself or out!

**Zaure Hizatolla:** President of the GHA Kazakhstan, poet, writer, peacemaker.

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Takis Ioannides

## Hymn to Holy Harmony

Since I met myself from my youth age,  
My fundamental target was  
to curb my primary agony,

My precious soul  
Was any moment in danger  
To be lost,

My beloved body was really mortal  
And Fragile enough  
to be disappeared,

My soul was in conflict  
With my body,  
And both were fighting,  
Against the brilliant Mother Nature,

And now as an adult,  
I am still trying to reconcile  
And convince both parties,

That their life  
And coexistence occurred  
by a holy miracle,

That these are not enemies,  
But parties of the same body  
Of the sacred monad,

United by the Law of Love,  
With the challenge and chance  
to gain the happiness,

by following the avenue  
of the obvious and glary Harmony,  
existed all around us.

**Panayotis (Takis) Ioannides** was born on 15 April 1955 in Kallithea, Athens, Greece.

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Dmitry Ivashintsov

Sonnet of Harmony

Like a perfect shape that's formed by sphere,  
Like the birds that spread their wings to fly,  
To reach the harmony we strive,  
Towards the alliance with universe we steer.

The clang of steel and fire can lead us to do wrong,  
As the night gets darker  
In this fight against each other,  
Our hatred beats the gong.

They say what is to be, will always be  
The day be changed by night  
And so the time to turn back won't agree.

We're standing by this modern ark  
That we call "Harmony", and here  
Our bodies and our souls will finally embark.

**Dmitry Ivashintsov:** Professor, Honored Science Worker of Russian Federation, current member of the following Academies: Russian Academy of Natural Sciences, Russian Academy of Engineering, International Academy of Ecology and Life Protection Sciences, scientist in the field of hydropower industry, poet, philosopher, culture specialist.

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## Ernesto Kahan

### Hymn to Harmony

Sing, sing – brother – sing!  
Let us fill our hands with  
Thousand promises of peace.

Harmony... Harmony..!  
A fresh breeze from the sea  
Flying like a bird

Dancing like a bride  
Talking the new words  
In all towns on Earth.

Harmony... Harmony..!  
Let liberate mankind...  
Let opening the chains

Sing, sing – brother – sing!  
For harmony and love...  
For tolerance and life...

### Seek me, Harmony!

In the rainfall,  
where I should be,  
writing to you, harmony  
and searching for  
answers to mysteries  
under the essence of joy;

Working to earn my bread;  
Mixing spices for our dinner;  
with the young  
in the roads of education  
and the culture for peace  
Yes, there I will be..!

In the sea of medicine...  
In color...  
In the never ending blue...  
In philosophy...  
In art...  
In poetry...

Seek me there!  
In the delicious forest of your love...

And you will find me!

**Prof. Emeritus Ernesto Kahan.** Tel Aviv University, Israel

1<sup>st</sup> Vice President of Global Harmony Association (GHA)

1<sup>st</sup> Vice President – World Academy of Arts and Culture

President-Israel Physicians for Peace and Preservation of the Environment & Former

Vice President of IPPNW (Organization awarded Nobel Peace Prize 1985)

Co-Executive President of UHE Hispano-American Writers Union

Vice President-IFLAC (Intl Forum for Literature and Culture of Peace)

The GHA Highest Honorary Title: WORLD HARMONY CREATOR.

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APJ Abdul Kalam

The Great City of Harmony

I heard Song of Unity in the streets  
Of harmony in the island!  
Ancient city of Penang  
I walked and walked every step,  
People of Malay, Muslims, Chinese, Christians  
Together walked with me with  
Pride and peace

The bell of St. George Church,  
Gave the glad tidings with a message,  
Forgive the human failing  
Give and give the hope of success.  
I entered the Kuan Yin temple  
With fragrance, the message radiating,  
Remove “I” and “Me”!  
That will eliminate human ego.

What a beautiful reception  
With a great music of  
Nadaswaram recital in the  
Sri Mahamariamman temple;  
The temple gave a message  
All places are our own, people of universe  
Are our kith and kin.  
The Teochew temple gave me a smile  
With a message ‘if you remove “ego”  
Hatred will disappear;

In the great mosque participated in prayer  
With a Quranic recitation  
“Oh Almighty lead us the path of righteousness”  
The Yap Kongsu, temple gave me  
The welcome song “eliminate hatred,  
Violence will disappear.  
In another temple Kho Kongsu led us to the path  
Remove the violence in mind, peace in life will be filled with.

The Acheh Mosque gave us the message  
Message of removing the pain  
Of fellow human beings!  
This is Almighty’s Command!

When I completed my pilgrimage  
The streets of Harmony of Penang.  
Presented an integrated spiritual centre  
With message to the Universe.  
Every human being will give and give  
The best of human societies will be born.

*Poem composed on 30<sup>th</sup> August 2008 on return from my tour of Penang-Malaysia. For visiting the various religious places in the street of harmony there were number of cars, but seeing the large gathering of people, I walked with them to each place of worship.*

## Oceans Meet

“I am the Island of Rameswaram, dear friend,  
Born out of the shining water of the Indian Ocean.  
O my fellow Island, O my dearest friend,  
What is your origin and where do you live?”

“Dear Ramy, they call me Formosa[1]  
– the beautiful Island,  
I live like a beautiful flower seeing the early sun-rise,  
Sitting in the gardens of magnificent oceans of the Pacific,  
As the deepest waves of the noble ocean scatter around me.”

“O friend, my dear friend – Formosa,  
I greet you with a heart brimming with joy.  
My vast ocean embraces a land of ancient religions, culture and divine wisdom,  
It is the soil where enlightened one – Lord Buddha once walked upon.”

“O Ramy! You are indeed showered with blessings divine,  
Garlanding around me are nations with billions of human souls,  
It was, the land and the nation which I call mine,  
That gave birth to the wisest sage, Confucius who shaped human thought in noble roles.”

And then, the two great humble oceans prayed and prayed,  
The two noble sages, then descended like angels upon the Sangam [2],  
The magnificent oceans then with veneration asked the heavenly souls,  
To glorify the earth with their wisdom like they did two millennia ago.

The waves of gracious smiles from them merged with peace into each other,  
As they waited for the sages to ponder and illuminate with their knowledge.  
The mighty oceans sat patiently with clasped watery hands,  
As they swell and fell with each stroke of unfailing tide.

And then with the radiant sun shining behind them spreading day,  
The sages smiled graciously as they began to say,  
Their voice echoed from the horizon filling the anxious sky,  
Time froze as the message of human glory and peace expanded to occupy the void.

The wisest sage, Confucius said,  
“We are with two oceans who nurture half of humanity,  
We came to the planet earth in the same century,  
And gave the message of humanity and peace.  
O enlightened one! O Lord Buddha,  
Can you tell the world, how they can live,  
With universal peace and prosperity for all?”

Buddha smiled with serene tranquility,  
“God gifted humans with intelligence and the tool of reason,  
It is for man to harness the might of the divine gift,  
To prosper towards a life of goodness and truth.”

The wisest sage, the holy master then agreed,  
“O enlightened one! Your thoughts are unique,  
Humans are indeed entrusted the great mission,  
Of realizing with body, mind and soul – the God’s vision”.

Then our Island friends and the oceans which gave them birth,  
Humbly joined their voices from the heart,  
As they prayed and prayed again,  
Beseeching the divines to give a message of human renaissance.

Again a deep silence engulfed the universe,  
The cosmos seemed to be filled with energy,  
The waves from both the oceans went violently high,  
And gently touched the feet of divinity with beautiful shehnai [3] playing:

(O planet, what a past and what a present you possess,  
And when they come together, greeting like us two seas,  
They create the future, future of peace and prosperity for all)

*“O wisest sage, Confucius! You have preached and preached to peasants and  
herders in Lu,  
You preached the value of family life and that of righteousness in the heart,  
And O enlightened one! Under the sprawling Bodhi tree,  
You proclaimed – where there is righteousness in the heart, there is beauty in  
the character”.*

*The wise sage then said,  
"Yes I will sing now!  
When there is beauty in the character,  
There is harmony in the home"*

*The enlightened one, the Buddha added,  
"When there is harmony in the home,  
There is order in the nation,  
When there is order in the nation  
There is peace in the world".*

In chorus, the two great sages wise and enlightened,  
Blessed humanity with the song of life righteousness,  
For world peace and prosperity for all.

The Islands and the oceans rejoiced in unison,  
The waves and winds joined to sing the song of life in Sri Raga [4],  
Om Shanti! [5] Om Shanti! Then He-ping! [6] He-ping!

[1] Formosa : Taiwan

[2] Sangam : Confluence of two water bodies

[3] Shehnai : an Indian musical instrument often played in auspicious occasions

[4] Sri Raga : A Raga in Indian music

[5] Om Shanthi : Divine peace for the world in language

[6] He-ping : world peace (Chinese)

*Poem presented at the XXX World Congress of Poets held at Taiwan, on 2<sup>nd</sup> November 2010.*

**APJ Abdul Kalam**, b 1931, is one of the most distinguished scientists of India with the unique honour of receiving honorary doctorates from 42 Universities and institutions from India and abroad. Dr. Kalam became the 11<sup>th</sup> President of Republic of India on 25<sup>th</sup> July 2002. After five eventful years he demitted office on 25<sup>th</sup> July 2007. The GHA Highest Honorary Title: WORLD HARMONY CREATOR.

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## Dimitris Kraniotis

### Rules and Visions

Life counts  
the rules;  
the sunset, their exceptions.  
Rain drinks up  
the centuries;  
spring, our dreams.  
The eagle sees  
the sunrays  
and youth, the visions.

### Ideals

Snow-covered mountains,  
ancient monuments,  
a north wind that nods to us,  
a thought that flows,  
images imbued  
with hymns of history,  
words on signs  
with ideals of geometry.

### Illusions

Noiseless wrinkles  
on our forehead  
the frontiers of history,  
shed oblique glances  
at Homer's verses.  
Illusions  
full of guilt  
redeem  
wounded whispers  
that became echoes  
in lighted caves  
of the fools and the innocent.

**Dimitris P. Kraniotis** is an award-winning Greek poet. He lives and works as a medical doctor (Internal Medicine specialist) in Larissa, Greece. He is the author of seven poetry books. Doctor of Literature by World Academy of Arts and Culture, President of World Poets Society, Universal Peace Ambassador, GHA Vice-President.

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## Jose Maria Lopera

### Peace

How frightening is the anger of the men who kill,  
of the volcano which melts their feelings from within,  
till it breaks their souls in its exterminating crater!  
What a storm, what thunder, what a flash of violence  
seeks death or mutilates people who are innocent!

Where is the light of the smile  
which God bestowed on men to love?  
Where is the light of dawn  
which radiates harmony among men?  
Where is PEACE, tell me, where?

Time becomes a scream in the seconds  
which it takes for a shell to inflict the terror which you feel,  
and, on exploding, in its acrid smoke you breath  
the pleasure of feeling alive among the dead.

As a child, I knew the smell of my blood  
in the horrific panic of the whistling bomb.  
And I felt the tearing of my wounded flesh  
and the lacerating fear, which time does not erase,  
in the cry of my constant cursing of the war.

And you who speak so much of God,  
whom so often you invoke against other men,  
whom so much you worship to justify your actions,  
into what base souls have you invited him?

Tell me, which is the race, which the country  
that you wish to defend or impose  
with fangs of fratricidal hate,  
when not even the death of a tiny child  
is justified by your fanaticism?

If God is the LIGHT of life in HARMONY  
and eternal fount of LIBERTY supreme,  
where is the PEACE he implanted in your spirit?  
What seeds of hate are you planting there  
that cut the wounded land with blades of death!

## Peace from Harmony

Who knows of light, knows about spirit  
and understands the perfume of the souls  
knows the love through tenderness  
that relieves the pain of those who suffer;  
who knows the muses and loves  
understands the sublime beauty  
and a song bewitches them with harmony:  
has the sun of a rose among their verses.

Translated by Susana Roberts (Argentina).

