

SOCIAL RESPONSIBILITY – AN INNOVATION OF ETHIC TOWARD REQUISITE HOLISM AS A BASIS FOR HUMANS TO MAKE A DIFFERENCE IN AFFLUENCE

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Abstract: Economic laws from Adam Smith's times no longer work for the most advanced parts of the contemporary world. An innovation of values/culture/ethic/norms must be introduced to make the difference. Global ethic is suggested. So is happiness as criterion of success. Social responsibility matters for humankind to continue its evolution beyond the phase 4 foreseen by Porter - affluence. In affluence needs, perhaps even wants, are scarce rather than resources. This kills the ambition to create in order to have. Happiness can result from the ambition to create and be beneficial beyond having. Thus, maybe, a new concept is showing up, in which innovativeness is no longer a technological or short-term profit-oriented one only, but using / developing human creativity, co-operation capacity, and professionalism as a source of happiness reaching beyond the material content to help life make sense. Official action to promote social responsibility aimed at requisite holism of humans is suggested beyond publishing documents.

Key words: creativity, Dialectical Systems Thinking, economics, happiness, holism, innovation, social responsibility

0. The Selected Problem and Viewpoint of Consideration of it here

According to official data, 20% of humankind – the so called West and Japan and Pacific Rim Tigers – enjoy results of the end of monopolies of 1870s much more than the other 80%. They are much richer because they innovate much more, but they are not holistic enough to avoid the danger of blind alley. The current crisis of the most advanced parts of the world seems to require innovation of the concept of innovation of so far. So does poverty around the world.

1. Huge Social Differences – Source of the Need for Global/Planetary Ethic

Poverty is the biggest challenge to the global harmony – a conclusion of sociologists in an international conference reads (Marcuello Servos, 2006, 10). Complementary to it is data that the distribution of global richness has changed very much since times of Adam Smith, when the modern economic theory has begun its creation: then the span of richness between the big areas of civilization on the planet Earth was less than 2:1, now it is 74:1 at least (Bourg, interviewed by Sciama, 2007, 16). The Swiss philosopher Bourg estimates that our civilization is ruining itself, because it decided to consider no limitations in no areas; this is why Bourg speaks for planetary ethic.

Namely, inequalities ran out of any proportions, and cause hyper-terrorism against the privileged ones. In addition, there is a great challenge to modernize the relation of humans to their natural environment in the direction to the global ethic. This might be called a way of application of the requisite holism (RH – see Figure 1 later) by systemic thinking, decision making and action.

2. Advancement Leading to Poverty

The too one-sided human decisions in the recent centuries caused the oversight that the technological advancement has along with beneficial also detrimental consequences. One-sided assessments call the latter side-effects, but they are often essential, in the long term, at least, such as unexpected illnesses etc. due to chemicals etc. considered beneficial.

Data says that the growth of the richness of the Western world has been much bigger in book-keeping than in long-term real economic terms – the West only postpones rather than covers cost of preservation of its and our natural environment (Bo_i_nik, 2007). The economic consequences of such short-sighted abuse of the law of external economics are estimated to be enormous (Stern, interviewed by Stein, 2007, 14-15): if humankind does not tackle climate changes very quickly and radically, they may cause humankind's cost as high as 5,500 (five thousand five hundred) billion Euros, which reaches beyond the cost of both World Wars combined; with no measures diminishing hot-bed gasses the world-wide GDP will fall for 5%, perhaps even for 20%.

The latter may be close to the entire sum of personal incomes of all in the current world. RH is unavoidable.

The huge differences and poverty that are expressed in the book-keeping data, hence, result from poverty in the human capacity to monitor reality, think, decide, and act with RH. They result from one-sidedness causing a too narrow view and resulting assessment what is essential in the current conditions.

All specialized knowledge is both narrow and beneficial, unavoidably, but none is either self-sufficient or sufficient (Metcalf, 2008; Mulej, 1974, 1975, 1979). Democracy supports holism, but it is not RH, if it is only political without inclusion of all other human relations too. It is not real, if its practice means only an untouchable out-voting to the benefit/victory of the one-sided opinions of the power-holders instead of an equal-footed consideration of proofs and arguments from different viewpoints that are rather complementary than harmonious with their differences.

