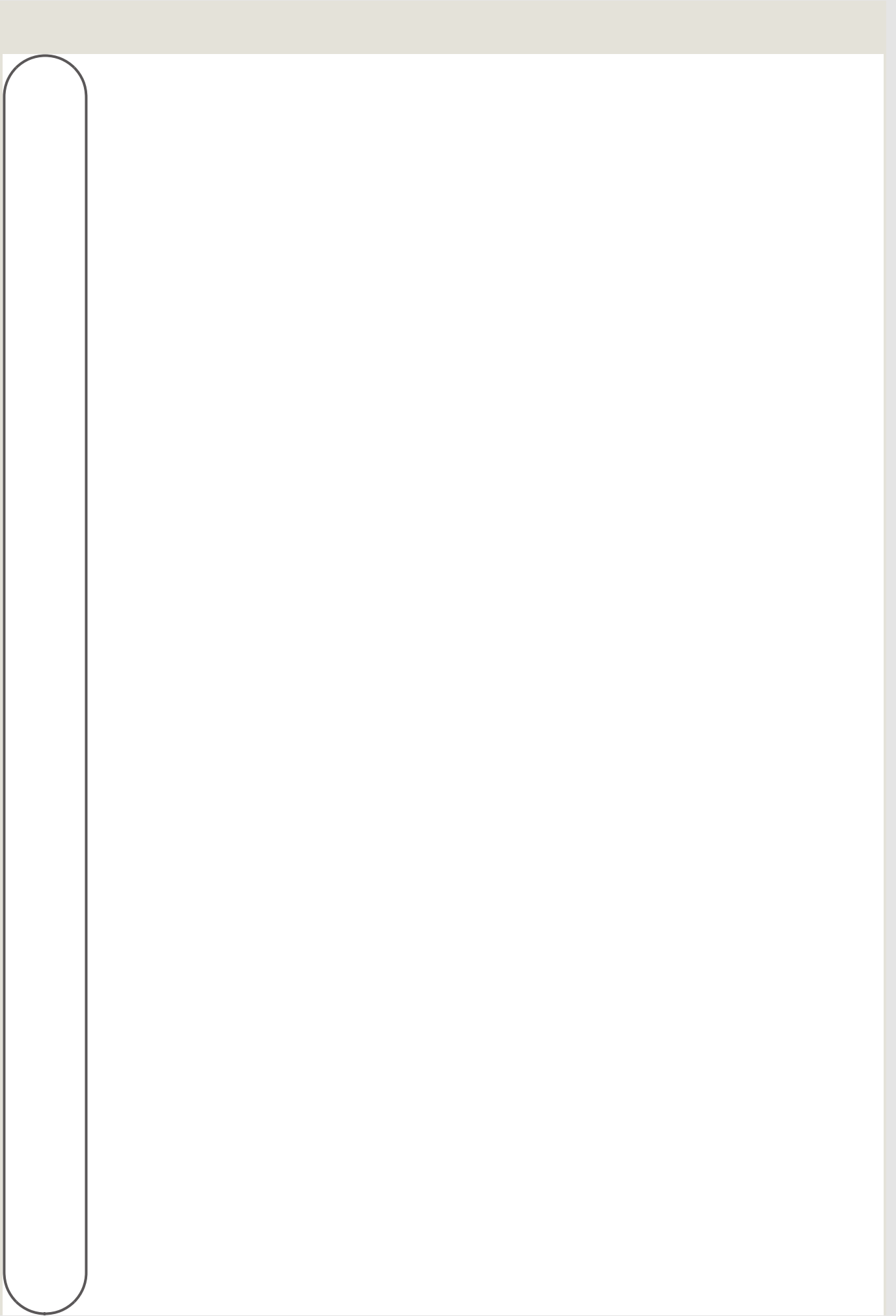












The first of these is the fact that the world is not a uniform whole, but a collection of many different parts, each with its own characteristics and interests. This is the case with the human world, where different nations and peoples have different customs, languages, and ways of life. It is also the case with the natural world, where different regions have different climates, plants, and animals. This diversity is a source of richness and interest, but it also creates challenges for those who seek to understand and govern the world as a whole.

The second of these is the fact that the world is not a static whole, but a constantly changing one. This is true of the human world, where new ideas, technologies, and social structures are constantly being developed and adopted. It is also true of the natural world, where the climate is constantly changing, and new species are constantly being discovered. This change is a source of progress and growth, but it also creates uncertainty and risk for those who are not prepared to adapt to it.

The third of these is the fact that the world is not a simple whole, but a complex one. This is true of the human world, where the interactions between different nations and peoples are often complex and unpredictable. It is also true of the natural world, where the interactions between different elements of the environment are often complex and difficult to understand. This complexity is a source of fascination and wonder, but it also makes it difficult to predict and control the world as a whole.

These three facts—the diversity, the change, and the complexity of the world—create a need for a new way of thinking about the world. This new way of thinking must be able to take account of the diversity, the change, and the complexity of the world, and must be able to provide a framework for understanding and governing the world as a whole. This is the task of the new world philosophy, which is the subject of this book.