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### **Dr. Leo Semashko's comment.**

This poem was included in the ABC of Harmony last. It was born in the joint work of the ABC co-authors from four countries: Jose Maria Lopera, author, – Spain, Susana Roberts, translator on English, – Argentina, Zaure Hizatolla, translator on Russian, – Kazakhstan, editor – Russia. Each such moment of collaboration in our ABC – is a small but important and necessary step in birth, in anguish and joy, a new, harmonious person – HOMO HARMONICUS! This human is unique in his/her ethnic diversity, and at the same time is identical into the global harmonious unity! And this is the most valuable. It's – birth, new, unprecedented, global harmonious identity of humanity and community of all his people!

# Apostolos Paschos

## Harmony

Harmony is like a true God,  
The Creator of everything,  
the best for every human  
and philanthropy,

Harmony is a measure of excellence  
between God and His beings,  
in the whole Universe and its parts,  
through-out the aeons of creation,

Harmony is the Love of God  
to His beings,  
existing amongst  
God's faithful people,

Harmony comprises the celestial  
God's symphony for the human,  
for His own glory,  
and for human's spiritual evolution,

Harmony consists of God's analogy  
to His children,  
and constitutes Creator's disposition,  
for all human souls restoration.

Translation from Greek into English language by Takis Ioannides.

**Dr Apostolos J. Paschos** was born in the lands of Acropolis by the town of Metsovon of district Epirus of Greece. He owns degree of the Medical Section of the National Kapodistria University of Athens. He possesses the specialties of Pathology and this of nuclear medicine. He is superior degree Doctor of the Medical University of Athens and of the Medical University of Ioannina. He is writer, historical, poet, and researcher. He has written and published 14 books about Medicine-Philosophy, Historical, Social and Poetic. He has written 186 scientific studies.

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Y.S. Rajan

Harmony of Twenty First Century  
(Fragments from the poem)

Seven previous stanzas of this poem explore various aspects of the current world: chaos, contradictions, conflicts, confusions, connections between them and the past as well as some resilience and hope...

8) Mother Earth crying  
With her children consuming  
Wastes amassing  
Still it is the human  
To find solutions  
For sustained harmony  
Between non-living, living  
And the unknown many  
High seas and outer space

...  
9) Will twenty first century  
Evolve the human  
In search of a new divine  
With science in full union  
And ten billion humans  
Living in a grand unison  
With local traditions  
In convergence with universal  
And cultural diversity  
Along with scientific unity  
Cherishing individual liberty  
In harmony with the collective  
Opposites in symbiotic  
And multiples in syncretic  
Unity in diversity  
And diversity in unity?

**Y.S. Rajan** has a proven track record of excellence as a Scientist, Technologist, Administrator, Organisation Builder and Leader, Diplomat, Academic, Writer and Poet. He combines a unique ability for original and innovative thinking with strong implementation skills. He has capability to network with multi-disciplinary and multi-cultural groups. He has 7 books of poems in Tamil and 3 books in English. He has authored several books on topics of technology, economics, business management and self development and philosophy.

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# Y.S. Rajan, Sudhamahi Regunathan

## New Axial Period

Violence of the silence  
Wounds of muted indignation  
Corpses of cowardly inaction  
Numbed by material abundance  
Opiated by organized spirituality  
Deluded by altruistic imagery  
Confused by scientific super-specialities  
Threatened by mental inadequacies  
Searching for an eternal tranquility  
In virtues of peace and amity  
Comforting in nature's diversity  
From the oneness of human identity  
Finding delight in simplicity  
Conversing, sharing philosophy  
Searching for loving innocence  
Nurturing inspiration from the Presence  
Entering a New Axial Period of actions  
Heralding inner and outer fusions

**Y.S. Rajan** has a proven track record of excellence as a Scientist, Technologist, Administrator, Organisation Builder and Leader, Diplomat, Academic, Writer and Poet. He combines a unique ability for original and innovative thinking with strong implementation skills. He has capability to network with multi-disciplinary and multi-cultural groups. He has 7 books of poems in Tamil and 3 books in English. He has authored several books on topics of technology, economics, business management and self development and philosophy.

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**Sudhamahi Regunathan** is a writer who has traversed through the world of classical Indian dance, education, literature, religion and philosophy in her process of learning and writing. She was Vice Chancellor, Jain Vishva Bharati University, Ladnun, Rajasthan and is currently Member Secretary, Foundation for Unity of Religions and Enlightened Citizenship. She has authored and translated several books.

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## Marie Robert

### Come and Engender a New Humanity in Harmony!

Cradle of serenity where my body embraces freedom,  
house of survival where the enlightened consciousness  
is, at a smile offered, gentleness for an enchanting time,  
harmony, Oh! my harmony, under the watchful eye of a thousand galaxies,  
awake at concerts from water and celestial melodies  
at the songs of birds perched at the top of a tree for felicity,  
I give myself the right to cry and laugh, vibrate,  
to live in tune with my requirements  
in the eternal simplicity, perfect balance, the right to existence, the perpetual rebirth.  
Eve resurrected, Isis reconciled, Eurydice found again,  
my gluttony is dewdrop slipping in the early morning from the velvety skin of fruits.  
I pick your sweet apple that God has engendered  
and I dance through the flowery reeds the marvels of your energy under the rain.  
My life in every breath regenerated, is a continuous flow of benevolent thoughts.  
And you, traveler who meets me for the first time,  
a pure joy shines in your eyes and you see who I am as I am.  
your pleasure of communicating is gesture for a sacred book  
brought like a peace sign at the resurrected dawn.  
My brother, my sister, leave your fears!  
Come with me and climb the mountain slopes,  
behold the light of dawn, breathe the jasmine that blooms in the garden,  
dance in paradise of fertile coral.  
Come, together, we accomplish without vertigo  
the sublime ascents and the dives that deliver  
of gravities of contempts and unfulfilled vengeance,  
purify the memory of the soul wounds and of cursed past.  
To love ! Love yourself, Oh! my friend, like I love you.  
Never say the words that aggress my weakness!  
They are insults to the rays of the rising sun.  
into the velvet of shadows, look for the dark side of the moon rising.  
Together, together, we create in harmony forever  
the new humanity, one that renews the spiritual material at the source of light  
by weaving the silk reflections with fibers all shining of love,  
the living light which expresses the gratitude of being  
with the vastness of sky into the heart of the earth.

**Marie Robert**, artist and actor of peace, teacher and choreographer performer, writer, photographer, hiker and climber, has won several international awards. Messenger of Peace Culture at UNESCO and Ambassador of Peace in Geneva.

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## Susana Roberts

### Harmony

We must harmonize  
our man – made systems  
in four spheres  
our big work of arts  
in a new deep understanding  
our economical, political,  
nature and ecological  
organizations  
and resources  
inside humanity walks  
with paths of no destruction.  
We must harmonize the inner awakening  
and the empowered creativity of individuals  
as a real force that will shape  
our collective future  
we must ensure all human activities  
in our future global society  
our universal spheres  
founded in spiritual values  
We harmonize my brothers!

**Susana Roberts**, poet, writer Argentine: Honorary Doctorate Litt by World Academy of Arts and Culture; Vice President IFLAC Argentina and South America; Honorary President Hispano American Writers; Embassadeur Universelle de la Paix-Geneve; Ambassador of Love Foundation; Honorary Member, Global Harmony Association. Prize by SADE Society of Argentine Writers, First Prize for translation IPTRC-China

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## Marietta Cuesta Rodriguez

### Peace

Unattainable strange feeling  
infinite eyes gently chimera  
you are everywhere  
the more I feel you, you get away from me  
you carry painted the soul of pigeons  
with messages of auroras and mysteries,  
hands-touch-petals  
almost touch it shatters itself  
but we celebrate,  
you crowned with gold, pearls and laurels  
clothe you of laughter, dancing  
harlequins  
you go and then come  
flushed oscillation and between crystals,  
on the threshold of time, we wait for you  
turning the four corners,  
you are in the flag flying  
in the sail that enjoy the wind  
in pirouettes of a fish  
in high hours ,  
in this everyday sailing,  
it is in your eyes when you see colors  
in the harmonious hymn of flowers  
in the wild fountain  
godson of gaps and peaks,  
in the iris and the looming bow  
rounding the heavens  
in our hearts with hope  
as a flock of wild swans.

Translation into English by Susana Roberts.

**Marietta Cuesta Rodriguez** – poet, painter, writer and author of 17 books. Ecuador.

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Katerina Semashko

Knowledge of Harmony

The land, the water and the skyline  
And the round dance of stars –  
It has a voice and it can hear,  
Now cold, then hot – alive.

Behold its presence,  
It will show you how  
To calmly, soberly reflect  
And learn its origins!

Knowledge will call wisdom,  
And wisdom leads to kindness.  
In them you'll find the philosophy of dream,  
Harmony and Beauty!

**Katerina Semashko:** born in 1993, a student of Medical College.

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Leo Semashko

## Hymn of Harmony

Harmony is the highest universal spirit,  
It filled world with life and beauty,  
Establishing consent, concord and measure,  
Cherish melody, tact and fraternity!  
    Harmony is the creation energy,  
    Spring of love and peace,  
    A new light for knowledge,  
    Existence meaning and fullness happiness!  
Harmony is the sun of peoples and nations,  
Inexhaustible warm for soulful heat,  
All needed language forgotten in wars,  
We embrace and reborn in it!

## The ABC of Harmony for Children

The ABC of Harmony for children can be simple  
Like a starry sky above our heads  
And complex at the same time being a sum of elements  
Like an abyss of galaxies and stars.  
    The first letter of it is parents, family – people,  
    The love of mother and father towards their children,  
    The love between juniors and seniors, which creates concord,  
    Harmony in the family and absorbs it.  
The second letter of it is intellect and knowledge: science, arts – information,  
Faith and wisdom, tales and songs, books and broadcasts  
With good cartoons, there you can find funny boys and girls  
And when they sing and play together – this is harmony.  
    The third letter of it is strict, but necessary – organization,  
    It has different names: order, day schedule, code of conduct,  
    Management, laws, accuracy, requirements and norms,  
    And without them our children will be found in chaos and disaster as well.  
The fourth letter of it seems to be the simplest one – things  
Also the most comprehensible – our body and the objects around,  
Starting with cereal, clothes, apartment, car,  
Ending with house, city and nature – the place where we live.  
    Each letter of harmony consists of a number of different blocks.  
    The ABC of harmony should introduce children to those blocks  
    And teach them how to form words and deeds using them,  
    So that in children lives there would always be happiness and peace on Earth!

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# Subhash Sharma

## Harmony and Harmony

Harmony and harmony  
Say harmony and harmony

Harmony with nature  
Harmony with creature  
Harmony with mind  
And harmony with matter, Harmony ...

Harmony in relations  
And harmony with nations  
Harmony with thought  
And harmony with action, Harmony ...

Harmony with self  
And harmony with others  
Harmony with present  
And harmony with future, Harmony ...

Harmony with science  
And harmony with conscience  
Harmony in chaos  
And harmony with cosmos, Harmony ...

(Source: Arrows of Time: From Black holes to Nirvana Point, Subhash Sharma, New Age International Publishers, New Delhi, 2001, p. 90)

**Dr. Subhash Sharma** is well known for his innovative experiments of teaching management concepts through poetic approach of “Corporate Rhymes”. His books of “Corporate and Spiritual Rhymes” include, Creation from Shunya (1993), Quantum Rope (1999), Arrows of Time (2001), Market’s Maya (2009) and Shunya Poems (2010).

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Lida Sherafatmand

## Harmony Force, Which Keeps Us Alive

As the worlds turn inside,  
The world of hell, where we want to die,  
The world of hunger, where we don't get  
enough,  
The world of animality, where we fear the  
stronger ones who bully, a jungle of animals,  
The world of anger, where we fight for  
supremacy with aggression we move,  
The world of tranquility, where we laze  
passive,  
The world of heaven, where we enjoy desires  
satisfied, our houses bought, our jobs given,  
The world of learning, where we search  
meanings; knowledge to learn and discover,  
But we get lonely there,  
The world of realization, where we find  
wisdom, reach insights, but we get lost in  
intellect,  
The world of compassion where we feel the  
pain of others, do all to help,  
But lose energy and sink with those who  
suffer,  
The world of holiness, where we feel freedom  
inside, happiness in the realities of daily life,  
A flow of pure life force or consciousness;  
When in leadership, the holiness world  
Leads the right sides of the other worlds:  
In the world of hell, we understand the pains  
And sufferance of people;

In the world of hunger, we drive for a better  
world;  
In the world of animality, we strive to  
protect the weak;  
In the world of anger, we fight for justice;  
In the world of tranquility, we regain our  
energies;  
In the world of heaven, we exhilarate being  
alive;  
In the world of learning, we learn from  
everyone;  
In the world of realization, we digest our  
experiences;  
In the world of compassion, we devote  
ourselves for the happiness of all,  
In the world of holiness, we reach the core  
of life, that harmony force which keeps us  
alive,  
Bringing together the other nine worlds  
inside,  
To lead and to live...  
In the ten worlds inside, what travels we do,  
What turnings we lead,  
In the ten worlds inside, let's keep the holy  
world the leader of all inside,  
For all the ten worlds, to turn alive  
Exhilarating happiness, harmonious life...  
With the worlds inside, turning exhilarating  
happiness, harmonious life...