3. Ethic of Interdependence, Poverty, Economic Growth, Affluence, and RH by Social Responsibility

In preparation, passing, and realizing of decisions one succeeds, it one has attained the requisite holism. This does not depend on knowledge alone, even less so on a single profession, but an equal importance belongs to values, because they direct the application of knowledge. The RH of values of specialists who need each other is expressed in their ethic of interdependence (Mulej, Kajzer, 1998a, b). It expresses the feeling that specialists complete each other up with their differences in order to make the RH and therefore success attainable. Due to these differences, clear boundaries and isomorphisms are not enough: viewing the world 'through the eyes of the others extends vision' is needed (Churchman, 1993, quoted by Lopez Garza, 2008) toward the 'dialectical systems approach (Mulej, 1974, 1975, 1979, etc.) and resulting RH (Mulej, Kajzer, 1998a, b).

Discussion on problems of social differences, affluence, poverty, and economic growth in terms of RH, makes us think of ways toward solutions. This brings us to the concept of social responsibility (SR) and to the European Union's (EU's) concepts about it.

EU is trying to become a sustainable and knowledge-based society; the concept includes for sure the SR. In its document (EU, 2001), EU defines SR as the integration of the care for society and environment in the daily business of enterprises and their relations with stake-holders, on a voluntary basis. This is in line with EU's strategy of sustainable development that EU has passed in 2001 as well. Its messages include the crucial statement that in a longer run the economic growth, social cohesion, and environmental protection complete each other up and support each other. It stresses too, that SR-behavior reaches beyond matching the legal obligations, hence it reflects organizations' additional efforts to meet expectations of numerous/all stake-holders. EU passed also several other documents that support development of SR (EU, 2000b; EU, 2006). They only partially cover the real contemporary needs – the creativity-based society is replacing the knowledge-based one that has replaced the routine based one (Chesbrough, 2003), and the concept of sustainable future needs to replace the concept of sustainable development (E_imovi_ et al, 2008), for humankind to survive.

EU defined for the period until 2010 'A European Roadmap', stressing the sustainable and competitive enterprise, which considers both the short-term and long-term creation of values (Knez-Riedl, 2007b). The corporate SR can fortify the competitive position of single enterprises as well as local and regional communities, countries and EU (Knez Riedl, 2007a). We prefer no limitation of SR to companies: they act along with influential humans' decisions.

In Slovenia, too, many activities concerning SR took place in recent years, mostly in civil society. Various professional organizations and institutions include in their work programs SR contents (www.irdo.si), professionals take additional training (project CSR – Code To Smart Reality was co-financed by EU in 2006-2007), increasingly B.A., M.A., and doctoral theses about SR are created (www.nfrcsr.org). A strategy might result or be needed.

4. Strategy of Promotion of Social Responsibility (SR)

SR is a demanding concept of promotion of a specific case of RH having to do with the human approach to other people and nature. For success many influential people should practice RH via SR. Work of a few individuals – professionals is not enough, a general social support based on a clear strategy is needed, e.g. on the national level.

SR Mission should be to promote global ethics in order to help humankind, including one-self, survive by doing good to all stakeholders (based on RH) rather than evil (based on one-sidedness) beyond the official legal obligation.

A working group with an interdisciplinary composition should prepare a draft strategy, and later on a special Agency for Promotion of SR might have to be established, e.g. in Slovenia and in EU etc. Its tasks should include co-ordination of country-wide or EU-wide SR-related activities in co-operation with several professionals and institutions. Thus, the following goals should/could be met:

1. To create a basic interdisciplinary core of researchers working on monitoring the situation concerning SR in the area under investigation, to compare the collected findings and suggest changes in the given area.
2. To prepare legal bases for draft legislation changes, where they are needed to cover SR everywhere per areas.

3. To prepare professional, requisitely holistic bases for making up the SR program in all ministries.
4. To establish dialogue with professional associations, government bodies, public institutions, non-governmental organizations, businesses and other parts of society in order to attain a shared activity for promotion of SR.
5. To include topics on SR in primary, secondary and higher education, and to promote values of SR in daily mutual contacts of youngsters.
6. To create and implement a nation or EU wide program of public relations communication about SR in order to promote general awareness on how crucial a SR-based behavior of all humans and their organizations is for getting the society out of the current crisis and to prevent long-term crises.
7. To establish a portal for both-way communication in public relations concerning the SR-based behavior with both good and bad examples.
8. To collect good and bad examples of SR and related practices of RH and innovation based on SR rather than on one-sidedness, for the society to become, be and remain an RH/innovative society with SR as a basic criterion of its excellence.
9. To collect information on development of SR anywhere and in the area under investigation in order to report about them.
10. To support initiatives of various stake-holders promoting SR and practicing it.

