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**PEOPLE, ETHICS AND CIVILISATION**

Ethics and Dialogue as means for better understanding among  
people and for solving problems of humanity

***BACKGROUND PAPER***

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## **ETHICAL ABYSS AND ETHICAL INSPIRATION**

In front of us is an open abyss of uncertainty. Many ugly conditions and bad relations are shaking the existence of the world. Not only vegetation world and animal species are in danger, getting lost from the face of the world every day. Among the most endangered species are the people, as most responsible for ecological catastrophes and for conflicts among themselves.

The world has changed in the last century. Until then, the rural life was dominant, families and generations were connected, people were recognized in their wider delight, they had similar values, life problems and ethical directions, moral of living was mainly connected by securing their survival and raising the children. The production was low by quantity and the products didn't reach far from the region. Modesty was most common ethical teaching and a reality. Main reference was the temperance, the best features were connectivity, respect and dedication among people.

For a hundred years, population in the world raised from 1 billion up to 6 billions. Instead in societies with centurial standards of behavior, people mainly live in open societies now, in almost every part of the world people are free and able to move where ever they want and work whatever they wish. The number of states is ten times bigger, the cities are dominant social environment, production is industrial or postindustrial. Families are cracked, generations are in conflict. Traffic is one of the basic work branches, people fly all over the world, the information are endlessly developed. There is a huge production, wealth is multiplied. World became connected, a "big village". But, traditional living is destroyed. People are solitude, stretched, confused. There is an attitude in the moral that there aren't same values for everybody and there are no certain moral norms, whose execution is obligation. As in the worst times for the ethics, when kingdoms were falling apart or vandals were destroying everything in front them, the lacsistic argumentation is in use that it is unknown and it is impossible that everything good is also righteous, like all options have same ethical values. Good and evil are not distinctive.

Many things are new in the new life, and everyone wants everything to be new. Material, spiritual and cultural values do not last long. Ideas and norms are competing in the modernity with the products, which are improving and changing every day. Living looks like a chase for changes. The speeds are enormous, space is open, it is penetrated in the biological depth, many secrets of life are revealed, dynamics and discoveries are the spirit of the existence.

Those changes brought many new fantastic, creative, first-class things, especially in material matters, information and spending. The spirit of criticism is also developed, facing all the questions of the human existence and acting, unstopably, and quality valuates them, inspires and warns them. The big cultural exchange, the reality of the world cultural scene, gives joy and fulfills the interested spirits. Different artistic values compete, there are plenty proceedings and acts on every side, and emotions develop upon similar topics, feelings have identical contents, similar things are planned, people are sacrificed for goals that are very close by content.

In parallel, the big sufferings of the world and the people have been revealed. It showed up that this world is not the best of all the possible ones. The idealism is suffocated by the realism and the realistic pessimism. The nature is hurt and there is not any clean environment. The improved food is dangerous for the health, as many other things in this developed world. The eyes disciplined to see the beauties, face the ugly sides of life, as well. The human recognizes himself as a mean creature, with evil intentions, uncontrolled behavior, with mindless acting. He is the most responsible for the problems.

The worst is that the development of the world didn't bring better relations between the people. Instead relating, they remain strangers. Although they inspire themselves from the same cultural artifacts and they have similar goals, they are spiritually distant. The conflicts increase by intensity and destructive force. Everyone is afraid of violence, terrorism, wars, because the means for the crashes are extremely powerful, they don't only hurt, but destroy, world widely.

The civilization is in danger. Unintentional wasting of resources threatens with their extinguishment for the next generations. The nature can not purify the dirt done by people. Water, air, soil are more and more polluted. The flora and the animals suffer and extinguish. Same quantity of suffering exists for the people themselves as inflamed consumers, unserious masters, raged users, destroyers, total terminators. The human separated from nature, from other beings, from other people. Showing himself as an supposedly "ideal most-powerful being", endangered all the existence and humiliated himself. People from the actual world behave like they want this civilization to be the last one.

However, the civilization is an expression of the human's spirit, as well. When there was a scary age of evil and ungood, Saint Clement from Ohrid passionately taught ethically that "we should distance ourselves from evil and do good." When there was age of war of everyone against all, and everyone was acting as a wild wolf towards the other, Thomas Hobbs reminded that "the people have mind and that they can reach the solution, to make an agreement how to act and how to arrange their life." The greatest philosopher from this part of the world, Aristotle, underlined that the modesty is the true humanity, a clever choice between the side ends.

People, meaning us, are gifted with mind and have potentials to recognize the problems and approach to their solving. Only human can correct the life - human as individual, as couple, friendly or family, as community, as close communities, as a world community. None can escape and must not escape from the responsibility to make world and life good for everyone. Firstly, for himself and his closest, simultaneously for the nearest and everyone else. That's the basic position of a human in the world, his strength to understand, his will to find the way out, his will to make good.

Human's power is within the distinction of The Bad and The Evil. Ethics means orientation through the processes of life, so they can be led right. Everyone has to respect everybody, none must not be destroyed, life must be quiet, constructive and calm. Understanding is better than clashes, help is more human act than thievery. Everything can be solved in a human way, the questions even complicated and supposedly unsolving. Ethics leads us through those complicated life paths, it helps in thinking about life, touching life questions, to make an understanding, to find the internal, intimate, efficient human answer for the challenges and to give courage for their overcoming.

Civilization asks the ethics to help the survival, human life and advancing. Is it possible to find the true values, goals and methods, which will lead us through the real path of salvation from difficulties, which will open the perspectives, that could be good and unviolent, that could be for everyone and everybody will accept them?

That is not an act for the mind only. It is not a question about building the right feelings only. The necessary knowledge doesn't come from the laboratories only. Such deepest and common answers can be found only in the connection of all people into cognitive row and completeness, by seeing through the experience of all nations, by emphasizing the moral ideals given by the best and the bravest persons and by facing the moral visions of the wisest thinkers and builders of all times and all nations. That can and should be a work of the united moral feeling and ethical mind of humanity.

For the connected world to become unique and for us to have powerful common mind and good similar living, the people necessarily need Universal Ethics. For understanding and connecting people, for a united spirit of humanity in the moral, for building an Universal ethics, which will think-off and

use all the people in the world, the world organization of education, science, culture and information UNESCO calls. All intellectuals and all goodwill politicians in the world, all of us are members of this distinguished spiritual community, who asks from us to dedicate for the goodness of humanity, for development of conscious for life and his needs, for development of culture of living that will take care of the world and will save it from troubles people made. We should reach the virtue to care for everybody, especially for the young, positive energy in all creativity, joy from complicated knowledge, freedom of the spirit, openness for challenges, and before all, responsibility for rightness of life, for caring of living, for a creation and not for a destruction.

How and where to look for directions and ideas that will allow us to crossover the abyss of sufferings, to overcome the fear of heavy uncertainty, to engage our biggest strengths to help understanding among people and to connect for mutual salvation of the world? This means, how to reestablish the liaisons between Ethics and Civilization, as it was in the most creative epochs of human being, when there was an intimate connection between wish to live, good will among people and a strength to do the right things?

These directions and ideas, these ambitions and positions, everyone should try to find in himself as a responsible human being, firstly in the open comprehension and critical analysis of the phenomenon that are important to understand the contemporary paths and goals of humanity - such as violence, war and piece, Universal Ethics, Dialogue and Tolerance.