**Lida Sherafatmand**, poet and painter, was born in 1977 in Iran. She lives in Malta since 1991 and has a base in Paris since 2006.

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## Ram Krishna Singh

### Wisdom of Peace

I always dreamt the world  
as one and thought I belonged  
but none let me live

my simple soul at home  
with differences  
they kicked me into exile

for their prejudices  
forced me seek my nest  
in myself

I share the wisdom  
of peace and life in tune  
with nature

### Valley of Peace

Love leads to beauty  
and vision with perfection  
pillar of dust or

fleeting shadow can  
turn light reveling  
pure songs wrought out of

the clay blending joys  
in naked passion seek signs  
of self discovery

roving with delight  
and perfume of fellowship  
in valley of peace

**Ram Krishna Singh**, born and brought up in Varanasi, Uttar Pradesh, India, has been writing poetry in English for over three decades. He is a professor of English language skills and has published over 160 academic articles, 175 book reviews and 36 books, including 14 collections of poems. Dr Singh is one of the leading Indian English poets and critics committed to universal peace, humanity, and love. He is currently Head, Dept of Humanities & Social Sciences, Indian School of Mines, Dhanbad 826004, India.

**Web:** <http://rksingh.blogspot.com> **E-mail:** [profirksingh@yahoo.com](mailto:profirksingh@yahoo.com)

## Svetlana Tsymbalist

### Harmony: Salvation for Russia

Harmony is the core of the creation  
The Maker's blood and flesh  
His child and His breath,  
The sacred light of Wreath.

The force of it is scapeless.  
Perfection has no end.  
In it has Russia found its redemption,  
From fools and evil it can us defend.

Presenting us a revelation,  
Unearthly beauty will expand  
Dissolving gloom of the oblivion  
Above this long time suffering land!..

**Svetlana Tsymbalist** – teacher, poet, a member of the Writers Union of Russia.

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**Web:** [www.peacefromharmony.org/?cat=ru\\_c&key=480](http://www.peacefromharmony.org/?cat=ru_c&key=480)

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## Yuri Tsymbalist

### From Chaos to Harmony

In the afternoon of life we turn to our cradle –  
“Where do come from” the country, people and our kind.  
Perhaps, the main lesson of life  
Is the return to our cradle.

Tens, hundreds, thousand of distinctions,  
Ideologies, religions, sects and tribes,  
Shape us, the successors of the splendor  
Proud civilizations of past times.

In that cradle we find our righteous years,  
When the Almighty with Love has created the World  
Has united people in Harmony with the Nature,  
Has presented the laws of the Cosmos.

The result is rueful however. The chaos has come back.  
The civilization is finishing its way ...  
After all the sensible Human being has turned  
Into the consumer of currency and services.

Therefore, the light of Hope is important,  
It was lit by the GHA only five years ago.  
And let all the skeptics and illiterates be distrustful,  
Yet on Earth there'll be a triumph of Harmony.

Harmony is in the cradle of the Creation!  
And I worship aspirations of humans  
To help people get the knowledge of that  
Only Harmony has an absolute power on Earth!

**Yuri Tsymbalist**, born in 1938, a former colonel, poet, musician, composer, member of the Writers Union of Russia.

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## Laj Utreja

### A Harmony Hymn

Harmony grows fertile valleys;  
Where the collective views grow lush and tall!  
Though the saplings we plant may be small;  
Together they'd grow to mutual accord and understanding all.

Someone has a birthday today;  
It means much more than a happy day!  
Within these words are hidden many thoughts;  
That humankind share everyday!

It means we are brothers;  
And be thankful for all we do together.  
It means we are friends;  
And that we care for each other.

We all come from the same spirit;  
Shouldn't that alone be the reason to celebrate?  
The spiritual culture that we orchestrate on this day;  
Will create a song of harmony and reverberate!

**Dr. Laj Utreja** has worked in various capacities, as hands-on engineer, as technical leader in people management, and as CEO of a small business. He has been an ardent student of *Sanatana Dharma* for most of his adult life. His reverence for *Bhagavad Geeta* has in part motivated him to write his two books, "Who are we?" and "What is our origin?" He is founder of the Institute of Spiritual Healing (ISH). President, GHA-USA

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**Web:** [www.instituteofspiritualhealing.com](http://www.instituteofspiritualhealing.com),  
[www.peacefromharmony.org/?cat=en\\_c&key=353](http://www.peacefromharmony.org/?cat=en_c&key=353)

**E-mail:** [ish0001@aol.com](mailto:ish0001@aol.com)

Nina Yudina

The Global Harmony Association

The Global Harmony Association,  
As a bee's beehive that honey gathers,  
Connects virtually all  
People of the solar planet.

Scientific power, light of spirit,  
Have been presented as a bless,  
With its diversity of language  
Our gifted world carries progress!

Harmony nectar is in everyone,  
Who is only born or has lived long,  
And to understand to us is very important,  
In harmony God created the World!

Neither for terror, nor for fight,  
There is no place! Unlike for Goodness Light!  
As our unity was always our might,  
Only in Peace our love keeps shining bright.

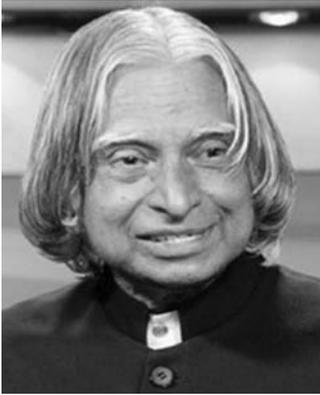
**Nina Yudina** – Petroleum engineer, poet – award winner in the contest “Golden Pen of Volgograd”, member of Artists Union of Russia, member of female chamber choir “Lestvitsa”.

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## V. The Authors. The ABC of Harmony Meaning



### **APJ Abdul Kalam**

The world needs the great vision  
of peace and prosperity.

Peace and prosperity for all  
the nations of the planet Earth.

How can we make such a vision a reality?

I see a dawn of a beautiful Star,

The dawn of a shining vision,

The emergence of enlightened citizens.

– *The ABC of Harmony* is the dawn of a shining,  
harmonious vision of peace and prosperity for all the  
nations of the planet Earth! Together with it, the  
enlightened citizens will emerge, capable of building a

harmonious civilization of peace and prosperity on the planet Earth!

**Dr. APJ Abdul Kalam**, Poet, President of India, 2002–2007

The GHA Highest Honorary Title: WORLD HARMONY CREATOR.



### **Leo Semashko**

The ABC of Harmony is the first global textbook of  
social harmony in human history, accessible to all na-  
tions and cultures and expressing, in the first approxi-  
mation, the philosophy and worldview of harmonious civi-  
lization born in 2009. Based on science it reveals 20  
fundamental elements / spheres of the deep structure of  
social harmony on every level from global to local, includ-  
ing each person. This is a level of holistic social thinking  
unknown to the past, which provides a harmonious solu-  
tion of global problems of humanity and its  
survival. Therefore, it teaches to achieve world peace,  
building harmonious civilization, overcoming the pathol-

ogies of dying industrial civilization and to maintain the sustainable development of  
mankind in nature, prosperity, justice, love, brotherhood of all nations, religions and  
cultures on Earth. The ABC of Harmony opens this era of harmonious civilization along  
with the start of the nuclear “zero” and its awakened consciousness in the GHA book  
“Harmonious Civilization” (2009).

The ABC marks the start of the Age of Harmonious Enlightenment of humanity in  
the 21<sup>st</sup> century, establishing harmonious value-based education for children and youth  
around the world. The ABC symbolizes the second axial age of humanity, its turn to-  
wards the new world order without wars, arms races, hunger, poverty, ignorance, with  
the new man – HOMO HARMONICUS, for whom the highest value lies in the max-  
imization of inner and social harmony, rather than profit.

Our ABC is the fruit of seven years of work of GHA authors, brought together the creative efforts of the representatives of different cultures and religions, inspired by the spirit of joint knowledge and embodiment of global harmony. Our ABC is not the end but only the beginning of the scientific knowledge of global harmony and the initial nuclear of spiritual culture of the new civilization. Its language, thought and worldview are open to the harmonious unity of the whole humanitarian diversity of mankind. Therefore, today the ABC of Harmony is the best textbook for every person of Earth, especially for teachers, children and youth.

**Leo Semashko**, PhD, State Councilor of St. Petersburg; President of Global Harmony Association (GHA); Author of Tetrism philosophy and Tetrasociology as a science of social harmony and harmonious civilization: Author of 12 social discoveries and more than 300 scientific publications, including 16 books and brochures; Chief editor of the ABC of Harmony. Saint-Petersburg, Russia.



### **Ammar Banni**

If you believe in Harmonious Education, think with us, dream with us, proclaim with us its universal multicultural dimension, which appreciates the right of each man to be by the other, to tolerate and to recognize not only their own but any other culture as well. Our ideas of GHA in the ABC of Harmonious Education provide harmonization of human spirituality. It creates the great energy for world peace every day on our planet. We call our governments and our leaders for peace from the priority of harmonious development for humanity as a whole and not just for separate countries.

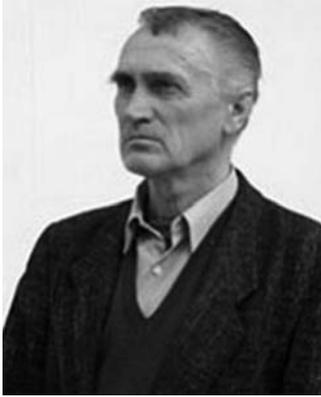
**Ammar Banni**, Professor in Education and Human science, Poet. Guemar, Algeria.



### **Harold Becker**

Genuine harmony is cultivated with a loving heart, which when embodied and expressed, inspires more love. These two aspects are forever intertwined as one. Thus the development and expansion of harmony in one's personal life creates the foundation of a peaceful, loving and harmonious civilization.

**Harold W. Becker**, Founder and President of the internationally recognized nonprofit, The Love Foundation, Inc. He has conceived the annual celebration of humanity known as Global Love Day each May 1<sup>st</sup>. USA.



### **Oleg Bodnar**

The ABC of Harmony is serious and important on a scale of the worldwide ideas of harmony theoretical work. Its level should be estimated in comparison with the higher approaches to the harmony theory in a whole. Particularly, I mean idea of the noosphere of Vladimir Vernadsky. I think it can be interpreted in terms of The ABC of Harmony, which will allow to concretize the meaning and to understand a place of the noosphere's idea in system of "harmonious knowledge" on the one hand and to test tooling applicability of The ABC on the other hand. Undoubtedly, the ABC theme should find a fundamental place in the course contents "Social harmony" within the

bounds of general subject "Harmony Theory".

**Oleg Bodnar**, Architect, Doctor in Art History, Professor, Head, Department of Arts Management, Lviv National Academy of Arts, Ukraine.



### **Vladimir Branskiy**

According to social synergy the highest ABC of Harmony consists in an endless approximation of humanity to the condition of *superattractor of harmonious civilization*. It follows that although in history there is no "pre-established harmony" between order and chaos, and, therefore, between good and evil (contrary to Leibniz), still there is *self-organizing harmony* that appears between these factors. The practical importance of the synergistic approach to social harmony lies in finding the patterns of way out of modern spiritual chaos, which could lead to a humanitarian catastrophe. This way out is through the conscious creation of a harmonious civilization, in which the top organizing role belongs to the ABC of Harmony.