Tactics and operation should be defined later on per areas, but in the style of a coordinated decentralization.

5. Ways to Implement RH by SR – the Case of Poverty needing SR

In order to implement the drafted strategy of SR, ethic of interdependence of several essential professions and a democratic process of their practical co-operation, e.g. by USOMID/Six Thinking Hats (Mulej and Mulej, 2006) or any other can be applied.

A RH approach, when we talk about problems of poverty in terms of SR, includes in synergy the interdependent measures called solidarity, economic efficiency and RH of monitoring, perception, thinking, emotional and spiritual life, decision making, and action, in the following way:

- Solidarity, as we know it from Adam Smith, the e.g. Eastern Catholic, Islamic, or Roman Catholic religions and on this basis from e.g. the socialist Yugoslavia and older times of its areas, might be exaggerated. It is unrelated to contribution to social well-being, thus an exaggeration and one-sided rather than RH, today. It supports the lazy ones beside the needy ones. It diminishes motivation for work and even more so for excellent work and innovation. The needy ones should keep receiving support, the lazy ones should be granted responsibility for them-selves and training for detecting and using their chances in market. Thus, solidarity may be less one-sided.

- Economic efficiency by the logic of the neo-liberal Chicago school of economics is equally one-sided. It has an un-realistic supposition that the market is perfect with no biased human impact. It therefore tends to leave every problem to market forces, including the abuse of the law of external economics and abuse of the less innovative by the more innovative ones and other power-holders, even when they apply very narrow-minded and short-term criteria of economic efficiency. Thus, it leads to a fictitious quality of life, business and general economic and social situation, which is actually a blind alley caused by transformation of the A. Smith's model of market economy into a plutocratic fictitious one that is closer to the feudal times against which the founding fathers of USA have fought (Goerner et al, 2008). Unfortunately, Baumol et al (2007) are too one-sided to perceive the blind alley of their suggestions.

- Holism, as a response to one-sidedness and over-sights caused by one-sidedness, does not mean that the upper levels in the organizational hierarchy are right in all situations and processes. It rather means an attitude that completely all attributes from completely all viewpoints and synergies of all of them must be considered. This requirement reaches beyond natural human capacities. One can come close enough to it, if one applies the Mulej and Kajzer's law of RH (Mulej, Kajzer, 1998a, b). It puts in synergy all essential viewpoints (Figure 1). Ethic of interdependence expresses values enabling this. In the given case this includes weighing and concerting of solidarity and economic efficiency, in order to provide to humans an equilibrium with no resulting need for too much solidarity or too much protesting against the one-sided decisions and actions of authorities all way to terrorism.

As ways to make such equilibrium attainable, one can use two essential recent findings in economic literature:

- Florida (2002, 2005) found in a comparative analysis of US regions that the best development had been attained in regions with the highest 3T: tolerance for differences between habits of the (honest, of course) people attracts talents and hence it makes sense to invest in technology there. Mala_i_ et al. (2006) found equal situation in Slovenia.

- Porter (1990, 2006) pointed out that the basis of competitiveness evolves in four phases: from natural resources via investment to innovation and hence to affluence, which people have always wished to have. But affluence has a crucial side-effect: affluent people have no motive any longer to work in order to have, which results in a growing need of many citizens for solidarity etc. In affluence sources are not scarce, but real needs, while marketing and advertisement try to persuade people to have wants and try to buy like wants would be needs. (See also: James, 2007). Baumol et al. (2007) do not even mention or quote Porter, but they remind of this danger with a single quote (p. 288).

Hence, a more detailed and precise insight in poverty might be needed.

6. Old and New Kinds of Poverty – Various Kinds of SR May Help

A rather RH approach detects several kinds of poverty, and each and every one of them requires a specific approach to mastering it (Mulej, Hrast, 2008).

- The given economic situation of those whose natural attributes do not allow their easy adaptation to the current market forces includes the needy ones: children, pregnant women, mothers of small children, ill or handicapped or old persons. For them solidarity of the European style of so far should remain and be applied around the world.