## **VIOLENCE**

If we should send a picture of a human as a person on some other planet, and that picture to be real, to correspond to the biggest number of creations of the human being - would it be a picture of calm beauties of Nefertiti or Mona Lisa, or idealized images with beautiful bodies sculpted by Phidias or by Michelangelo, or that would be a Thinker from Rodin, or a photography of some of the great theater or movie actors Charlie Chaplin, Gerard Philippe or Jack Nicholson, in their roles or as intimate beings, or maybe a sutable art performance of the ballerinas Margot Fountain or Maya Pliseckaja? Or we'll send a photo of Albert Einstein, or those of the industrials Henry Ford, Soichiro Honda or Bill Gates, or of the yogi Swami Vivekananda, or of the logician Bertrand Russell, or of the conductor Herbert fon Karajan, or the jazz musician Louis Armstrong, or the football player Pele, or the bicyclist Jacques Anquetil. Or a picture of some anonymous beautiful boy or a girl, joyful and smiled, or a picture of someone who works, on land or machine, or a picture of a mother looking after her seek child.

All those pictures represent the beauty and the spiritual maturity of some extraordinary representative of the human kind, who can impersonalise the humanity. But, that would not be only one separate visual information for the people, that wouldn't be even final, true image about what is human and what he most often does. Maybe, human for those distant cosmic friends will be better represented by a image of a killer holding a knife that is deeply pierced in the victim's chest, or someone armed with different weapons shooting on all sides on everything that moves, or someone hidden behind a black terrorist mask, gloving by the evil he propagates and executes. Those images would be also true for human reality as much as images of good and concerned souls.

Human is a builder, thinker, beauty lover, fascinating creator, concerned parent - but, in same time a destroyer, hater, beauty killer, nasty enemy of every work, of every creative activity, of every good thought, violator and a killer. He moves between positivism and negativity of behavior.

From the worst creations of humanity, evil thought, hate, menace, jealousy, enemy - the Violence is more and more emphasized as a most frequent and most painful. There were no periods when the human was no-violator. He confronted others, lute and destroy their works, he makes injuries, makes crimes, without care if others suffer, get wounds, die by his evilness. Although, sometimes the violator would show a mercy, would agree that others also have a right for life. Attila is one, who can not accept to end his violent behavior. And today the evil intents and evil acts are massively emphasized with a violent ambition, with a brutality and hunger for blood. Violence became a main power for destruction, second name for the evil.

Violence is a second human force, one opposite of goodness and peaceful behavior, of forgiveness, understanding and building. As much human being invents good things, he imagines menace, as much he builds, he destroys equally, as much he loves, that much he hates also, as much he gives, he takes by force . Violence is a mindless, evil, hostile usage of a human power. Then, human is not an ideal for goodness, but a master of evil, he does not respect, but he envies, he does not understand, but rejects, he does not love, he spits, he does not behave gentle, but does it all on force, he does not forgive, he punishes.

Good Moral is on one side, Violence is on the opposite, as an internal and a complete spirit of evil. That is the negative thing in the human nature that develops and opposite ethical points and warnings, pervades souls of even most educated ones. That is an expression of an aggressive character and temper, of ignobility, of emptiness of the being, of indolence for others except for his own benefit, of a wish to hurt and destroy, and not to help and build. Mythological stories describe this terrible behavior of a possibly reasonable being as an expression of his fall. Violence, in each case, is an irrational behavior, negation of the mind and suptillness, a fall below the level of morality, heading down from the heights of humanity.

When something hurt us, we ask about the reason, what it is about. In pain from violence, we experience intent to hurt, irrational power of hate, disappearing of personal goodness of human being and an interest of making evilness to other. For the violator, the other is unimportant, existence is unimportant, peace is a negative value, cooperation is unnecessary, solidarity is ugly, Tolerance is an awful matter. For him, pocking in eyes is nice, shooting in living flash, massacring bodies, ruining buildings, setting homes on fire, threatening, looting, counting bodies dead by his hand, raping and humiliating, being proud of deeds others dislike and are afraid.

Violence hurts the moral balance in life, it erases reciprocity of Ethics. The golden rule of Ethics is not respected, as an eldest, most simple and widest spread ethical word and a norm: *Do whatever you want to be done to you, too!* or, *Don't do what you don't want to be done to you!*

This duality of acting has an ethical base, finger points on primary importance of our subject for quality of good behavior among people. With mine righteous habit, right attitude, good intention, good will, good thought for consequences (with a good will for me and for others), I care relations among people to be positive and constructive. My goodness is a source of idea and a practice of common goodness.

It is not good if ethical goodness appears as a consequence of acting: *Do whatever is done to you!* Then the retortion is on power, reciprocity, revenge for done, and human is not an ethical person that thinks out his behavior, but a simple object of behavior of others, a blind actor in moral relation, one who automatically reacts as an unconscious being. During the Violence, ethical mater is even lower. The thought concentrated on hurting and total destruction, it is not only an expression of a seek sadistic or masochistic mind, who makes evil and looks out for evil as a compensation of his abnormal enjoyment. During the Violence, principle of inequality is introduced, on one side are actors of evil, who produce injuries to others, opposite others who bare their acts, who are an expression of a defocused mind, unmoral position or evil intentions.

It is not enough to be aware about the Violence. Violence is something that mustn't be done. The explanations that Violence can not be avoid, that it means a lot to a violent person, deny the connection and positive reciprocity of existence and acting. By insisting on violence, other people are denied. Firstly, differences of human characters is neglected. The warrior is a different being than the worker, a peaceful man is a different kind of a beast than the savage, the builder has other goals than the destroyer. True human quality and achievement is unviolence, that glory feeling that others must not suffer because of you, that the human intent is "no one to be hurt - not in thoughts, not with words, not with acts."

Violence spreads without control . Kids fights, elders got hurts, it is taken from the poor, everybody is insulted, it doesn't matter if they have equal strengths, if they are weaker or stronger. Everyone is tapped, lower in hierarchy are suppressed, and those on higher positions are spied and gossiped. Friends are betrayed, closest are hated. The closeness of relation is not respected, a friendship is abolished, the power of cooperation is denied. There is no solidarity, only grabbing. There is no sobriety, only greed. The goal is to take, to destroy, to hurt, to make wound, to make an injury, to kill... Different methods to do so are invented and ways and tools for causing evilness are defended, evilness is defended, criminals and their ideas and acts are glorified.

Human rights are fulfilled by the right to make violence. Everyone can be molested, showing of negative feelings is joy, and demonstration of a personal negative motive and ability to hurt are considered as a virtue. Morally and spiritually defocused persons glorify physical cretinism of force. Muscles are equalized with the sense of goodness and with the mind. Closest people can be ignored, the trusties to be used, women and children to be raped, older persons to be left on mercy. Everyone can be molested.

That's not humanity, but one of expressions of "dead-ends" people has reached. With violence against nature, we brought out problem of existence of all living on earth, by military violence tens of millions people were destroyed just from our and previous generation, by holocaust and other kinds of segregation millions were killed and smashed, by personal violence over powerless and inferior, countless number of beings have been hurt. Victims didn't have a chance to develop their personality and to contribute to the humanity. Violence destroyed them as it's merciless tax.

Vviolence is an attack against the Freedom. Final price of violence is molesting people, overruling others or destroying the humanity. Those are lowest acts that can be imagined and realized by a people.

Demonstration of force over other destroys love, inserting uneasiness and wakes up animosity inside human souls, ruins families and relations between closest, distracts attention from beautiful things and wastes people, breaks ties of confidence between people and extinguishes positive emotions in them, causes intention for a fight and making evilness, erases limits within a person not to hurt other people, urges people for a revenge. It wakes up the beast and barbarian in the human, rising him up against humanity and inspiring him to make different things, that will hurt other human.

Because of it Violence is the most negative expression of contemporary human, nevertheless if it has existed before.

## WAR AND PEACE

Until 100 years ago, until 50 years ago - it was normal to claim that war is a regular way of relations between people and that politics can use war whenever it is missing strengths to reach its goals. Political pressure used war as a normal tool and it was very easy to approach to a war.

Even an idea that war is good for people showed up, that it is a condition for revitalization of the nations, because it is a paramedical form of leeching blood from the nation, by what it enables revival and progress. That was acclaimed by serious people, philosophers and scientists, not only by fanatics of violence and greedy politicians.