**Vladimir Bransky**, PhD, Professor of Philosophy of Science and Technology, St. Petersburg State University. Author of Social Synergetics and over 200 published works, including 10 monographs. St. Petersburg, Russia.



### **Yuliya Budnikova**

The significance of the ABC of Harmony project, its moral charge lies in the fact that the need for social harmony is postulated not only as a notice, but as a requirement of the day, as the vital factor in sustainable development and non-traumatic, non-catastrophic existence of human society. I consider awareness of the need of harmony between nature and society, in other words cosmicality of mind, to be the main advantage and the most promising aspect of the new sociology which forms the basis of the ABC. The foundations of this new, global thinking were laid by Nicholas Roerich, Vladimir Vernadsky, and many others, and today it is developed by

the authors of the ABC of Harmony.

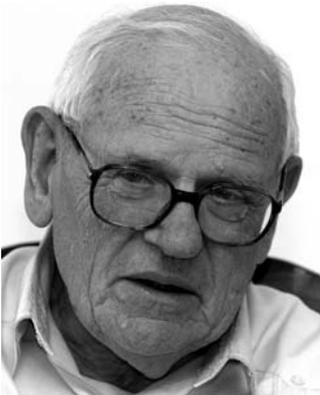
**Julia Budnikova**, Philologist, Deputy Director in the St. Petersburg State Museum Institute of the Roerich family. St. Petersburg, Russia.



### **Dmitriy Delyukin**

The cognitive process, like any other process of mastering some kind of knowledge or skills, begins with the basics. Then, moving from simple to complex, not only should we not forget about the beginning of the process, but also be able to see this beginning in harmony with the complex. Only harmony will teach to understand and see the essence of things or events. Our "ABC" reveals the secrets of harmony and teaches them to people. Every single thing in man should be in harmony.

**Dmitry Delyukin**, Philologist, St. Petersburg State Museum Institute of the Roerich family. St. Petersburg, Russia.



### **Francois Houtart**

The ABC is an interesting theoretical production to express in a coherent way and to show a holistic approach to the complex situation of reality. At the same time it is an important practical world textbook for harmonious education. The methodological approach is inspired by the great currents of philosophical thinking, especially of the Greek tradition. In our civilization which has fragmented reality, it is important attempt to produce a harmonious thinking trying to show the social harmony in its global whole. It tends to overcome disharmony coming from the ignorance of integral interdependence, es-

pecially in the economic field. Therefore the ABC coincides with the reestablishment of public interest and is for the promotion of Common Good of Humanity. The ABC as holistic theory and thinking is useful to meet the process of globalization. International organizations, like the UN and its specialized organizations could be inspired by it to find harmonious solution to world problems. As a sociologist, I am interested in the social conditions of harmony, which are not a supernatural gift but a social construction unfolded in the ABC.

**Francois Houtart**, Dr in sociology and Catholic priest, Personal Representative of the UN General Assembly Chairman in the Stiglitz Commission on the World Financial and Monetary Crisis (2008–2009), Professor Emeritus of the Catholic University of Louvain, Belgium.



### **Ivan Ivanov**

The ABC of Harmony contains a lot of achievements and positive aspects, among which I would single out the focus on the Internet and the openness towards new information technologies through the system of tetranet harmonious thinking, tetrastatistics, tetramaths, along with the two powerful integrated tools: social genome of society – socionome, and psychological genome of man – psynome. This networking toolkit is unique, and we can safely assume that it is able to open a fundamentally new direction for the development of the Internet and technology of its effective and harmonious use by the human of harmonious civilization.

**Ivan Ivanov**, Webmaster, providing the maintenance of the “Peace from Harmony” web-site, a partner of Leo Semashko since 2005. He took an active part in creating the “Peace from Harmony” web-site and GHA.



### **Vitaliy Ivashenko**

I like that The ABC of Harmony isn't only scientific, but also the poetic book including poetry of harmony from many countries of all continents of the Earth. I think that one of the displays of world harmony is an art which forms the Spiritual Human. Poetry is the most democratic art form. The majority of sacred books of all religions are written in poetic form. There is a wonderful harmony of thought and feeling, of content and form in the best samples of poetry. Therefore it easily comes into soul being the first (after the Nature) school and the ABC of individual harmony (viiv.co.ua).

**Vitaliy Ivashenko**, Professor of National Technical University “Kyiv Polytechnic Institute”, Poet, Culture Honoured Worker of Ukraine.



### **Dmitriy Ivashintsov**

Speaking about one of the main principles of organization of the universe – the principle of symmetry, willing or not we readdress the question to the domain of aesthetics. Aesthetics, in its turn, is associated with the process of sensory perception, for which harmony is a characteristic of order, coherence, symmetry and proportion. Thus, by and large, harmony is the foundation of the world. This fact is well reflected in the ABC of Harmony.

**Dmitriy Ivashintsov**, Professor, Honored Worker of Science, member of the Academy: RANS, RIA, IAEPS, scholar in hydropower, poet, philosopher and cultural expert. St. Petersburg, Russia.



### **Ernesto Kahan**

In the ABC of harmony world textbook is presented the scientific sociological theory. As a doctor of medicine and peace worker, I can highlight the importance of ABC of harmony to achieve world peace. Social harmony is the deepest source for the universal peace. But this cause will be effective only if people will know how to achieve and develop social harmony. In this respect, this world textbook is very important by providing such knowledge.

**Dr. Ernesto Kahan**, Prof. Emeritus of Tel Aviv University is Poet – Physician.

1<sup>st</sup> Vice President & Secretary General – World Academy of Arts and Culture, USA

Former Vice President of IPPNW (Association awarded the Nobel Peace Prize)

President of IPPNW Israel

Co-President – UHE – International Union of Hispano-American Writers

1<sup>st</sup> Vice President of the Global Harmony Association (GHA)

GHA Highest Honorary Title: “WORLD HARMONY CREATOR”.



## Norman Kurland

Those of us in the Center for Economic and Social Justice are deeply honored to have my brief article “A Just Global Economy for Harmonious Civilization” included in our collective book *The ABC of Harmony*. Our timely book links the growing number of servant-teacher-leaders who have been working with the Global Harmony Association to build a Global Harmonious Civilization, with supporters around the world of CESJ’s blueprint for a “Just Third Way” beyond capitalism and socialism. Together we will bring Peace, Prosperity and Freedom through Harmonious Justice to all members of global civilization, from the bottom-up.

**Norman G. Kurland, Dr.**, he heads the Center for Economic and Social Justice and Equity Expansion International, Inc. He was deputy chairman of President Reagan’s Presidential Task Force on Project Economic Justice and co-authored *Curing World Poverty: The New Role of Property* (1994) and *Capital Homesteading for Every Citizen* (2004). Doctor of Laws degree from the University of Chicago. Arlington, Virginia, USA



## Svetlana Kuskovskaya

The creation of our ABC of Harmony gathered and united people of different nationality, religion, profession, but not apathetic. People who want to change the mentality and make the world a spiritual and harmonious place. While reading the articles and responses, I keep coming to the conclusion that this project which brought together our team is of high importance. It is impossible to live further the way that we live today. Society keeps losing the values accumulated by mankind during the centuries: the respect and reverence for elders, respect for children, rules of conduct ... It is hard for parents and schools to raise a decent citizen,

when they do not get any support of the media. There is no ideal to strive for. Our ABC of Harmony is the first step towards changing the world for the better. This is going to be the first book for adults and children, which will open the “door” to the World of Harmony. As a result of collective discussion, it has undergone many changes and has become more clear, coherent and understandable. Its importance is undeniable. As for me, being a primary school teacher, I am going to embody the idea of the ABC of Harmony in my teaching. This will help me “sow” all the values of good and eternal in the consciousness of kids, building their citizenship and harmonious personality.

**Svetlana Kuskovskaya**, Primary school teacher of the highest category, Novaya Ladoga, Russia.



### **Erika Lazarova**

The noble and humane goal of the authors of the ABC of Harmony is to work together in order to create its foundation that will open the way of conscious building of global humane civilization. It is a modern holistic concept that underlies the ABC; it explains the mechanisms of the development of society and the ability to achieve the level of global harmonious civilization. The idea of tetradic structure of social life creates a new paradigm of theoretical humanitarian thinking. The combination of its socio-humanitarian theories, models, and statistical formulas makes it possible to logically and systematically determine the basic characteristics of harmonious civilization and explain the mechanisms

of its functioning. I really appreciate the emphasis made on the role of parents in the upbringing of the younger generation. This is a particularly important role of the ABC of Harmony as the major civilization factor of the 21st century and accelerator of progress. But to understand the mission of our ABC a new consciousness and spiritual work of teachers, parents and youth are required in order to implement the ideal of the harmonious development of society and man. Perhaps in future, with the development of the ABC, it will name not only twenty, but a greater number of elements of harmony. For now it is just my guess. I congratulate everyone with our responsible deed and wish an inspiration in it.

**Erika Lazarova**, Doctor of Historical Sciences, Senior Research Fellow, Centre of Science Research and History of Science, Bulgarian Academy of Sciences, Bulgaria.



### **Evelin Lindner**

The ABC of Harmony is one of Leo Semashko's and GHA co-authors most ambitious projects. I have come to admire the untiring dedication with which Leo pursues his mission. He is set to bring his sociological model of harmony into the world as a vision for world peace and a new, harmonious, and dignified global society. This harmony revolution is profoundly different from former revolutions. In past times, revolutionaries simply replaced their former masters as new dominators, maintaining the same authoritarian style as their former masters, dominating underlings and militating against the "enemy camp." A harmony revolution means more. It means re-

fraining from humiliating each other, it means refraining from building apartheid-like systems that humiliate through their institutions. It means co-creating new forms of living together, as a united human family, in never-ending dialogues between equals, who nurture relationships of mutual respect, dignity, and partnership.

**Evelin G. Lindner**, MD, PhDs (Dr. med. and Dr. psychol.), Transdisciplinary Scholar in Social Sciences and Humanities. Founding President of Human Dignity and Humiliation Studies (HumanDHS), and World Dignity University initiator. World citizen.



## Glen Martin

### The ABC of Harmony and Our New Planetary Paradigm

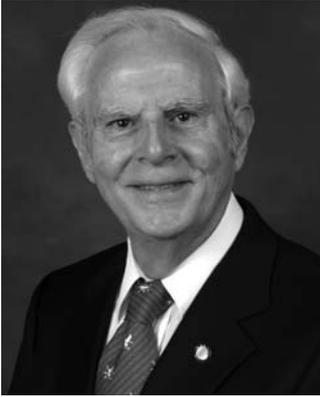
The fundamental revolution in science and paradigm shift in human consciousness emerging from the most advanced thinking of the 20th century is expressed with great insight by Leo Semashko in his together the GHA coauthors ABC of Harmony. Nature and the cosmos have now been understood as an evolutionary upsurge of wholes within ever-greater wholes from the micro level to the totality of the cosmos. The ABC of Harmony draws upon this cosmic and ontological context to articulate schemata of human social and personal harmony capa-

ble of integrating human civilization into the deeper harmonies of the cosmic reality within which we are immersed.

The evolutionary upsurge within our holistic cosmos could and should animate human consciousness and society, but it is up to us to actualize this potentiality. As the ABC of Harmony puts this “All the necessary and sufficient elements of social harmony are completely created by society and depend only from it as only society creates for itself these preconditions.” Human civilization, therefore, arising from our universal common humanity irrespective of particular differences, desperately needs this paradigm shift from fragmentation, conflict, and division to the integrated elements articulated in the ABC of Harmony. It is up to us, and a path to harmony and integration is laid out in this document.

One fundamental aspect of the ascent to civilizational harmony is the *Constitution for the Federation of Earth*. It provides a democratic and legal framework for the truth expressed by the ABC of Harmony that “people include all human beings from conception, irrespective of other qualities: gender, race, age, culture, religion, and so on.” The *Constitution* constitutes a global social contract that guarantees rights and responsibilities for all, simply *as* human beings, to ecological integrity, peace, social justice, and the fundamental elements of civilizational harmony. In this respect it provides a necessary condition for the actualization of the paradigm of harmonious civilization outlined in the ABC of Harmony. The future of humanity and our precious planet Earth depend on our ability to accomplish this profound transformation of both consciousness and society from fragmentation and division to integration and harmony.