- The given economic situation of those, who are too poorly adaptive to current market changes in terms of their professions and permanent residence. For them, solidarity should include training for more modern jobs or professions and education for more modern values.

- The given economic situation of those, who fail to think, decide, and act requisitely holistically, including a lack of innovativeness, which means a lack of a synergy of inventiveness, entrepreneurship and persistence. For them, too, solidarity should include training and education for more modern values.

- The given economic situation of those, who in their home areas in Africa etc. cannot find jobs because of the power-holders and owners, both local and international, acting with no SR. For them, solidarity should include creation of preconditions for SR of power-holders and owners toward employees and other

citizens, who should receive a possibility to live well enough at home rather than in Europe, US, etc.

- The coming new economic situation of the most advanced economies of the world facing affluence. It kills the basis of the usual economic theory and practice. In affluence there is no more the need to cover needs with lacking resources. Supply is much bigger than demand. Hence suppliers try to find their way out from their blind alley with creation of more and more fictitious and artificial needs/wants, innovation, total quality and excellence, low prices and broad range. But they neglect natural environment too often at the detriment of health, happiness of people, and at the detriment of future generations condemned to cover the uncovered huge cost of eco-remediation. Affluence causes another blind alley, too: destruction of ambition to create and work in order to have, and growth of abusing drugs, alcohol, etc. It should be replaced by creativity and creation, because creativity is the most human attribute.

Can innovation show the way as it used to do, and be defined, so far?

7. Innovation – in Need of Innovation to Become Requisitely Holistic and Beneficial

Contemporary customers require excellence. The earlier level of quality cannot become a new excellence without innovation. Contemporary humans are condemned to living for innovation and on innovation, although this may be a huge burden for very many. We live in the first period of history in which routine is no longer good enough, after all hundred and more millennia of humankind.

Humans, who are living now, are living in the time in which innovation has become as frequent and unavoidable as never before. In the innovative society/economy humans must master much more entanglement than ever before:

- There are no longer local markets hidden and chances for many humans to live with old routine only;
- There are no longer markets in which demand is bigger than supply, except for the least advanced areas in which close to a billion people are hungry, while in the other areas about a billion people are too fat to be healthy;
- There are no longer many areas in which humans can live with no innovation and therefore with no RH thinking, called systems/systemic thinking in systems theory; etc.

Still, there are very few humans around the world, who are allowed to teach systemic/holistic thinking. The role of the narrow specialization, which is unavoidable, is so strong, that people hardly see that RH thinking makes specialization of any profession much more beneficial than any specialization alone. Nobody, whatever is their profession, can live well without co-operation with specialists of other professions. SR might help.

Good fifty years after the authors of Systems Theory had succeeded in making this theory known, and politicians of the world had succeeded in using it (informally) by making the United Nations Organization as the most holistic political organization of humankind, the European Union (EU) found it necessary to explicitly link ‘systemic’ view with innovation. In (EU, 2000a), EU after reminding readers of its previous documents enhancing innovation, states on p. 6:

‘The Action Planⁱ was firmly based on the ‘systemic’ view, in which innovation is seen as arising from complex interactions between many individuals, organizations and environmental factors, rather than as a linear trajectory from new knowledge to new product. Support for this view has deepened in recent years.’

The empirical experience- and references-based understanding of the background of this excellent definition of systems thinking and its relation to innovation reads:

- Very few humans are by their nature and education capable of interdisciplinary co-operation, because specialists teach specialists to be specialists, including being proud of their specialization. This teaching is O.K., but not enough: it may cause hiding from reality behind the walls of one's specialization, and lacking respect (1) for other specializations and the need of all of them for each other as well as (2) for their capacity to solve real problems in interdisciplinary creative co-operation much better than in separation (Ackoff, 2001, 2003; Gigh, 2003). Isomorphisms are not enough.
- The theoretical basis to learn the skills of the interdisciplinary co-operation stems from the original authors of the Systems Theory and Cybernetics. But many forget that the fathers of Systems Theory and Cybernetics have created their answers to the burning problems of their and our time in interdisciplinary approach, not by isomorphisms alone. This is where our Dialectical Systems Theory (DST) has come in good three decades ago to fill in the gap (Mulej, 1974; 1975; 1976; 1979; Mulej et al, 1992; Mulej et al, 2000; Mulej, _enko, 2004; Mulej et al, 2008; etc.).
- The well intended and well applied versions of systems theory, which describe a part of reality inside the viewpoint of one or another traditional, specialized, scientific discipline, do not match the above EU's definition of 'systems view'. Thus, they help people solve other problems, but not the one of RH of thinking, decision-making, and action, as a precondition of survival of humankind and the planet on which we live, and/or of success in any human action (Geyer, Hornung, 2003).
- The more or less traditional incentives for Total Quality as a way to innovation are often taken in a too bureaucratic way to really work as incentives for contemporary excellent quality as an incentive for innovation and RH to flourish (Pivka, Mulej, 2004; Pivka, Ur_i_, 1999; _kafar, 2004, 2006) and practice systemic thinking (SZK, 2007).