Today, it is different, there is no longer a belief in a war, it was even declared as the biggest evilness for humanity, there is a rejection attitude about the war. That is a result of different negative experiences from contemporary wars. Colonial wars brought many distresses to the undeveloped nations around the world. In the both world wars in the last century, many extremely evilness have been done. Many of the latest regional and smaller wars, were excused by the different nationalistic, geographic, ideological and religious reasons, and were pointed to destruction and horrible sufferings of people. Negative was also "the cold war" that lasted for few decades, leaded by propaganda, a constant political competition and hidden conflicts, by secret means of espionage and similar negative skills, with many negative consequences for trust between people in the whole world. Wars, massive or partial, in the world or local conflict, multiplies molesting and suffering of all people. Hatfulness for wars today comes from amalgamation of the total world population on oppose sides in hate and powerful ideological manifestations (what mostly causes damages on their own countries and population).

For that reasons the United Organizations were established, as the biggest and the widest political organization in all human's history. In establishing documents it is stated that need of it comes out from negative experiences of the world wars, especially the Second world war, in which so many crimes and inhuman actswere done, so many injuries were made to the people, to their properties and to the nature, and normal human consciosness has been defocused so much that it must not happen again.

In the modern epoch negative attitude about war and fear from it also increased because of big destroying and polluting power of contemporary military means. Techniques and explosives have enormous destroying power. Chemical, biological and nuclear weapons are dangerous not only for the counterpart, but also for the user, and can permanently negatively influence on existence of life on earth.

Today no one can justify war anymore, as a good mean of a politic. Humanity has not improved enough to give up of war at all, armor is still used for a political and other massive causes, there are still threats of wars and wars do happen. But, in the spirit of people, war is not longer considered as unavoidable and necessary, there is a belief that other ways can be found to solve problems, that caused many wars earlier. There are wars even now, but evilness that follows every war now is declared as a crime and is considered unnecessary, and invention and leading of a war as an unfortunate choice. The war hurts human ethics.

We are still far from real spirit of pacifism, which will state that war must not be started in any circumstance. There are different people and forces, who don't warfare just because they don't have power to win, they have warrior spirit, but they are week, so they are afraid of the negative consequences for them, although they would start war conflict. Pacifism is still an ethical idea "under construction and spreading", and not a real way of reacting and living of all people. But, this ethical process is started, led by the wisest people in the world, many efforts are invested to strengthen

peaceful spirit and all politics to become peaceful, obligatory for all and successful in solving the problems on a peaceful way. Ideas are required, forms, ways how the idea for peace in the world to be established as a practical political norm and efficient in an organizational meaning.

One thing is certainly. As it was not long ago believed in the necessity and the inescapable of war, people today believe in necessity and the inescapable of peace. Image of the world has been changed, it's directed different and with other conceptions to justify the living. Instead of bristling military forces, always ready to demonstrate power and to come to quarters, those forces, today, talk about defense instead about the war (70 years ago state organs were named ministries of war, and not for defense, like it is today). Connections between people are widening, defense alliances decrease tensions at least between the member countries, experiences and officers are being exchanged, military service is term-shortened and also number of soldiers, there are ambitions and ways to solve eager questions, to cut off sources and causes for a war, an idea for a friendship between the nations is spread, even between those who have real conflicts, etc.

That shows that war as a way of a behavior between the people can be overcome. War has different causes - loitering, demonstration of force, hate, permanent animosity, reaching for territories and wealth, military ideology, different fears and social psychological complexes. Such causes still exist, but they are less important for national and political life, or it is considered that those aspirations can be insured in another way. There is also rationalization in the collective, not only in the individual psychology. Everyone must see more focused and safer life bills and to see whether warfare brings crop (and they are more expensive and politically uncertain).

The idea for peace is not totally new for the people. Two hundred years ago great philosopher Emmanuel Kant stated the idea for everlasting peace. But, until hundred years ago the idea for peace was just a spring of mind and moral, and now it became a big ethical duty and action. Idea for a peace means that understanding is preferred, and not clashes, that people want to and can establish confidence, that suspicion is avoided, people control negative feelings toward others, and they release positive feelings more freely, that they dismiss hate as a normal thinking and are interested to meet other and to relate to him, that they don't believe that enemy attitude is best for relations between people, but that friendship, attraction and cooperation are better.

As a matter of fact, worried for their and for lives of their children and closest, oriented to a positive experience of the world and the people and with an ambition to help and not to hurt, with a wish the good ethical relations to rule among the people - today's wisest and most responsible people clearly state that forgiveness is more valuable than revenge, that love for all people is most beautiful ethical value, and peace is most valuable ideal, that ploughman and worker are more needed and worth more than warrior, and for the means is better to be invested and used for a better living than for a clash with others, for killing them and destroying their properties.

So, people and war entered a new phase in their relation, where the vision of peace solves ugly dreams for fighting with armor against others and poor ambitions for their destroying.

## **UNIVERSAL ETHICS**

The new life of humanity is fulfilled by different new creations, as much as by new ethical values. Some of them are old, but constantly active values, like honesty, love and friendship. Some are old, but reacknowledged values, which people today consider necessary to point and to follow more than in recently passed away periods, like respect for a close one, compassion, understanding the other. Some are very new values. It is difficult for something new to show up in the world, what a human

mind had never imagined until now, but it is possible to bring out something that has not been very important for humanity, and now is necessary for it to be leading spiritual element of living and behavior. Between all of the new ethical phenomenon and values, most authentic is the idea for creating an Universal Ethics.

Universal Ethics is a really new phenomenon in humanity. When Empiristic Ethic was born 300 years ago, one of arguments for the role of experience in building ethical attitudes were different ethical values of nations, then started to describe by world travelers and anthropologists. Today, exactly Empiricist Ethics conception is a base for founding the only human ethics in the whole world based upon different ethical overlooks, which depends on different life experiences, moral practice and ethical visions.

Universal Ethics is a new phenomenon as much as the newest creations in the humanity are: informatics society and politics (where citizens were asked about every important question); quarter activity, as an activity without a direct material goal and benefit; opening of cosmos and cosmism, as a view to the unity with all phenomenon in space; bioethics and ecological ethics, as an expression of concerning about injuries of nature and about pollution of a human environment; world politic community in a form of United Nations. Universal Ethics is a phenomenon, same by importance as the globalization on economical plan, a general communication on a social and a connected politic on a political plan.

All of these creations were preparing Universal Ethics and it's adoption was especially influenced by Universal Declaration for human rights as a most important ethical-political document of new humanity. Also, big number of UNESCO's activities contributed to it, as the First united world history of the civilization. Stating that all human beings are equal, and comparing their lives, production and ethics, in which there are many differences, but also identical intentions and equal valuable intentions - vision for an Universal ethics is naturally conceived, need for its constitution was stated and humanity was called to create it.

Alone, Universal ethics is an ethical value for itself, because its constitution is one of the most important ethical duties today. It is a special ethical activity that distinguishes the value of ethics for human living and that establishes unique system of ethical attitudes, which would be accepted and followed by all people in the world.

Universal Ethics is consisted of two things. First, the unique ethical system of values and norms, that will incorporate values and norms which are most important for all humanity and which will be respected by all people. And second, that ethical thought and ordinance of all people are expressed in Universal Ethics, so, different ethical goals and attitudes are wailed in it, respectively, different ethical experiences are shared inside it as a treasure of humanity.