**Dr. Glen T. Martin**, Secretary-General, World Constitution and Parliament Assoc. President, Institute on World Problems. Professor of Philosophy, Radford University, USA



### **Charles Mercieca**

The ABC of Harmony as an instrument of world peace furnishes a good guideline for all those who are dedicating their lives for the promotion of peace and harmony throughout the world. Peace can be achieved on a permanent basis through healthy dialogues conducted on a mutual beneficial basis. Peace is feasible and it can be secured only after we try to contribute our share with hope and perseverance. If we do our best God will always do the rest.

**Charles Mercieca**, Ph.D., President, International Association of Educators for World Peace. GHA Vice-President. Professor Emeritus, Alabama A&M University, USA



### **Sergey Pokrovskiy**

Without any doubt the ABC of harmony is an important factor in the transition from industrial civilization to the harmonious development of civilizational societies in accord with nature. Within this framework the problem of correlation between triad and tetrad structures of social cohesion, adopted in the ABC, is being solved. This is a transition to a new level of thinking while retaining all the merits of the former. The combined use of these structures will allow to solve the problem of technological cycles on a scientific basis, providing clean, harmonious, closed production.

**Sergey Pokrovskiy**, Senior Research Fellow, Member of the International Academy of Informatization, Honored Worker of Science and Education in RAE. Moscow, Russia.



### **Alexander Semashko**

Watching the collaborative creation of the ABC with the knowledge of the ideas of social harmony of tetrism, we clearly see how they are being polished, while giving a rise to the new discoveries. The idea of harmony of four spheres with their products and classes is a breakthrough in sociology. Statistical matrix of these spheres, which is based on the five clusters of the elements of social harmony, will allow people to calculate the coherence of social processes in order to lead public interest to the development of man himself. In modern society, their vector points on material sphere, where all relationships in society are based on the principle of buying as cheap as pos-

sible and selling as expensive as possible. Today, it stands on a pedestal of our society, and the principles of harmony are thrown aside. The discovery of socionome is a turning point in the scientific understanding of the holistic process of social harmony. On this basis, it is possible to create mathematical models and scenarios for the development of state, district, city and family as a whole, as well as the development of man himself. By its importance the discovery of socionome can be compared to the formula of Karl Marx's Commodity – Money – Goods ‘– Money,’ but in a new way: Disharmony – Harmony – Disharmony’– Harmony’. According to the formula of Marx the industrial society with its deep unresolved contradictions, reckless use of resources of earth and alienation of man develops and degrades. Socionome will allow us to consciously build harmonious society and turn its vector of development towards human.

**Alexander Semashko**, Entrepreneur, Executive Director of Export-Line. Kaluga, Russia.



### **Andrey Smirnov**

The ABC of Harmony, presented by the group of co-authors of GHA, headed by the famous St. Petersburg philosopher and sociologist Leo Semashko, is a practice-oriented way of achieving harmonious state of modern civilization. It captivates with integrity of its arguments and logical conclusions. It is based on the original concept of system-spherical (tetrasociological) approach, allowing examining with a high precision, analyzing and predicting the development of society. Qualitative models of this approach provide us with the broad application of advanced mathematical methods that extends immensely its practical use. For the first time we are able to qualitatively and quantitatively calculate all the possibilities of formation, operation and development of the levels of harmonious society. The ABC of Harmony is a fundamentally innovative and noteworthy work.

**Andrey Smirnov**, Professor in Theory, History and Philosophy of Culture in Novgorod State University named by Yaroslav-the-Wise. Novgorod, Russia.



### **Yehuda Stolov**

The ABC of Harmony is a comprehensive collection of the richness of aspects of social harmony, from its religious and social roots to its implementation in the various walks of life. I am sure that many people will find this book very useful and that the knowledge and inspiration they will gain from it will both encourage and empower them to take part in actual interfaith encounters so they actively join the process of world harmony building. This book will be very useful and important in our organization for our interfaith dialogue between Arabs and Jews.

**Yehuda Stolov, Dr.**, Executive Director, Interfaith Encounter Association, works to build peaceful inter-communal relations in the Holy Land through active interfaith dialogue. Jerusalem, Israel.



### **Grigory Tulchinsky**

The ABC ... It is a unique experience of joint work of mind and soul of different cultures, united by one common idea – the possibility of the harmonious development of human society. Despite all the outward utopia of this idea, when you see its implementation from the inside, you realize that nothing can be more effective and realistic than joint thoughts, words and deeds. Not only is it the theoretical value of ABC harmony, but also its great applicatory potential.

**Grigory Tulchinsky**, Honored Worker of Science of Russia, PhD and professor at the Higher School of Economics. St. Petersburg, Russia.



### **Laj Utreja**

The *Harmony Alphabet of 20 Fundamental Elements/Spheres* is the nucleus of the ABC of Harmony. It is the first attempt of Prof. Leo Semashko together with the GHA coauthors to understand and develop the deep foundations of social and individual harmony in systematic form of the collective textbook. Starting with one underlying axiom and 5 clusters of harmony to which the axiom applies, they expound upon the tetra structure of the clusters from the ideas of the early thinkers, such as Pythagoras, Empedocles, Plato, Carl Jung, Talcott Parsons and many others. These 20 fundamental elements are the necessary, sufficient and coherent preconditions of social

harmony consistent with the current scientific knowledge. One of the important facets of the ABC of Harmony exposition is providing a mathematical basis to 4 spheres of

reproduction to express integral harmony of a society at all levels. Very important is delineating the tetra elements: Spheres of Production, PIOT Resources, PDEC Processes, Spherical Classes, and Spheres of human as ABC of Harmony Stages providing a conscious holistic principle, common to all peoples of different cultures. The ABC provides a fertile ground for further research and a new direction in the development of social sciences.

**Laj Utreja**, Ph.D., Founder, Institute of Spiritual Healing. President, GHA-USA



### **Svetlana Vetrova**

I realize the fundamental nature, theoretical novelty and value of our collective work – the ABC of Harmony for people. I believe that only the practical exercises will allow people without having a theoretical basis, to absorb all its large-scale structures: elements, clusters, socionomies – and their vital relationship. In the same manner in which 35 years ago in “Demiurge” through the practice we were able to achieve philosophical understanding of those structures, realization of the development of our personal, inner spheres: character, consciousness, will and body. That is how we were gradually growing as personalities. It is very

important that the new categorical apparatus has been created, over time with our help it will be filled with life. As for me, being a bard, I am ready to fill these dry circuits with music and songs.

**Svetlana Vetrova**, Songwriter, teacher and musician. St. Petersburg, Russia.



### **Nina Yudina**

By composing the ABC of Harmony, we create a collective global manual for everyone! A book of such kind was never issued before! Not a single scientist or a group of specialists did ever offer a scientific theory of Social Harmony! We are in constant search for our harmony. We are looking for love, confidence in tomorrow and happiness. Why do wars, ethnic strives and religious conflicts take place? What is the reason of PEACE being so unstable? In my opinion, you just have to turn to the individual through the harmony of society! The ABC’s sociome shows everyone how significant and important all aspects of man are! Neither money nor

scarce resources of the planet, but the HUMAN is the crown of nature and society! The cause of my participation in the project is a search for harmony in self, poetry, music and by the desire for my children to live in the Harmonious World free from war and strife!

**Nina Yudina** – Petroleum engineer, poet – award winner in the contest “Golden Pen of Volgograd”, member of Artists Union of Russia, member of female chamber choir “Lestvitsa”. St-Petersburg, Russia.

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**Maria Cristina Azcona**, Educational Psychologist, Family Counselor and specialist in forensic psycho-diagnosis. She has obtained two university titles. Bilingual MCA poets for peace: founder. The Love Foundation Argentina Director. GHA Vice-President. Buenos Aires, Argentina.

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**Leonid Belyi**, Ph.D., Crimean Academy of Sciences member, Prof. National Academy of Art and Architecture. Simferopol, Ukraine.

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**Haji Syed Salman Chishty**, Dr. Director, Chishty Foundation. GHA-India Vice-President. Ajmer, Rajasthan, India.

**Renato Corsetti**, Professor of Psycholinguistics in the University “La Sapienza” in Rome. President of the World Esperanto-Association, UEA, in consultative relations with UN and UNESCO. GHA Vice-President. Rome, Italy.

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**Mikhail Y. Gurov**, Psychologist. International commonwealth of Creative Coaching “Zeora”. Coach of educational programs. St Petersburg, Russia.

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**Anita Hrast**, General manager, IRDO Institute for Development of Social Responsibility, Maribor, Slovenia.

**Panayotis (Takis) Ioannides**, Poet. Athens, Greece.

**Tatomir Ion-Marius**, Poet and peace activist from Romania.

**Alla Ivashintsova**, Together with mother has lived through the Siege of Leningrad. Poetess and artist. St. Petersburg, Russia.

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**Dimitris P. Kraniotis**, Greek poet and medical doctor. GHA Vice-President. Larissa, Greece.

**Jose Maria Lopera**, Poet, writer, archaeologist and historian, journalist and translator. Alora, Spain.

**Nadeem Masih**, Director, Human Welfare Organization. Toba Tek Singh, Pakistan.

**Matjaz Mulej**, Dr. (economics), Dr. (management). Prof. Emeritus (Systems and Innovation Theory). President, International Academy for Systems and Cybernetic Sciences. Maribor, Slovenia.

**Manijeh Navidnia**, Assistant Professor in Sociology, faculty member at Azad University. Garmsar, Iran.

**Apostolos J. Paschos**, Doctor of the Medical University of Athens and of the Medical University of Ioannina. Writer, historical, poet, and researcher. Metsovon, Greece.

**Surendra Pathak**, Ph.D. in Linguistics. Associate Professor and Head of the Department, Value Education, IASE University. President, GHA-India. Sardarshahar, Rajasthan, India.

**Steve Varatha Rajan**, Ph.D. Founder and Chairman of Borneo Open International University. IAERP Vice President for Strategy. GHA Vice-President. Malaysia.

**Yagnaswami Sundara Rajan**, Ph.D. Scientist, Technologist, Administrator, Organisation Builder and Leader, Diplomat, Academic, Writer and Poet. Bangalore, India.

**Sudhamahi Regunathan**, Member Secretary, Foundation for Unity of Religions and Enlightened Citizenship. New Delhi, India.

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**Marie Robert**, Artist and actor of peace, teacher and choreographer performer, writer, photographer, hiker and climber. Chamonix, France.

**Susana Roberts**, Poet and writer. Trelew, Argentine.

**Marietta Cuesta Rodriguez**, Poet, painter, writer. Ecuador.

**Maitreyee Bardhan Roy**, Ph.D. Basanti Devi College Principal. Kolkata, India.

**Andrey L. Semashko**, Technician. St. Petersburg, Russia.

**Katerina A. Semashko**, Student of Medical College. Saint-Petersburg, Russia.

**Peter A. Semashko**, Jurist. Moscow, Russia.

**Subhash Sharma**, Dr. Director, Indus Business Academy. Poet. Bangalore, India.

**Lida Sherafatmand**, Poet and painter. Malta.

**Rudolf Siebert**, Ph.D. Professor of Religion and Society in the Department of Comparative Religion at Western Michigan University. GHA cofounder and GHA highest Honorary Title: World Harmony Creator. Kalamazoo, Michigan, USA

**Ram Krishna Singh**, Ph.D. Poet and Head, Dept of Humanities & Social Sciences, Indian School of Mines. Dhanbad, India.

**Henry Skvortsov**, Member of the International Academy of Fundamental Education, Dr. in Mathematics; system analyst, new knowledge creator, mathematician, physic-theoretician. GHA Honorary member and one of the founders of “Peace from Harmony” and GHA in 2005. St-Petersburg, Russia.

**Nicolas Strelkov**, President of “Demiurge” Club, Design Engineer. Ulyanovsk, Russia.

**David Allen Stringer**, Poet, painter & playwright. Cornwall, United Kingdom.

**Alexander Subetto**, President of the Noosphere Public Academy of Sciences, Honorary Scientist of Russian Federation, Doctor of Philosophy, Doctor of Economic Sciences, Professor. St. Petersburg, Russia.