The problem lies in mentality very much – in humans' thinking and worldview as well as other values/emotions. One-sidedness results in a lack of contemporary excellence, which requires more RH of observation, thinking, decision-making, and action for the contemporary international quality to result and the innovative society to exist.

8. The Law of Requisite Holism and the Contemporary Invention-Innovation Processes

Systemic thinking as the practice of RH rather than one-sided thinking had been many millennia old practice of the successful humans, before systems theory as its theoretical generalization was created. Boundaries of which Metcalf (2008) reminds may be too one-sided or match RH. Like most other human capabilities, the practice of systemic thinking was informal, first, and then received the form of theory to make easier the transfer of good practice through teaching (Mulej et al, 1998; Mulej et al, 2003; Mulej, N., ed, 2004; Poto_an, Mulej, Kajzer, 2002).

For our definition of RH thinking see (Mulej, in Mulej et al, 1992, reworked in Mulej, 2007a). It is based on Bertalanffy's (1986, VII ff) notion that he had created the General Systems Theory against overspecialization, and not as one of many narrow disciplines. EU confirmed this notion well, as we see above. Holistic thinking requires more holism than the human natural capacity can cover. A specialized author (usually tacitly!) selects a viewpoint, to consider the object dealt with inside boundaries on the basis of limitation to one part of the really existing attributes only. When specialists of any profession use the word system to call something a system inside

their own single selected viewpoint – it makes a system fictitiously holistic. It does not include all existing attributes that could be seen from all viewpoints and all their synergies. We therefore suggest RH (Mulej/Kajzer, 1998, 1998a), see Fig. 1.

←----->		
Fictitious holism/realism (inside a single viewpoint/system. i.e. mental picture of the object)	Requisite holism/realism (a dialectical = inter-dependence- based system of essential viewpoints)	Total = real holism/realism (a system, i.e. totality of all viewpoints; equal to the object)

Figure 1: The selected level of holism of consideration of the selected topic between the fictitious, requisite, and total holism/realism

For the RH to be achieved three preconditions, at least, matter:

- 1) Mutually different specialists in teams that feel ethics of interdependence and cooperate to attain the RH.
- 2) They include professionals from all and only essential professions/disciplines.
- 3) Their values are expressed in their ethics of interdependence and practiced in a creative teamwork, task force, session(s) based on an equal-footed cooperation rather than top-down one-way commanding.

RH thinking cannot include the global attributes only, because they make a part of the really existing attributes only, although they matter very much and tend to be subject to over-sight by specialists. Neither can RH thinking include the parts' attributes only, although they matter very much and specialists of single disciplines and professions tend to focus on them. Relations, especially interdependences causing influences of parts over each other, must not be forgotten about in RH thinking. Especially specialists, who have not developed the habit to consider specialists, who differ from themselves, tend to make crucial oversights in this respect: they are not realistic enough.

RH thinking matters for scientific reasons, for individual success in whatever activity, and for economic reasons, too. See Fig. 2 and 3 for a quick look at changes requiring holistic thinking more and more today for success in innovative society reigning over the global market/life.