As it is, this is an ethical construction. People with a good will are hoping that it will be a successful work, that it will be accepted and liked by all people. But, the idea for it is not just an idealistic, but a completely realistic. In the base of its conception is a vision for a unique world, what is not quite a reality, but it is something that is build and is every day closer to reality. Universal Ethics is a building of existing ethical values. It's consisted ethical ideas and norms which are already created in humanity. It consists most valuable ethical values and norms of all epochs, of all nations and of the best thinkers of humanity. It consists real values and norms. Its visionaries think that people will accept best values and norms of other nations, like they have been accepted by those nations and like they have built their own good ethical values. Building Universal Ethicss actually means putting a most valuable ethical ideas of all nations in a interrelation contact and their connecting in complete.

Universal Ethics is not virtual, but an acting ethics and so it is a valuable structure. Values in it are not sorted one beside other, as an expression of ethical wishes and possibilities, but are positioned

by hierarchy order, as a call for a realization. Values are not negotiated in a mean of their equal standing, but most valuable are emphasized and sorted on the top of ethical scale, then follow others and so on until completing ethical totalness of new humanity as a live and a real world.

A characteristic of Universal Ethics is that it represents for a positive relation towards the life, it defends life and right for all for a good living. It is an optimistic ethics, that believes that is possible to find a solution for hard problems of life and human interrelations. According to it, people should hope for a good, make a goodness and make efforts good to became a common symbol for total human existence.

At the top of Universal Ethics stands value Peace. Together with it are understandable values Tolerance, Solidarity and Cooperation. They are most important new values of whole humanity, which enable it to survive, to exist as a whole and to develop in a positive direction.

These values do not have negative, but positive form. Namely, very often Peace is appropriated as a state of *no-war*, as a situation where hostility doesn't dominate. Universal Ethics thinks about Peace as a result of good will and intents, as an expression of friendship and a wish for quiet living and building. Tendency of Universal Ethics is life to be a work of a benevolent behavior, that is naturally followed by state of Peace. It is the same with values Tolerance, Solidarity and Cooperation. They do not mean un-attacking, un-cancellation of help or un-refusal of relations. They are creative and active contribution to value Peace, in other words, a way where people who want peace behave between them, baring different ideas and life forms, always helping each other and acting together in work, economy, politic and all other important social questions.

This logic of a positive value form is best understanding by analyzing the value Ahimsa, that is a consisting part of an idea for Peace as a highest value. Hindu value Ahimsa means unviolence, patience, baring other, uninsulting others. It does not represent no-violence, no-impatience, no-unbarring other, no-insulting others. It represents a good positive behavior, a love and respect of other, for building good relations, for helping. One of its statements is well known modern ethical motto: *Help ever, Hurt never!* As it is, value Ahimsa is a constructive part of the value Peace as a highest universal value with an active dimension. The base is in abstinence from violence, but in this vision value Peace is imagined as an activist behavior, that will build a Peace with all means, and among them by psychological stability and everyone's pure intentions. So, here, basis are not classical values as Preservation, a Modesty, a Prudence, which are standard important human values, but human's turn toward the values Giving and Love for closest, as more substantial for new understanding of ethics and for a new gathered world.

From highest value Peace follows the other values on the universal ethical scale. Intonated by values Peace, Tolerance, Solidarity and Cooperation, they express logic of one world that is aware about common existence and necessity of a peaceful human behavior for a further survival of humanity and for life on earth. So, on a high place on the scale are, for example, values Self dignity and Dignity, values of working and giving help, of self understanding and understanding other, also problems and causes for conflicts, which will be solved on peaceful way and by agreement. Universal Ethics states that it will realize its best interest by good relations with everybody and by a forgiveness.

Everyone can give contribution to building of values of Universal Ethics, because every nation in the world have a good ethic and understanding for questions of peace and cooperation, for working and building, for sufferings and helping. Universal Ethics states these dimensions of living and ethical consciousness, and neglects those which supports misunderstanding and supports conflicts between people. That is why all ethical ideas from all epochs and nations which led towards peace and good will between people have place in it, and also ideas and messages from all ethical thinkers who have taught

people to lead their personal interests in a correlation with good wishes for others and to have a success thanks to the cooperation between people, and not by confrontations, violence or banditries.

Also, we in a Republic of Macedonia give contribution towards building of Universal Ethics, not only by supporting the idea for such an ethical system, but also with good ethical ideas from our living and from our past. We are specific community of Macedonians, Albanians, Turks, Vlavs, Serbs, Bulgarians, Roms, Jews, Armenians, Greeks, and other nationalities. The main idea of communal life was not a confrontation between people, but a vision of mutual survival and cooperation, for baring and helping. Holocausts have never happened in our community, or big interrelated conflicts, there is no massive haterage and envy. In the same time, our peaceful world is a community of peaceful people, working ones, modest, turned towards battle for surviving, where in battle for earning, people do not fight with conflicts or looting, but with an everyday job in conditions of mutual Tolerance and respect.

We understand the idea of Universal Ethics and we think that such an ethics is useful when there are big differences between people and nations. In a small range we also have our common ethics, where different moral experiences of nationalities in our country are included, which express their different historical destiny, but also their identical common past and today. For this ethics the basis are values of common living where human is respected according to his behavior. Those values include a bigger closeness to the neighbor than to distant relatives. In the basis of ethics there are also values of artisan's moral, by whom the mutual destiny of workers can be expressed, devotion to working and success, respecting everyone that is hard working and descent in a work, mutual support to everyone who works in same system. Here belongs the family connectivity, in whom people find a shelter and tranquility, and they realize goals for securing the life and building a future for their children.

Beside those life values, for Universal Ethics we offer ethical acknowledgements of our big personalities. The most famous ethician from our past is St. Clement from Ohrid (- 916 AD), the first Macedonian episcope, student of Slavic educators Stt.Cyril and Methodius, a founder of the first Slavic University in Ohrid, teacher, orator, agronomist and musician. That universal personality is our first and most famous ethician. In his works and speeches he states the role of ethics for the quality of living, he insists on a good ethical behavior and teaches people to live in peace, to be reconcilable and to respect themselves and others. He recommends a very interesting ethical goal - "people to compete in a making good, by what they will overcome themselves as limited and morally indigent creatures."

Between many ethical messages St. Clement passé, the most famous and most impressive one is the message: "Get away from the evilness and make goodness!" By this message, St. Clement recommends to people that their goal should be not to produce evilness and to decline it, but also to make a good actively, as a source of the desired ethic. We recommend this ethical message to be included in the common basis of the most qualified values and norms of Universal Ethisc. This message is a base for an ethical education of the young people in our country, as a new form of their praising and preparing for a living as an autonomous moral personalities, who can face big challenges of future and solve them successfully together with other people from the region and from the world wide.

St. Clement is respected from all nations in the Balkans. Also is respected his brother, St. Naum from Ohrid, founder of the first Slavic monastery, a famous teacher and doctor. He is respected by Christians and Muslims, and on a day in his honor in monastery at the spring of Ohrid lake, Macedonians, Turks and Albanians equally comes.

Those kind are personalities whose ideas should be implemented in Universal Ethics. They are qualified by their personal virtue and moral self-conscious, by which they dedicated themselves on building the righteous moral norms for their nation. From our recent history, we can emphasize an ethical idea of the leader of Macedonian people liberation movement Goce Delchev, who was killed

one hundred years ago, in 1903. The declaration of the revolution from 1903 was titled to every nation living in this country equally. Goce Delchev's ethical message contained the most modern idea of the epoch, that "the contest of the nations should be on a field of the culture" - in creating and making, and not in hating, a hostility and a wild competition.

Let those our ethical ideas take a modest place in universal hierarchy scale. But, they belong to Universal Ethics and they will be placed there according to the meaning and according to serious and gracious ethical approach of their researchers. With this, Universal Ethics starts to find its place in our hearts and lives, as like with the basic positive thoughts and norms of living of all nations in the world, it began to implement itself in their life's ethics, in a totally new moral practice of all people.

And so, Universal ethic becomes a new common moral reality of the people and for the new history of the humanity, which will allow a new rise of the human civilization.