**Leonid Timoshenko**, Composer, scientist astrophysicist with a degree. The GHA Vice-president. Moscow, Russia.

**Svetlana Tsymbalist**, Teacher, poet, member of the Writers Union of Russia. Moscow, Russia.

**Yuri Tsymbalist**, Poet, musician, composer, member of the Writers Union of Russia. Moscow, Russia.

**Rene Wadlow**, Editor of the online journal of world politics and Representative to the UN, Geneva, Association of World Citizens. Le Passe, France.

**Zdenka Zenko**, Dr. (economics), Ass. Prof. (Systems Theory and Innovation Management), University of Maribor. Maribor, Slovenia.

### **76 Authors from 26 Countries:**

1. Algeria – 1
2. Argentina – 2
3. Belgium – 1
4. Bulgaria – 1
5. Colombia – 1
6. Ecuador – 1
7. England – 1
8. France – 3
9. Greece – 3
10. India – 11
11. Iran – 1
12. Israel – 3
13. Italy – 1
14. Kazakhstan – 1
15. Malaysia – 1
16. Malta – 1
17. Japan – 1
18. Norway – 1
19. Pakistan – 1
20. Romania – 1
21. Russia – 25
22. Rwanda – 1
23. Slovenia – 3
24. Spain – 1
25. Ukraine – 3
26. USA – 6

## VI. Conclusion

### ABC of Harmony + Maieutics of Harmony = Planetary Love: Birth of a Harmonious Human Identity

The conclusion is devoted to the deepest meaning that underlies the ABC of harmony as a whole: the birth of new harmonious man, and their new human identity in love of harmonious civilization. It happened in its first conscious process, during 9 months (since May 2011 to January 2012) of the collective (about 90 members of the GHA) creation of the ABC of Harmony and its comprehension. This process includes the two traditional subjects: maieutics, known from Socrates and homo industris – a modern industrial man. This process also includes two new subjects to which they are transformed: maieutics of harmony and homo harmonicus – harmonious person at the very beginning of its formation in the process of collective creation and comprehension of the ABC. The latter determines the meaning of the ABC of Harmony. Let us define the concepts first.

Two and a half thousand years ago the great Greek philosopher Socrates created and successfully used his dialectical method of maieutics to extract the hidden knowledge of person in the process of dialogue with them using skillful leading questions. (Maieutics – literally: the art of midwifery or obstetrics). This philosophical method was brilliantly applied and captured by the genius pupil of Socrates – Plato – in his dialogues that have become one of the greatest intellectual foundations of Western civilization and human thought in general.

Following Socrates and Plato, we, the coauthors of the ABC, tried to revive and apply the method of maieutics in completely different circumstances of creation of the ABC and uprising of harmonious civilization, as well as for a new purpose – birth of socially new human. The modern revival of maieutics is an attempt of human mind to comprehend the harmony of the world, society and thinking in the historical situation of the dying off industrial society and its homo industris.

Harmonious civilization can be born only along with harmonious human. A harmonious human of this civilization – *homo harmonicus* will never occur, and therefore harmonious would civilization never arise, unless they do not open in themselves universal harmony, i.e. the harmonious reason/mind. Hereby, the philosophical method that helps people find universal harmony in their minds to use it as the first tool of conscious building of harmonious civilization in themselves and in the world, will be further referred as maieutics of harmony. In brief, *Maieutics of harmony* is the art of intellectual midwifery for *homo industris* in order to become *homo harmonicus*. An industrial human, ultimately, destroys themselves and humankind, while human harmonious ensures the survival and prosperity of humankind. The transition from one to another is a difficult, long and delicate process of transformation of mind and thinking of people from industrial to harmonious.

Homo industris – industrial human – it is a collective term for all types of private and partial humans from Homo erectus and Homo faber – to Homo cantans – singing, Homo ludens – playing, Homo videns (Sartori) – television, Homo economicus,

and so on up to infinity of similar manifestations of this human. Homo industris is the most successful from our point of view generalization of historical private person, which got the highest development in industrial civilization. This human, as well as this civilization, completes previous history of domination of different kinds of partial people, societies and civilizations opening up the world scene of history for integral/holistic and harmonious human and humankind. Holistic harmonious person of one global harmonious civilization is homo harmonicus.

Introduction of the concepts of homo industris and homo harmonicus allows us to define to kinds of human beings in the universal concept of Homo sapiens: partial human – homo industris, and holistic human – homo harmonicus. In other terms: homo sapiens-1 and homo sapiens-2: HS1 and HS2, or homo industris – HI, and homo harmonicus – HH. We will use the latter kind of abbreviation.

To determine the current situation of transition from HI to HH let us briefly describe each of them.

Modern HI is willing and is able to create bombs, destroying the world and humanity as a whole – hydrogen, cluster, climate and other partial bombs, rather than harmony of integrity and integrity of harmony. It is related to the HI partial technologies, which allow positive creation of the particularities only, as well as with its partial thought in one, two or three dimensions: monism, dualism and trialism. Acting and perceiving themselves and others as separate beings, industrial people end up being split into numerous partial groups/classes that are not only alienated, but also hostile to each other. Their disharmony is a constant source of social violence, war, murder and humiliation of each other. The HI basic rules are: war of all against all; if you want peace, prepare for war; maximize private gain at the expense of all; every human for themselves, one God for all. Hereby, no one takes responsibility for the whole, for all. So, this whole is bad and cruel, so it dies in the end, destroying itself, so everyone live in it not knowing joy and happiness. Therefore, each HI sees the other one, as an enemy in first place, as something negative or, as a tool for finding their own good. HI makes the main advantage of a person – mind – subject to particularities and their disharmony, therefore being powerless in face of their harmony as a whole. Disharmony is their essence, which determines all their qualities, and of which we have named only a small part.

However people live by harmony, rather than disharmony. The reason why disharmony of HI was still not able to kill a human and humanity, is in face that they, like everything in the universe, are involved in global integral harmony, which they follow spontaneously or unconsciously, and which they feel, cultivate and expresses intuitively without knowing it. Just like George Dandin, spoke in prose, not knowing it. HI does not express sensible human as a whole, but only its part. Another part of HI is harmonious person – HH, the existence of which inside is not understood by the vast majority, apart from several people in the history of past. Manifestations of harmony in society and in people are more than enough, but harmony is much weaker than disharmony, when it is unconscious and intuitive. The most important manifestations of harmony among people are love, consent, concord, mutual caring, friendship, etc. In society – it is peace, justice, freedom, arts, especially music and poetry, family institute built upon

love and mutual consent, the golden rule of all religions: Do unto others only what you would want they do to you, and so on.

If human nature in this respect is dual: disharmonious/harmonious, and the life of human and mankind depends on harmony and is determined by its knowledge, then there must be the way from ignorance to knowledge. And the method of this transition is *maieutics of harmony*. If in times of Socrates and Plato, scientific knowledge about society, human, and their harmony barely existed, though contained a lot of prerequisites for it, then now there is a huge set of partial knowledge amassed, which is waiting and ready for its holistic harmonious synthesis, and which just requires a framework. Such framework of integral harmony (or harmonious integrity) of society and human is created, in first approximation, in the ABC of Harmony. Its 20 fundamental elements/spheres embrace all societies and people, so it is acceptable for all people and nations.

Therefore, the ABC of Harmony is the first step of maieutics of harmony for each of industrial societies and humans. The second step is based on the ABC harmonious education in dialogical or polylogical form in group decision making, a small fraction of which is formulated in the special part (10 pages) of the ABC of Harmony. Collaborative decision, comparison, discussion and evaluation of the conclusions from these tasks, as well as synthesis of each of the most valuable and true knowledges is the *modern maieutics of harmony* as collective intellectual midwifery of industrial people on their way to become conscious harmonious people.

Harmonious people are able to consciously build and manage both social and individual harmony as a whole (see the holistic genomes of society and human in the ABC). This conscious ability of harmonious people and their civilization fully discloses harmonious human nature. Harmonious people and humanity complete half-animal and half-conscious prehistory of HI, and begin the truly human, humane and quite conscious harmonious history. This is the true history of Homo sapiens, in contrast to the prehistory of the partial human.

Maieutics of Socrates and Plato was aimed at the birth of universal generalizations, concepts and logical knowledge as a whole. Maieutics of harmony is aimed at creation of the universal, acceptable to all, without exception, knowledge of social and individual harmony as a whole. This is the birth of a harmonious holistic mind which is capable to form and use harmonious and holistic knowledge. Only harmonious mind and knowledge of holistic harmony provides the fullness of life to every human and society, freeing it from all social pathologies-disharmonies. Maieutics of Socrates is individual and maieutics of harmony is on the contrary collective and social, as Durkheim's collective consciousness.

The first example of this maieutics is given by the co-authors of the ABC of Harmony. This is natural. The reason is in that it can be created only through maieutics of harmony, that is, through the conscious birth of new harmonious knowledge and mind. Maieutics of the ABC has implemented, at least to a first approximation, through the processes of mutual editing (editor – co-authors, co-author – a lot of editors), reviewing and discussion almost of all its parts, which ensured the involvement of each person in its holistic harmony and absence of limitation by private contribution (article, poem or picture).

In a weak form the maieutics of harmony accompanied GHA throughout 7 years of its existence and collective creativity of the preceding 33 projects and five books. In this process, *tetradic law of any social activity* was born: to prepare a person or a group of people to any activity (any project) means to prepare *four internal individual resources* (character, consciousness/mind, will and body) and *four external social resources* (people, information, organization and things). These resources are represented scientifically in the ABC. To certain extent these resources were really prepared by GHA. Harmonious measure of these resources provides a degree of harmony of a result of any social and personal activity. This applies to the ABC itself, measure of harmony of which is determined by the degree of harmony used in its resources, above all, harmony of mind of its creators. We know the limitations of these resources, especially our harmonious mind, so we're talking about the imperfection of the ABC and its inevitable development in future in harmony with growth of harmony of its initial resources, first of all of people in their harmonious education.

Naturally, the team of the authors of ABC, consisting only of HIs, but different ones, having only with embryos of harmonious mind, is faced with unprecedented challenges: for the first time the group of industrial people, burdened with all the weight of their industrial limitations, decided be included in conscious process of its creation. Not every member realized this involvement to its whole scale and their responsibility for it. Not always and not for all the issues we were been able to find a harmonious agreement. Every step towards mutual agreement for HI was very difficult. The birth of harmonious human, their thinking, sense and the ABC was heavy, with the inevitable conflicts and miscarriages, such cases took place with 10 out of 90 original coauthors. These were people who could not rise to the level of the ABC. But others came on their place, those who have successfully passed the period of maieutics and became the ABC's authors and confirmed their ability to achieve new, harmonious, human identity that is adequate to people of harmonious civilization. It is natural that now not every industrial person is capable of comprehending and ready for this maieutics, for harmonious mind and new human identity. Not everyone is able to understand the new harmonious philosophy and recognize it, rejecting for its sake the philosophy of hostility and disharmonious mind. Industrial people, partial in their social nature, and, therefore, disharmonic are accustomed only to the philosophy of confrontation, denying the very possibility of conciliatory philosophy of harmony. Essentially, it is acceptable for all people without exception, but only if they consciously reject the philosophy of eternal enmity and are able to replace sense of struggle of contradictions with sense of harmony of opposites and diversity.

Nevertheless, regardless all the conflicts and miscarriages, the process of maieutics of harmony was completed successfully by creating the unique ABC of Harmony and giving the birth of first 76 harmonious people – the coauthors with the embryos of harmonious identity, harmonious mind and thinking. Hereby, the main result of this process is concluded.

The similar result will take place for all readers of the ABC, for their ability to rise to the level of their harmonious mind, thinking and identity, i.e. on the level of homo har-

monicus. When asked about capability of each person to rise to this new level, the reader will be able to answer only through their own participation in the maieutics of harmony, in its birth in themselves. This can happen only through harmonious education, through dialogue and polylogue with others, through overcoming of conflicts, mutual alienation and hostility, after reconciliation with others and the discovery of a harmonious reason, thinking, philosophy, and worldview as universal harmonious identity. In maieutics of harmony each is becoming a modern Socrates, midwife assistant to themselves and to others in the collective transformation and the birth of homo harmonicus in self and others.

What is it? – THIS IS PLANETARY SOCIAL LOVE FROM HARMONY! Love – because we help each of us be born in a new quality of harmonious human with harmonious thinking! Planetary – because dozens of the ABC of Harmony coauthors from 26 countries cover all the continents of the planet!

Love is not only the joy of conception and copulation. Love is also childbirth pain and torments of perennial concern and care for child. Without the harmonious unity of these two loves there is no continuation of the human race! Therefore, holistic harmony of love and its harmonic integrity is an inseparable unity of conception joy and birth pains and cares. In social terms, these torments are torments of search and maintenance of harmony of the 20 fundamental elements of society and individuals, which are discussed in the ABC. Determination of planetary love through joy and torments of harmony is its first scientific definition.

In this regard, we distinguish two sorts of love: harmonious and disharmonious. Harmonious is the love that retains integrity of its two parts: the conception joy and birth pains and cares in harmony. This is a full and happy love. The love that breaks this unity and identifies itself only with the conception joy, ignoring the birth pains and cares or vice versa this is a disharmonious, partial and unhappy kind of love. The first characterizes the harmonious human, and the second – disharmonious one. Planetary love can only be harmonious, that is, full and happy for all nations and people in the world.

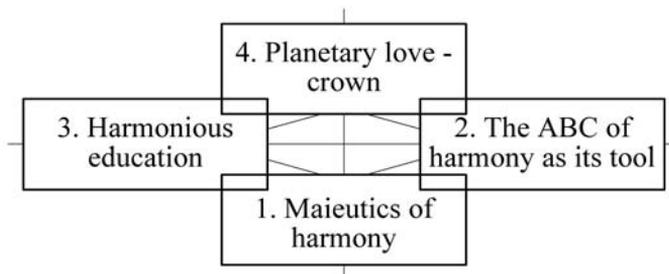
Planetary love is the ideal of global harmonious civilization to which it will always strive never reaching its fullness. Planetary love as well as harmony is not only sweetness but also bitter work and overcoming of obstacles, etc. Therefore, only maieutics of harmony as a long and hard, almost infinite, transformation of HI into HH gives deep social meaning to planetary love, without which it is an empty word, sweet dream and pure utopia – nothing more.

In order to become an instrument of planetary love, the ABC of Harmony world textbook, passed the long, way of birth suffering for 9 months. And how much more cares there is to come in order to provide the growth of this baby, distribute it around the world and improve it? Maieutics of harmony is our true and harmonious love. The happy love. The love to those who are near and those who are far. It is love from harmony and harmony of love! It is the true love, not just the word “love.” Even Mother Teresa would say, love – is care, but not the word.

The history now has the new meaning – to grow the ABC’s seed into the planetary tree of harmonious love in each person and in humanity as a whole! In the light of

planetary love the historical meaning of our ABC is understood and created in the throes of maieutics. The ABC of Harmony is the crown of our planetary love.

The main content of conclusion is expressed in **model-88** of tetranet thinking:



Dr Leo Semashko  
January 8, 2012

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## VIII. Appendices

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### 1. World Interfaith Harmony Week

Resolution adopted by the General Assembly

*The General Assembly,*

*Recalling* its resolutions 53/243 A and B of 13 September 1999 on the Declaration and Programme of Action on a Culture of Peace, 57/6 of 4 November 2002 concerning the promotion of a culture of peace and non-violence, 58/128 of 19 December 2003 on the promotion of religious and cultural understanding, harmony and cooperation, 60/4 of 20 October 2005 on the Global Agenda for Dialogue among Civilizations, 64/14 of 10 November 2009 on the Alliance of Civilizations, 64/81 of 7 December 2009 on the promotion of interreligious and intercultural dialogue, understanding and cooperation for peace, and 64/164 of 18 December 2009 on the elimination of all forms of intolerance and discrimination based on religion or belief,

*Recognizing* the imperative need for dialogue among different faiths and religions to enhance mutual understanding, harmony and cooperation among people,

*Recalling with appreciation* various global, regional and subregional initiatives on mutual understanding and interfaith harmony, including the Tripartite Forum on Interfaith Cooperation for Peace, and the initiative “A Common Word”,

*Recognizing* that the moral imperatives of all religions, convictions and beliefs call for peace, tolerance and mutual understanding,

1. *Reaffirms* that mutual understanding and interreligious dialogue constitute important dimensions of a culture of peace;

2. *Proclaims* the first week of February every year the World Interfaith Harmony Week between all religions, faiths and beliefs;

3. *Encourages* all States to support, on a voluntary basis, the spread of the message of interfaith harmony and goodwill in the world’s churches, mosques, synagogues, temples and other places of worship during that week, based on love of God and love of one’s neighbour or on love of the good and love of one’s neighbour, each according to their own religious traditions or convictions;

4. *Requests* the Secretary-General to keep the General Assembly informed of the implementation of the present resolution.

*34<sup>th</sup> plenary meeting  
20 October 2010*

2. Global Harmony Association (GHA)  
Dr. Leo Semashko, Prof. Ernesto Kahan, Dr. Laj Utreja  
Approved by the GHA: June 1, 2011

His Royal Highness The Prince Of Wales

Clarence House  
London, SW1A 1BA  
United Kingdom

Subject: Invitation to the Royal Harmonious Patronage over the ABC of Harmony and the major projects of Global Harmony Association as an institution of public sociology of global civil society

Your Royal Highness:

The GHA has the high honor of recognizing YRH with the GHA's Supreme Honorary Title, World Harmony Creator [1] for the unprecedented contribution in the progress of harmonious worldview in the book Harmony and inviting YRH to the Royal Harmonious Patronage over the GHA fundamental projects of global harmony listed below:

1. The ABC of Harmony [2] as the first global textbook for the new worldview in which we invite YRH to include HRH section, "Grammar of Harmony" and title this book, "The ABC and Grammar of Harmony";
2. The World Academy of Harmony [3], giving it the status of the Royal Academy, which will create the foundation for global harmonious education and open the new Age of Harmonious Enlightenment;
3. The Club-2009 [4] as an institution of political support for the harmonious civilization and integration of its political and civil institutions;
4. The World Foundation of Harmonious Civilization with an invitation to the 40 prominent American billionaire philanthropists, and those from other countries for its financial support. (The GHA first proposed the idea of this Foundation to the President of Kazakhstan in October 2010: [5]).

The four projects mentioned above were created by the GHA in the past 6 years. They constitute a unique intellectual potential of sociological imagination for the progress of a harmonious civilization in the 21<sup>st</sup> century. Together, they will provide Your Royal Harmonious Patronage the great historical status of conscious beginning of this civilization in all its fullness and integrity afforded by the necessary and sufficient spherical fundamental reasons.

The 21<sup>st</sup> century is led the world to understand the necessity of harmony in equal measure for the citizens and the kings and the heads of states. It is equally understood by YRH, in your great book Harmony (2010), and the GHA in our program book Harmonious Civilization (2009: [6]) as well as in our other 5 books and 30 projects. Through Harmony (2010) YRH has evolved a tradition of the ancient wisdom of harmony and that of the outstanding British philosopher, Anthony Shaftesbury, who created the phi-

losophy of harmonious wholeness (cosmic and social) order in the late 17<sup>th</sup> century.

The modern history has produced two actors of harmonious civilization, different in origin, but identical in spirit – HRH in the person of your Highness and the GHA as an organization of global civil society. These independent actors are mature and ready for conscious harmonious synthesis in the new Institute of the Royal Harmonious Patronage, which provides a qualitative new stage of development for each. In the main, it provides a crucial conscious shift of humanity into a harmonious civilization, releasing it from all social pathologies and crises of the dying industrial civilization.

The GHA hopes for HRH attention to our letter and the historical possibility of Royal Harmonious Patronage as it will continue the spiritual tradition of the greatest thinkers of harmony from antiquity to the present day.

Yours Faithfully

**Dr. Leo Semashko**, GHA President

**Prof. Ernesto Kahan**, GHA 1<sup>st</sup> Vice President, Israel

Vice-President, IPPNW – the recipient of the 1985 Nobel Peace Prize

**Dr. Laj Utreja**, GHA-USA President

[1] [www.peacefromharmony.org/?cat=en\\_c&key=477](http://www.peacefromharmony.org/?cat=en_c&key=477)

[2] [www.peacefromharmony.org/?cat=en\\_c&key=478](http://www.peacefromharmony.org/?cat=en_c&key=478)

[3] [www.peacefromharmony.org/?cat=en\\_c&key=392](http://www.peacefromharmony.org/?cat=en_c&key=392)

[4] [www.peacefromharmony.org/?cat=en\\_c&key=409](http://www.peacefromharmony.org/?cat=en_c&key=409)

[5] [www.peacefromharmony.org/?cat=en\\_c&key=445](http://www.peacefromharmony.org/?cat=en_c&key=445)

[6] [www.peacefromharmony.org/?cat=en\\_c&key=379](http://www.peacefromharmony.org/?cat=en_c&key=379)

### 3. The GHA Members: Sponsors of the ABC of Harmony, 44

1. Ada Aharoni, Israel
2. Reimon Bachika, Japan
3. Hedva Bachrach, Israel
4. Oleg Bodnar, Ukraine
5. Vladimir Branskiy, Russia
6. Haji Syed Salman Chishty, India
7. Kanak Mal Dugar, India
8. Habyarimana Heli, Rwanda
9. Zaure Hizatolla, Kazakhstan
10. Francois Houtart, Belgium
11. Anita Hrast, Slovenia
12. Ivan Ivanov, Russia
13. Dmitriy Ivashintsov, Russia
14. Alla Ivashintsova, Russia
15. Ernesto Kahan, Israel
16. Dimitris P. Kraniotis, Greece
17. Norman Kurland, USA
18. Svetlana Kuskovskaya, Russia
19. Jose Maria Lopera, Spain
20. Emmanouel Maragakis, Greece
21. Charles Mercieca, USA
22. Matjaz Mulej, Slovenia
23. Scott Olsen, USA
24. Surendra Path, India
25. Sergey Pokrovskiy, Russia
26. Marie Robert, France
27. Marietta Cuesta Rodriguez, Ecuador
28. Maitreyee Bardhan Roy, India
29. Alexander Semashko, Russia
30. Andrey L. Semashko, Russia
31. Katerina A Semashko, Russia
32. Leo Semashko, Russia

33. Peter A Semashko, Russia
34. Subhash Sharma, India
35. Rudolf Siebert, USA
36. Henry Skvortsov, Russia
37. Andrey Smirnov, Russia
38. Nicolas Strelkov, Russia

39. Leonid Timoshenko, Russia
40. Svetlana Tsymbalist, Russia
41. Yuri Tsymbalist, Russia
42. Grigory Tulchinsky, Russia
43. Svetlana Vetrova, Russia
44. Zdenka Zenko, Slovenia

*The Global Harmony Association extends sincere gratitude to all members and particularly coauthors and sponsors, who in the fire of solidary creativity have created the first world textbook: The ABC of Harmony*

#### 4. The ABC of Harmony Tetramodels. List

- |   |  |
|---|--|
| 1. The Unity of Harmonious Mind         | 31. Tetramarketing                       |
| 2. Knowledge in the Two Periods         | 32. Institute of World Harmony           |
| 3. Triadism and Tetrisim                | 33. World Constitution                   |
| 4. Terminology of the ABC of Harmony    | 34. Children Suffrage                    |
| 5. Feature of a Harmonious Civilization | 35. Esperanto                            |
| 6. Signs of a Harmonious Civilization   | 36. Website "Peace from Harmony"         |
| 7. Industriadism and Harmonism          | 37. "Demiurge" Club (1976–1980)          |
| 8. Five Clusters of the ABC of Harmony  | 38. Club "Clever Kids"                   |
| 9. Qualities of Harmony                 | 39. Social Harmony in the Vedic India    |
| 10. Qualities of Elements of Harmony    | 40. Greek Philosophy                     |
| 11. PIOT Resources                      | 41. Christianity: Bible and Harmony      |
| 12. PDEC Processes                      | 42. The Golden Rule of Religions         |
| 13. SIOT Structures                     | 43. Harmony in Sung China                |
| 14. SIOT Classes                        | 44. Social Harmony in the Muslim culture |
| 15. Individual Spheres                  | 45. Sufism and Wisdom of Harmony         |
| 16. Spheres of Earth                    | 46. Religious Harmony in Japan           |
| 17. ABC of Harmony Stages               | 47. Penang: Island of Religious Harmony  |
| 18. Harmony Statistics                  | 48. Interfaith Encounter Association     |
| 19. Tetramathematics of Harmony         | 49. Muslims and Christians of Pakistan   |
| 20. Key Challenge of Tetramathematics   | 50. The ABC of Social Harmony            |
| 21. Technologies of Harmony             | 51. African Forms of Social Harmony      |
| 22. Tetraempirics Researches of Harmony | 52. Harmonious Education                 |
| 23. Culture of Harmonism                | 53. Echoes of Inner Divine Harmony       |
| 24. Universal Logic Cell of Harmony     | 54. Sociological Theory                  |
| 25. Tolerance for World Peace           | 55. Synergetics of Social Harmony        |
| 26. Key for World Peace from Harmony    | 56. Harmony as Systems Cybernetic        |
| 27. Harmonious Education: World Unity   | 57. Psychology of Harmony                |
| 28. Harmonization of the Family         | 58. Common Good through Harmony          |
| 29. Harmonious Tetraspherical Education | 59. Harmony as Dignity                   |
| 30. A Just Global Economy               | 60. The Harmony of Love                  |