## **DIALOGUE**

The new method of human communication and discussion of questions is a *Dialogue*. It corresponds to the new world of the equal people, one world in an unity, in which nations are interested to solve interrelated problems in a peaceful way.

The dialogue is invented here, on Balkans. Due many wars and sufferings on this territories, due newest phenomenon of big confrontations in our region, it is forgotten fact that the way of dialogue as a method for recognition of truth started from here, as a method for a good education and as a method for a successful communication between people.

Dialogue is not a conversation of the soul with itself, as a way how single person primarily exists and comes to a deep, self growth knowledge. Dialogue is a method of knowledge by exchange of experiences and attitudes of two equal souls. Contemporary life emphasized validity of this method, because visual field of single person is widening, cognitive subject multiplies, and recognition has a critical note even in the process of recognition.

By a dialogue, care about other and his attitudes is established. That for dialogue is considered as a modern approach, because it sanctions real existence of more individuals, self-conscious about their attitudes, but who are naturally in contact and do not come to the mutual conclusions by their imposing, but with a conversation and by comparison of experiences and arguments. Then, recognition becomes mutual, approved by power of mutual view on the problem.

The participants of dialogue are at least two persons, hardworking creatures, respected. They are concentrated, aware about themselves and their goals, also about existence and cognitive power of the other. The other is a co-speaker. But, even more, the other is a partner in a spiritual and a social exchange, condition for wider thinking and more real recognition. Also, he makes possible the practice to become wider and more approved, because activity is more expounded after discussion, its paths are more clear, and way of acting is more corresponding for that matter . So, dialogue is a form of better existence, in which people are mutually supporting and they enter an exchange of thoughts with goal to explain, to learn something better or to make it as it should be.

Dialogue was invented by Athenian philosopher Socrates. Of course, that kind of a method could have originated only in democracy and in a city with a live political, economic, social and a spiritual activity. People there constantly discussed for all questions which can interest a human. Socrates has thought through and implemented method to come to the truth or to use it for education of unconscious ones. Skillfully, he was asking questions and stating his attitudes, counterpart was saying

his opinion and slowly the truth about some question or solution of some problem was shaping up. Scared by this power of recognition offered by Socrates, his opponents attacked and killed him. But, dialogue stayed as an excellent method. Today none will lost his head because of dialogue - but, contrary, everyone will compliment those who use it. It is hard to make, but it is useful.

How hard is leading of a dialogue, shows constant discussions between two clever men from our neighborhood, Itar Peyo and Nastradin Hoxa. Outwitting each other, through jokes they show how dialogue is a very productive mean for discovering the truth. There is truth in both attitudes, but real truth comes out when they express and compare both attitudes.

That is clear to us here on Balkans, where truth about many questions has at least two forms. How to come to a complete truth, or even to a truth acceptable for all, or to an efficient truth - if not through the dialogue!? The dialogue is our spiritual pattern, hardly applicable, tiresome, painful - but necessary and useful. Ethical recognitions of need for dialogue follow from here.

Many nations lived on our territories: Celts, Tracks, Ilirs, Dachans, Painos, Macedonians, Greeks, Romans, Avars, Slavs, Bulgarians, Turks... This is maybe the most mixed soil with nationalities in Europe. Just now there are people from ten nationalities living in Macedonia. There were scaring happenings of occupations, destroyings, rootouts, expellings, movings, violent assimilations. There were attempts for repayment. Revenge seemed like a cure when there were no social structures which can protect individual and the family. But, hostilities were calming except in separate cases of collective paranoiac manifestations. Many and often long conflicts on the Balkans have a political, nationalistic, historical, economical, cultural spirit and background. But, except for a small number of cases they are not finally criminal. With the Balkans didn't dominate spirit of mass killings of others. Dialogue about questions is not impossible; it seems that a small amount of a good will even in those longer lasting and wilder conflicts can lead to a dialogue for a successful solving of problems and relations.

Therefore, here, should be insisted on a dialogue, in order to encourage the energy for a creative and positive solving of conflicts. On the Balkans an opening of a dialogue for questions should become a manner, because that is the best way to calm passions and to loose old reasons and often unclear sources for conflicts. That is not impossible, all countries in this region in history had at least one case, even more of them, where the goal was their friendly connection, even uniting. Reality of portioned and separated Balkans often supported vision for its unification and a political federalization. Each Balkan's nation has had help from some of the neighbors for liberation and independence. That should be a capital for establishing a connected Balkan of friendly nations.

Many ideas for a closeness between people spring from the Balkans. One of greatest cultural connectivity's in the history of the world has been done during the great expedition of Alexander The Great, as a supporting part of his politics. On the Balkans from Hellenic Stoics was born the idea for a cosmopolitanism, an awareness for a unity of all people in the world. One of the most interesting Balkan tribute for a connectivity of people are a thought and work of holly brothers Cyril and Methodius. Born in Thessalonica, in a mixed nation environment, they were educated in Constantinople, the political and spiritual center of many nations. They were given a task to create a Slavic alphabet and literature and to attract the Slavs to the side of already developed civilizations. St. Cyril and Methodius used the spirit of a cultural equality. In the legendary discussion in Venice, they brought up the idea of the equality of all languages, what is a God's will and a capacity given by Him to the people to understand true matters, and to be capable to understand each others. Those two ultimate educators from our region, who's influence and respect are big in all Balkan's countries, today are proclaimed as holly protectors of Europe.

Such a cultural difference and universality can be also seen in Ohrid, as one of biggest cultural and spiritual centers on the Balkan. First saint of Ohrid is St. Erasmus, by origin from Antioch, who spread religion and worked as a doctor in the distant 3rd century. Then, there also worked St. Clement and Naum from Ohrid, with an influence upon all Slavic world. Their biographers are the most important greek writers, the directors of the Ohrid archiepiscopcy, St. Theofilact and Dimitry Chomatian.

140 years ago in Ohrid one literature genius has grown, who made many important cultural works. As a boy, Gligor Prlicev wrote an epic in a greek language in which he sang about one Albanian hero. In Athens in that time he was laureated as a second Homer. Then he tried to create a unique Slavic language.

So, there were visionaries and workers who were connecting Balkan nations. Each one of us can express many cases of good communication and wish for unity. Ties and mutual exchange are reality on Balkans, when watching our family, working, intellectual and pedagogical connections. There isn't anyone who has no relatives, friends, colleagues and partners, professors and students from other nations, who doesn't collaborate with someone from other country. We have just formed an Association of Philosophers of South-Eastern Europe, whose members are from Albania, Bulgaria, Greece, Macedonia, Romania, Serbia, Turkey, and whose honorable presidents are Prof. Joana Kuchuradi, the president of the World association of philosophers, and Prof. Zhelu Zhelev, the former president of Republic of Bulgaria. Until now, there were several meetings of the Association in Bulgaria, Serbia and Macedonia. In the frames of olimpism, whose source is from the Balkans, the Balkan sports workers are spreading friendly sports activity. Union of Balkan Olympic comities shows how workers from more countries can cooperate.

One modern philosopher, Emmanuel Levinas, speaking about the first philosophy, says that it should be a philosophy of a dialogue. Thus, it can't be non-ethics. That is an objectification of meeting to the other. We have that kind of a meeting and it should be transferred into an ethical view and into a constant care to keep the flame of a cooperation, for an exchange of thoughts, for a mutual work. Those that was a standard competition in un-agreement on the Balkans up to 20 years ago, today can grow in a mutual advance and acting in different fields, in all fields. Connecting is a need for everyone, that is the path that should be walked on. That is a sense of a behavior of the good people.