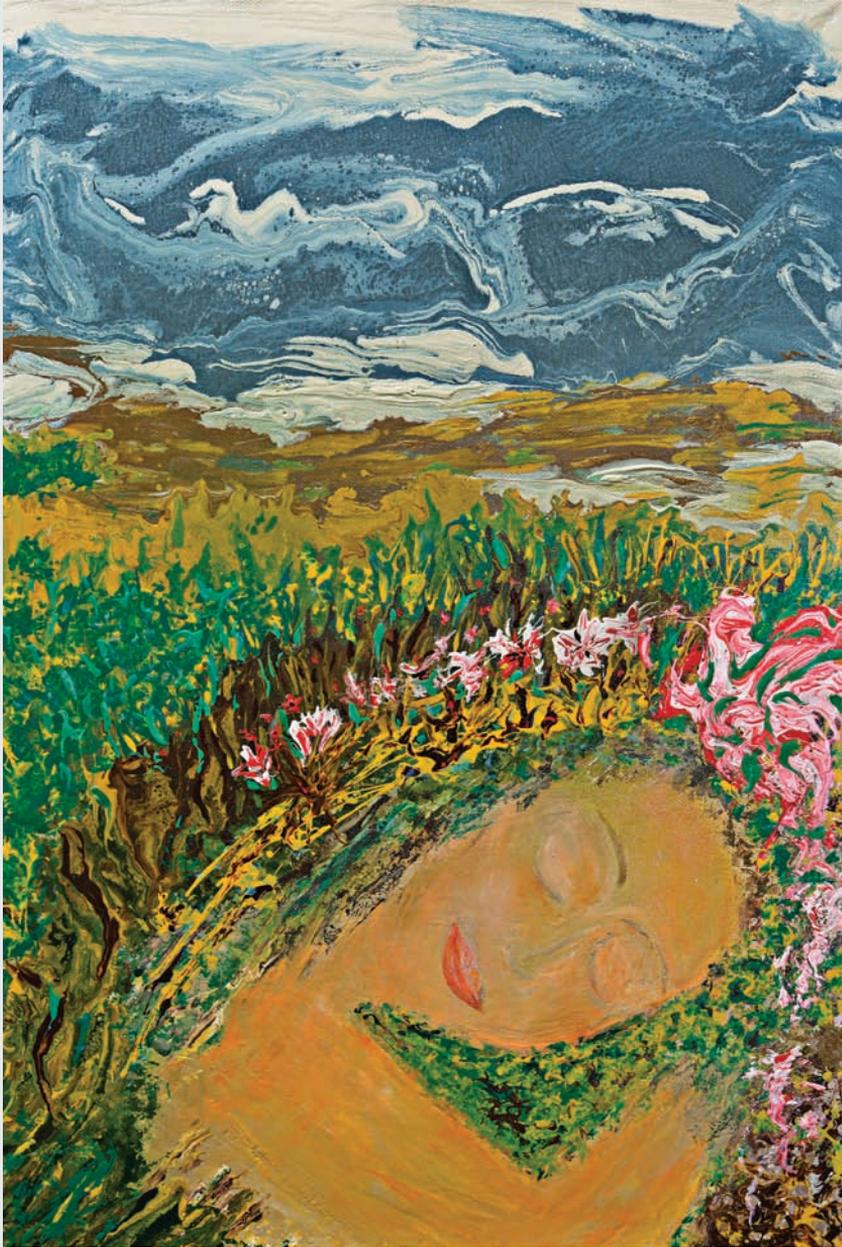
- |  |                               |
|--|-------------------------------|
| 61. Harmony of Music                     | 75. Jesus of Nazareth         |
| 62. Rationality of Harmony               | 76. Prophet Muhammad          |
| 63. Mathematical Art Studies             | 77. Francis of Assisi         |
| 64. The Secrets of Harmony               | 78. Anthony Shaftesbury       |
| 65. Transformative Harmony               | 79. Nikolay Danilevsky        |
| 66. Dynamics of Unity of Nations         | 80. Leo Tolstoy               |
| 67. The ABC of Harmonious Democracy      | 81. Swami Vivekananda         |
| 68. Societal Security and Social Harmony | 82. Mahatma Gandhi            |
| 69. ISO 26000 for Harmony                | 83. Nicholas Roerich          |
| 70. Harmony: Israelis and Palestinians   | 84. Mother Teresa of Calcutta |
| 71. Harmonious Noosphere                 | 85. Shri Kanhaiya Lal Dugar   |
| 72. Numa Pompilius                       | 86. Dalai Lama                |
| 73. Lord Buddha                          | 87. The Prince of Wales       |
| 74. Confucius                            | 88. Maieutics of Harmony      |

## 5. List of Supplementary Texts Essential to Understanding the ABC of Harmony

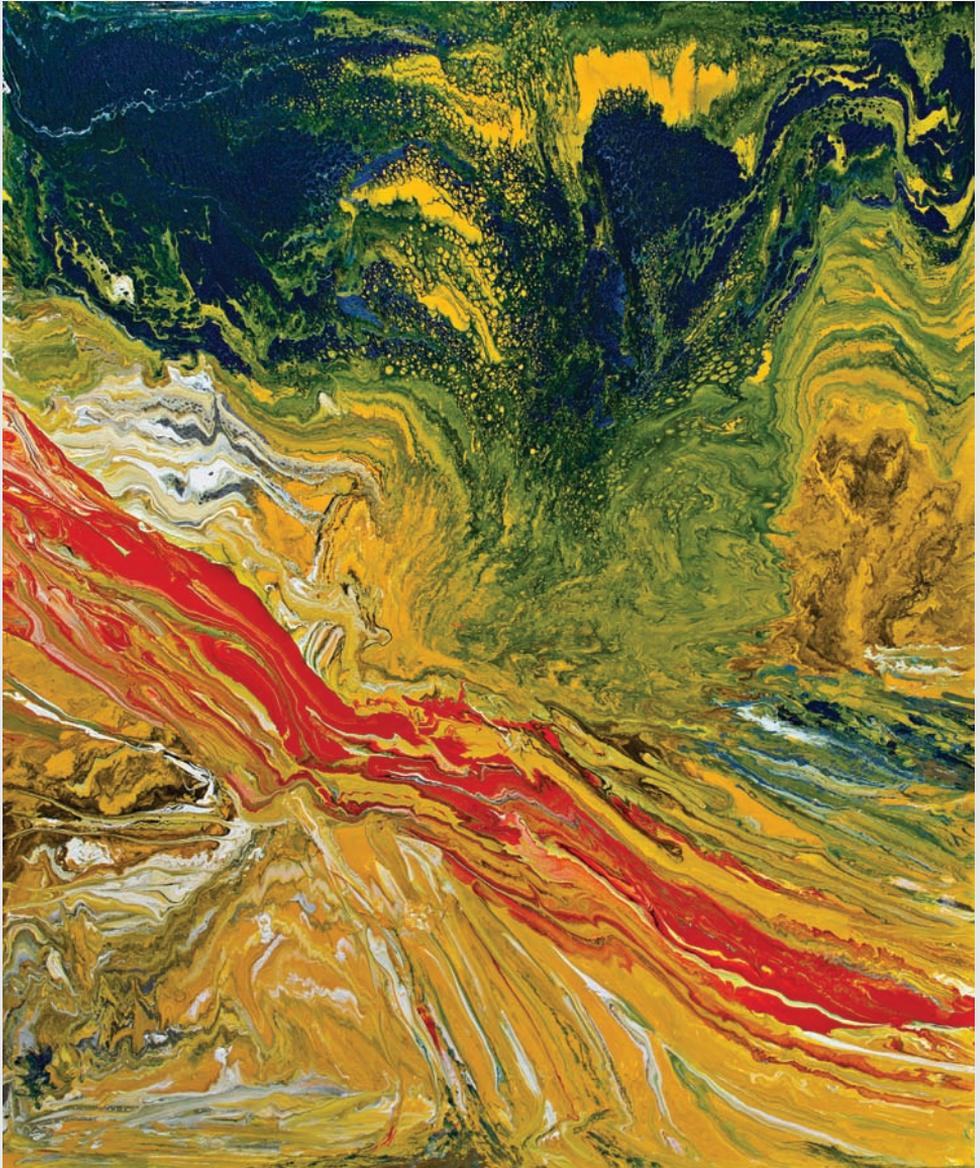
1. Tables of societal spheres of society [9, 59–68]
2. Discovery of spherical classes as actors of social harmony: [9, 69–77]
3. Tetrapsychology: harmonization of society and human [8, 246–250]
4. Faculty of social harmony: humanitarian education for dialogue and peace [8, 250–253].
5. Tetrasociology: Comparison of social philosophies: [8, 253–259].
6. Harmonious Civilization Universal Declaration: [3, 21–30].
7. Epoch of Harmony Globalization: Historical Facts: [3, 13–20]
8. GHA Membership 2005–2011: Update Based on the ABC of Harmony: [www.peacefromharmony.org/?cat=en\\_c&key=249](http://www.peacefromharmony.org/?cat=en_c&key=249)
9. 34 GHA Projects since 2005: [www.peacefromharmony.org/?cat=en\\_c&key=472](http://www.peacefromharmony.org/?cat=en_c&key=472)
10. "Spherical Democracy Group" in Petrosovet 1992–1993: [www.peacefromharmony.org/?cat=en\\_c&key=58](http://www.peacefromharmony.org/?cat=en_c&key=58)

## IX. Harmony Painting

Eight paintings of Alla Ivashintsova devoted to harmony.



Harmony



Cosmos



Mirage



Compassion



Passion



Logos



Maria



## Inspiration

What about are all my pictures? Most likely, about constant search of harmony which is born from chaos and comes back to the founder, passing a short moment of balance. Of balance hardly depicted in a frame for canvas. Internal dynamics and energy of pictures require border removal.

**Alla Ivashintsova** was born in 1939 in Leningrad. Together with mother has lived through the Siege of Leningrad. Poetess and artist. St. Petersburg, Russia.

**The ABC of Harmony**  
**For World Peace, Harmonious Civilization and Tetranet Thinking**  
**by Dr. Leo Semashko**

Project Manager, Editor in Chief and  
GHA 75 coauthors from 26 countries

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## HARMONIOUS CIVILIZATION

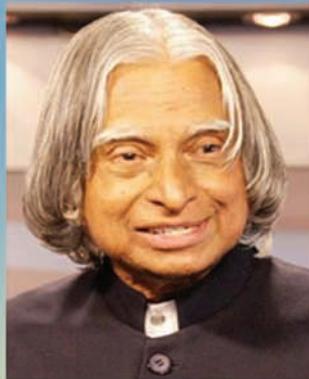
*The world needs the great vision of peace and prosperity.  
Peace and prosperity for all the nations of the planet Earth.*

*How can we make such a vision a reality?*

*I see a dawn of a beautiful Star,*

*The dawn of a shining vision,*

*The emergence of enlightened citizens.*



– **The ABC of Harmony** is the dawn of a shining, harmonious vision of peace and prosperity for all the nations of the planet Earth!  
Together with it, the enlightened citizens will emerge, capable of building a harmonious civilization of peace and prosperity on the planet Earth!

**Dr. APJ Abdul Kalam**

Poet, President of India, 2002 – 2007

GHA Highest Honorary Title: WORLD HARMONY CREATOR