An example for a connection of good people gives the great writer from Prilep, Blaze Aleksoski in his novel "Ah!". He is a chronicler of his town and in one historical-poetic work he used two truly intellectual and morally virtue persons from his town, a 150 years ago, for the main roles. Turk Suleiman Ibisho and Macedonian Gligur Posmasarma are best friends. They are both dedicated on spirituality and ethicality, opposite the common primitivism of environment and rulers. They are friends to stand towards haterage and envy, to defend human ethics of understanding and cooperation. As all big heroes, they have perished, but they have waved a flag of unity on equal high moral goals and qualities. They were constantly in a dialogue, so they understood each other.

Today dialogue is substantionally possible upon a base of one ontological and historical presumption. In contemporary epoch most valuable attitude towards the world and life is their understanding as an *unity*. That means that all elements in the world, all forms of life and all kinds of human activities should be monitored as something *connected*, as a part of one whole and as creations and functions of a same whole (a same organism).

That can be named a *Big Unity*. There is no real tendency towards uniformity of creations and acting forms. A meaning is given to all elements of life, interest for different forms of existence is rising, frame of contents is getting bigger and understanding of importance of forms and different forms is widening. This relation is not *except* (exclusive) as a concentration of few matters, chosen by

their importance, but as *widening* (inclusively) of the grip of the world. Hence, there is no narrow, but a wide choice of possible approaches towards the world, also as an infinity of creative advances.

The "Big Unity" has a cognitive, and life, and social, and valuable, and a creative dimension. Contemporary human's recognition is opening towards micro cosmos and towards the present and the future (futurology), and towards the human and towards the world and towards all other forms of living and existence, and towards the essence (meaning) and towards the existence (phenomenon), and towards the rational and towards the spiritual, and towards the experienced and towards the visionary. Human recognition also likes inductive (starting from the individually experienced; counting) and deductive (starting from imagined and extracting the existence from it), acting analytically and synthetically also, respects the logical, but it is not stringed away from the illogical, too.

In life, *people universally are getting connected*, although from different races, nations, life bases and tendencies, generations, conditions, social and cultural levels and tendencies. Life takes care only for vitality, advancement, duration, arising. Democratism is also a life goal, and a way of behavior of people, and basis for a communication between people, and also for a communication with existing forms of life.

The values as an important element of life and behavior are not considered as tough, unchangeable meanings, as something that is accepted ones and lasts forever. They are understood as a kind of a substrate exactly of the difference of existence. Differentialism is an ethical doctrine of contemporary and future world, but not as exclusiveness of it, but as a parallelism to the different. The separation is not important, because general spirit is not separating, but joining, and not emphasizing as a different, but inside the different.

For the people, creativity is the most important element of human life, and that means common insisting on valuable acting; on un-repeating, especially the unsuccessful and un-quality one; on peculiarity (authentic); on spiritualization in all existence and in every acting; on tendency for a subtleness and sophistication; on reaching high goals and values in every act.

Here from follows specific universal elements of the human relation towards the world and life in contemporary epoch. Awareness about the world and life is on a higher level then ever before in human existence. Human knows his powers and weaknesses, knows his role in building the world, he is aware about the special creative characteristic of his behavior towards the world, he has a knowledge for the big (endless?) possibilities of his acting and for the accelerated development in the future. His self-consciousness is his knowledge and a base for his behavior.

Here from come the special *tasks* of the human and the humanity, to improve reached levels of development, to provide improvement of creating and by usage of new forms of life, to behave creatively (with an interest for changes, for quality of acting, for an authentic expression, for reaching high quality of the works), to support creativity in all fields - even during simple life, and in social sphere (relations in the society, politics, moral, pedagogy), and in spiritual grips and in arts creativity.

The program for such a human behavior today and in the future is concentrated upon development, upon conceiving of life; upon finding better forms of its implementation and upon initiation of creativity of all kinds. The universality of the world shows up as a conscious and as a task, in which the basic elements are a wish for reaching higher level of usage of natural and human resources, and creation of a developed society, before all, understood as a manifestation of a creative potential of people.

The universality and creativity are unique, directly connected elements of human vision of existence and of today's reality. So, that is why dialogue shows up as the meaning of human advances and mutual behavior - because only by mutual respect, by exchange of attitudes, with a common

advance and with mutual solving of problems through conversation and work, the world develops in the modern ways.

But, universal consensus can't be reached once for good. People should learn to live in disensus, not as a conflict for same treasures and non-resolving conflict about the values. The disensus should be understood as an expression of pluralism in the views. Free market stands for it, pluralistic internal politics, differentialism in the world's level. There is no equality of goals and thoughts understood as a personal advance, but there is equality in their connectivity through dialogue and cooperation. It is about fertile harmonization of the different elements, which are uncompromising.

That is why the Tolerance and the understanding are necessary.

## **TOLERANCE**

Maybe the most beautiful thing that has happened in the newest epoch in an aspect of humanity, in its history and progress, especially from the point of view of the noble human ethics - is that besides many ugly behaviors and bad relations, besides clashes or evil thoughts, still, today, there are nice relations and strives, which have never happened to the people with such intensity before. And that makes our epoch an important period of the humanity. One of most important characteristics of our time is that Tolerance lives in real.

People don't want anymore to live in conditions of hate, murders, revenge, to be objects of the escalation of evil, and in the same time to be carriers of hatredness and to behave hostile towards the others. In the repressive systems there is no respect for people. The wars, violence and terrorism are not constructive elements of humanity. They don't give neither love, nor life. There is only a contest for number of deaths and for intensity and massiveness of the destruction. The human doesn't like anymore to be connected or lead towards canceling, subordination and suppressing the other.

The idea of Tolerance is a completely opposite conception and practice. The meaning of Tolerance is to enjoy in life and in lives of other people. Its statement is simple: "Live and let the others live!". Comparing it to the negating of other, with violent behavior, with throwing off other people, their ideas for a living and moral norms - Tolerance is a high ethical model of human behavior.

Tolerance, a toleration is a principle of patience, bearing the others opinion, belief or views, or principle of unusage of violence while contestation of others opinions and attitudes, while representation, preaching and spreading of your attitudes. According appropriation from Declaration for the principles of Tolerance, "Tolerance presents appreciation, acceptance, a correct evaluation of the wealth of cultural differences in our world, of our way of self distinguishing and on our ways of expression of our meaning as human beings... Tolerance is a harmony of differences... Tolerance is a value that makes the peace possible, and attributes the world of war to be exchanged by a cultural peace".

The foundations of this great principle were set by the most important ethicists, stoicists, that in frames of their rational rigid ethics of duty, inaugurated the idea that "all people are equal." They considered themselves as cosmopolites (citizens of the world, not of one strict country). Similar to this, the French educator Montesque will say: "Necessary I'm a human, accidentally I'm a French". Also, the basic idea of Tolerance is the Hindu teaching of ahimsa, as an ethical method of unharmed another being not even in a thought, not with words, not with acts. The idea of Tolerance as a worth and necessary human behavior in contemporary life and culture was introduced by the great English

philosopher John Lock in his "Letters for Tolerance" (1689-1692), where he pawns for Tolerance and enduring different views of the world, different religious attitudes.

"The Tolerance of those with different religious views is so much in accordance to the Gospel and the mind, that is really monstrous people not to realize it bright... No one has the right to make any kind of damage to someone else by taking his citizen dignities off or to eliminate them because of belonging to a different religion or a religious practice. All the rights and freedom of the humans and citizens should belong to them as sacred (flawless) rights - the religion doesn't treat them; mustn't be done any kind of violence or injury to a human, nevertheless if he is a Christian or Pagan. Even the measures of rightness should be added to generosity and mercyness. That is commended by the Gospel, it is suggested by the mind and that is what the community asks from us, naturally created between the human beings."

Since then, Tolerance started to live as a spiritual, ethical, cultural and a political principle of the world. Today people try to understand others and they often understand, they have a sense for different approaches in creativity and different ideas who appear through creativity, and in politics democracy became a dominant model, where any person in society presents himself as an equal to the others, at least like a voice that can be given for something. The convergence between systems and political and ideological attitudes is one of strongest arguments for connections of contemporary world in his faith and actual happening.

By that meaning, Tolerance is something relatively new for humanity. For only half a century ago, there was no society where people have been really equal, they were victims of some kind of differences (property, class, educational, cultural, spiritual, generation, ideological...), segregation and discrimination have been common phenomenon. Not long ago, bigger part of the world was in a colonial or a neocolonial status, and ecumenism as an idea for connecting all people in one world (ecumena) is a phenomenon of this time. In this three centuries since Lock stated his idea, Tolerance passed the way of building and development as any other great human value. It was a projection at the beginning, explained and desired as a realization. Then some people represented and presented it, mainly for the questions of religion and politics. Than it has been a partially excepted value, and afterwards it started to look like something natural, something that belongs to the human kind. Then it became widely accepted and used in different cases and on different occasions and relations. Then it became a part of the practical mind as an important ethical value. A certain time ago Tolerance started to become an universal ethical value, useful in many areas, and by many people. Now it waits in a line to become a general ethical value, one of the most important in axiological hierarchy, one that will determine other values and norms of human behavior. Today it presents a hope of good and concerned people for correct and positive relations between people in the world.

If people can be tolerant, it shouldn't be forgotten that sometimes they were alike in history. In India, Tolerance as a value exists with millenniums, especially between Jainaists, for whom Tolerance as non-violence is a supreme ethical law, one that determines all norms and complete behavior. They think violence has levels, non-violence doesn't have levels, because it is unique. In those frames, supreme goodness is a respect of the living, what is opposite to any kind of violence, and as the most important value - together with creating with love - was also emphasized by our ethical teacher Pavao Vuk Pavlovic.

For developing and justifying Tolerance especially important is the fact that in different areas with a mixed ethical and religious population - as it is in our Macedonia - Tolerance exists with centuries as an interrelated patience and unhurting inspite of differences. People live close to each other, they develop and follow their religious believes, views on the world and ethical principles, they communicate - without refusal of others and taking weapons in their hands to exterminate and

eradicate. A possibility for a common living for people with different conceptions and emotions is real power of human existence and civilization.

Tolerance should become such a consistent achievement of the human spirit, common moral attitude and a way of standard behavior between people. Then, the civilization will be stable, the humanity will progress, and the individuals and communities will benefit from this. This goal and potentials for a conciliatory and a tolerant common living are stated in the most important ethical-anthropological document of our epoch, "The Universal Declaration of human rights."

Tolerance already became common and acceptable value in different areas - in religions, in ethics, in creativity and culture, in social relations, in politics, in international political relations. It appears there, and somewhere is extremely emphasized, like an expression of the universal liberalism as a spirit and an aspiration of our epoch.

Tolerance can and shall show up as a row of new ethical forms of living and acting: as a peaceful coexistence, cohabitation, regional cooperation, possibility for coordination of attitudes, ecumenism, system of regional and world organizations (as a way for a world connectivity and acting through whole world space), as Universal Ethics, that connects and unites ethical values and aspirations.

The Libertarianism is a usual spiritual and cultural wideness in our epoch. As a form of modern Tolerance, it should be spread in a more substantial and a deeper sense, for a human to be taught to a good behavior, to an extreme patience, to a true Tolerance. These, of course, should develop in all areas, even in the vital sphere, where the principle of living and keeping in life should become a primary meaning of human understanding and acting. The beingness of Tolerance should prove its conceivness, its wideness and value, exactly in the sphere of vitality, in unrolling of life, where differences are real and unchangeable, where they don't depend on a wish or an accidental orientation of the creatures, but are naturally conditioned and therefore more tough and harder to change then those in hardly changeable sphere of spirit.

The most valuable attribute of this orientation at the beginning of the new century is the important ethical attitude of humanity that preserving life should be highest, unavoidable and most necessary ethical principle. In one developed civilization, that gives conditions for a good (descent) life, common survival of the living - in all forms of existence, even on Earth as a life wholeness and on her resources as her body - is a necessary condition for the strength, quality and justification of existence. The human existence as a reality and a value neither can or wants to be build upon someone's destroying anymore. It was released, of course, and claimed that for his happiness and development is not necessary to destroy, to suck a juices from the other, merciless exploitation, to erase another living creature from the existence.

Such an ethicality of new tolerant livingness also includes understanding and breeding the vitality. Although human up to now existed in a natural environment, his spirituality and ethicality weren't connected directly to the nature. There was even a bigger separation from the nature and communication with it was through mediators. But, the hypertrophy of human separation from nature, his blind and endless griping of nature, was followed by a criminal making distance from her sufferings, while more and more accentuated artificial vitality (in all spheres of realization of a vitality - from breathing, moving, feeding, up to the sex) - discovered to the human the beauties and meaning of a direct relation to the nature, and also necessity of improvement of the vital functions as a way to a more humane life. For a first time in the history of humanity, longer life is a human living goal, saving the vital functions longer is an ideal, endangering vitality is not moral, etc. (what is pointed especially in new aspects and forms in Bioethics, Health ethics, Addictions ethics and other).

A significant aspect of this overcome of universal natural destroying or, again, of insufficient usage of vital basis and capacities, is the incoming changed relation between the sexes. Our civilization, this way of accepting of the world, his priorities, behavior, domination, realization of its functions, values, its priorities and similar, are patriarchal. The overdate and idolizing of traditions wish to be important in our world too, just like the struggle for saving actual negative ethical relation towards nature in total. Today we know, and we believe in this more and more, that without equality between the sexes, without sublimation of female creatures up to a level of substantial factor of existence, it is not possible a further human life and there will not be any quality relations and development of modern societies.

This problem for our epoch and generation definitely has moved into a domain of natural basis of life. It is not only about social equality between male and female, as equal human beings in one society and time, neither about their psychological equality, like beings with same feelings and equal intellectual and creative potentials - but about a moral equality of male and female beings, as subjects with same ethical potentials and equal responsibility to create productive attitudes for life and survival of human.

Today in the world begins an era of a female ethics. That is a moral of understanding, of worrying, carrying, giving, patience, of the best qualities who make the female side of an existence a constructive one for survival. Let us show an example how the change of the ethical spirit of the humanity can be seen through the problem of Tolerance.

According the nice explication from the old Montenegroan ethician Marko Minjanov, a human should have hummanitarity and bravery. The heroism (bravery) is saving yourself from others, and humanity is keeping others from yourself. Today, ethics is widened with the care about the world and others, which are elements added from the female spiritual and real potentials. That is what the great contemporary ethicians Lev Tolstoy, Mahatma Gandhi, Albert Schweitzer, Erich Fromm will express as love and respect for the other.

This Love and Tolerance for others, for the life and people, was expressed extraordinary by a women - Rachel Carson and Petra Kelly, in their concern about ecology, and Mother Theresa, by origin from Skopje, in her care about the poor and sufferers. That quiet, but most important ethical attitude was expressed by Mother Theresa with a modest and an efficient moral message: "We cannot make big acts, but we can make small good acts with a big love."

That is the key how true strength of our civilization ethics can be realized from the vital basis of existence.

## **UNDERSTANDING**

To understand how we should live and behave between ourselves, first we have to recognize that the principle of freedom rules in the world today. Since in the new century the need for a personal, spiritual, scientific, recognizing, acting, religious liberty accelerated and it began to develop in all fields of the existence - over strong contacts and big religious, social, national, cultural, international struggles it has reached the universal understanding of freedom, to its unavoidable meaning for the humanity.

Freedom is a substrate from the human existence, an unavoidable element of existence. It makes possible to humanize, to make valuable plans, to build, to invest itself in, to give from its will and to

confirm the good will. The freedom is connected to the understanding of itself as the same to the other, and with the understanding of the other that he is same as me and also free.

That is the mean of contemporary existence. When we get mad on people's mistakes, we know that they were done because of freedom, if they don't know how to enjoy it responsibly and creatively. And when we insist on a more rigid ethic in the modern epoch, its goal is not reducing the freedom, but its realization through a honest and responsible behavior.

Together with the freedom goes the understanding. The understanding is an adequate psychological and ethical method in the world as it is today - creative, builder, progressive and universal.

In the history until now, the existing and creating were perceived as two different entities, first is a category of reality, second is a human attitude towards the world. The ontological categories (space, time, material, idea, quality, goals, strengths, laws, destiny...) were eternal, unchangeable, distanced from the human and his influence. The human didn't have freedom massively, if he had ever felt there is freedom as a creature of a certain race, class, level and caste, as a creature with a certain religion, view on the world, limited knowledge, a tied up existence... Creativity was considered as a learned, artisan skill, whose result are products for usage. The theory of the world and the theory of creativity have had nothing in common.

In the contemporary world the existence and creativity were connected. The ontological categories were revealed in their relativity, they became human products, and creativity started to become understood as a fact of the world's building. It has started with the discoveries of human powers and from the knowledge that the world is a subject that can be changed by the human. Together with it goes the human's immanent need that to be changed and maybe shaped according their visions.

The ontological categories and anthropological forces interweaved in a clue. They were connected by the substantiality of one, that became the main factor of life. The elements of the world subordinate to it, too. The Universe is its garden, a friendly width of its recognition; God is its fellow-man, a friend, parent, even a created (imagined, supposed) creator, a concentrate of the human powers; a Being is its way of understanding the world, a basic prior to its existence; the existence lost its ontological (abstract, eternal) dimension and became just a human (exact, historical) dimension; all the beingness was introduced as the most personal side of the creation of an individual; the existence and all the creatures have found a value's justification only if they are connected to that individual. A human rises up for all matters - first, that they exist (Prothagoras), and then that he measures the matters, that he is a visionary and a creator of the world as he has imagined it and as he needs it to be. He universally understands.

The humanity has nothing to complain that it lost something or to sorrow for the past, the perfect and already done best. The humanity just benefits. There are left all the elements of life - The Universe, God, Being, essence, existence, they even benefit for their meaning, but enriched with the spirit of the individual, which ensures its right of understanding and the final estimation.

This is very important for the life and inspiring for the creativity. This became a noted fact of existence, and not only a significant achievement of some individual who realized good results. Now the creativity does not conclude just inductively, by pointing on existence of creative outflows, but also by a program - as a task for the activity. It has not had only a pragmatic excuse, that is necessary to gain good results, but also an axiological inspiration - everything creative is more valuable than the other that is not, and the value of a life will be justified by the creative outflows and achievements, as its quality will be measured according the creative endeavors and realizations.

The creativity as an universal fact of the contemporary humanity is maybe the most significant cultural and historical moment of the new civilization. That is a real base of the human existence - but now it is realized that the human can not exist without creating, which means: without a freedom to create, without his expression, without diversity of the past creations and of the other creations from his time, without an inspiration to create something extraordinary and without a reality to create something like that. In the whole life, in all sectors of the life and in all activities, the creativity is needed and emphasized.

That's how the reception of the space and time is now, and they are not only individualized, but also personalized and sublimed, same as the basic categories of the material - deepness, wideness, heightness...; and those are personally experienced. They are not reality, but a work, they are not existence without sense, but an existing spirituality and inspiration, not a source, but a result. The harmony is not concluded and followed, it is experienced and projected, an objective measurement is not wanted, but it is asked for its synthetic build inside the personality and out of her. The human, actually, reproduces the creation of the world. He takes over the prerogatives of the acting with creative endeavors and authentic expressions. The creative act of every single person is equal to the creation of the world - and equally valuable. Maybe the world is not yet universal, but the creativity became its universal principle.

It is an expression of the surging living of people and their self-conscious about their possibilities and deeds, a manifestation of their energy and creative strength. But, it is not enough. As freedom goes together with responsibility, the creation goes together with understanding.

The creation is a part of the life process, as a birth, growth and dying, an endless, continuous renovation, boiling. It has a big value because life has the biggest value. The human acting is a primary form of his living, the most direct expression of his vitality. The life and the human activity are in a correlation - they mutually explain themselves and convey meanings to each other.

Everywhere is the life and everywhere the man became a creator of the life appearances. The basis of living is the vitality - the intensity, richness, strength, process, drama. But, the measure of vitality changes from one epoch to the next. Today, for the vitality most important thing is to be preserved in its integrity and in its blossoming possibility. Now, protection of the living is primary, acquiescence, common modesty, self-control of action, goodness of the intents and activity.

That's for the understanding is necessary. The basic ethical direction is the care. But, the care can not develop without understanding of the conditions, others, problems, needs, obligations, one's own and others. Understanding is - an empathy for the position and suffering of the others; discovering own true, long-lasting and mutual interests; affirmation of own wish to be united to the others in the life and in salvation of the problems, a knowledge of what has to be done and a will to do what is necessary and needed to someone; adjustment of the knowledge and the wills to live together.

Inparallel to this, the universality of the living asks for understanding of the complexity of existence. There are so many people, so many different creatures on Earth, so many kinds of appearances and different problems. All of them are a life point with a dignity. For a life to flow regular and without violence, without conflicts, without destroying, first we should have an understanding of everything that exists around us and in the whole world. The understanding will give us a self dignity as for an important and responsible being.

The before mentioned common creativity presumes understanding. Creation is not a vacant action, blind imitation, unconscious acting, but a conscious activity of creation of the needed, good and important deeds. Here the understanding is a base of the acting.

If we remember Mother Theresa's expression that "we can do only small deeds with a big love", for this are necessary the right emotions, a good will, focusing on the other and on everything outside us. That focusing needs us to have ambitions to understand, and the act of that concentration gives the results for understanding.

So, the understanding is a condition, a goal, path of the new existence of people. If we don't want to destroy ourselves with nuclear and biological weapons, we should understand their meaning and to understand that from them won't perish only the attacked ones, but also all the living world, and we too. If we want the world to exist in the future, we should understand that it has to be with the richness of its appearances and with all possible creatures given birth by it. So, we have to understand that we are the most responsible for the existence of the living nature on Earth. The wretched world without creatures won't allow a life even to us, who have done it. If we want to live with dignity for the creature called a Human, we must have understanding for all circumstances, needs, surroundings and for everything it needs.

If we want to continue with the progress and leave a good world in legacy to our children and to their children - it is necessary to have understanding - understanding for everything, for us and for the world, and for what we need and for what we have to ensure, and for what is happening to us and for what we will do, and for many other things. All these things make The Big care for living and the survival.

Finally, we need a spiritual connection between life and our existence, between vitality and our creativity, between all creatures on Earth and all of us. There is no difference in any creature on our planet. We are all connected in the unity of the existence and we all have same life difficulties. Among coldness of what is not a life, what is our death product, what doesn't exist - and the warmth of the vital processes, love and good spiritual and material works - stands the understanding. That is our first contribution to the living.

So, first, we should have understanding to get a right to live. The first natural and human right, a right for living and creating, today is connected with the obligation to understand.

Through the dialogue, Universal ethic, affirmation of the Good, Tolerance, Love, we are getting closer to the tasks of the contemporary age - every creature to have a quiet, calm life, friendship and cooperation to the other people, happiness, he and his closest.

What can a human wish more? For such values is worth to live and to make the closest relations to everybody, to make an effort and to create, to love and to give, for all the people to be ensured with those values.

And to have this we need, as St. Clement from Ohrid said, "the most grateful ethical approach - a competition in goodness".

## **PEOPLE, ETHICS AND CIVILISATION**

Ethics and Dialogue as means for better understanding among people and for solving problems of humanity