Viewpoints Type of Market	Basic Relation/s Between Production and Consumption	Need for innovation	Quality – excellence requiring requisite holism for innovation to back it
RANDOM MARKET	Producers' own consumption and occa- sional exchange of random surpluses	Minimal	Defined randomly and by tradition rather than innovation
PRODUCERS' MARKET	Growing production for poorly considered, known/unknown, customers, who lack impact over suppliers	Little	Defined by producers rather than by consumers, who are happy to buy what they can find (even with need for immediate repair etc.); no innovation

BUYERS' MARKET	Growing impact of customers requiring satisfaction / total quality of products and services, and conditions of life	Big	Defined by buyers and consumers and pressing producers and suppliers to compete to meet requirements by innovation
GOVERNMENT SUPPORTED BUYERS' MARKET	Increasingly organized / legalized impact of customers demanding total quality / excellence of products, services and conditions of life	Unavoidable	Defined by buyers and consumers and pressing producers and suppliers to compete to meet requirements by innovation; official quality standards are added; EU, e.g., requires holism

Figure 2: Development of market relations and innovation – a case of growing awareness of the requisite holism as a precondition of humankind's survival and quality of life

Prescribed standards, such as ISO 9000 (quality), ISO 14000 (environment), are cases of the related change of the buyers'-market situation. In addition, in recent decades market changes became much quicker (Fig. 3).

Why many people today find facts in Fig. 1-3 alien?

People of today are overwhelmed by market demands for change and they must match these changes with innovation and hence RH and hence ethics of interdependence, like never before. Five major changes happened in one-generation time, rather than as slowly as people were used to earlier, and are keeping this speed.

For almost all of the 100.000 or millions of years of its history (Bryson, 2005), humankind has lived in self-sustained economy with a random market, e.g. in the form of fairs. Innovation did not matter; requisite holism was reduced to local and family relations, mostly, so was ethics of interdependence. In producers' market this ethic and/or sustainable development did not matter either, because competition was negligible; cases may include medieval guilds, strong trade unions, or market monopolists of other types, including break-through innovations. Once monopolies had been broken, after 1870s (Rosenberg, Birdzell, 1986), innovation and hence RH and ethics of interdependence gradually became crucial – in the emerging buyers' and state supported buyers' market. Hence, in a very short period of time people have become supposed to change millennia old habits – add innovation to routine, and RH to growing narrow specialization, as well as interdisciplinary co-operation to self-sufficiency of specialists. Narrow specialization that is unavoidable today may support either ethics of interdependence or ethics of self-sufficiency, depending on human values and their resulting definition what is the RH in their cases.

De-Cade	Market & Social Requirements	Enterprise's Ways To Meet Requirements	Type of Enterprise
1945-	Covering of post-war conditions of scarcity, rebuilding, etc.	Supply anything; supply does not yet exceed demand	Supplying Enterprise
1960-	Suitable price (as judged by customers)	Internal efficiency, i.e. cost management	Efficient Enterprise
1970-	Suitable price X ⁱⁱ quality (as	Efficiency X technical &	Quality

	judged by customers)	commercial quality management	Enterprise
1980-	Suitable price X quality X range (as judged by customers)	Efficiency X technical & commercial quality X flexibility management	Flexible Enterprise
1990-	Suitable price X quality X range X uniqueness (as judged by customers)	Efficiency X technical & commercial quality X flexibility X innovativeness management	Innovative Enterprise
2000-	Suitable price X quality X range X uniqueness X contribution to sustainable development (as judged by customers)	Efficiency X technical & commercial quality X flexibility X innovativeness X sustainable development (SD), making in synergy one kind of social responsibility	Sustainable Enterprise (SE)

Figure 3: From a supplying to a sustainable enterprise and increasing requisite holism

SR and RH is much more needed than in times of the local economy, and complex to attain.

Over the decades after the 2nd World War, market requirements have been changing more quickly than the human capacity to unlearn the old and accept the new culture. In every next decade, rather than a two-generation cycle of about 70 years (Mulej, 1994), new attributes preconditioned success in addition to the previous ones. Every phase after 1960, in the West (and Japan, Taiwan, South Korea, Hong Kong, Singapore, Australia and New Zealand) with their 20% of population of the world, expresses the buyers' and state supported buyers' market (in Fig. 2). Competition keeps causing lower cost, including a lack of care for natural environment, if short-term and one-sided views prevail. Monopolies are no better. A need results for costly eco-remediation, health care, organizational, managerial, business and technological innovation causing the development toward the sustainable enterprise (SE). We have no room here to enter details about them; see (Poto_an, 2002; Poto_an, Mulej, 2003, 2005, 2006, 2007; Poto_an, Mulej, Kajzer, 2005). Is this the final phase of humankind's development/evolution? Can SR show the way toward RH and hence out of the blind alley?

9. After Innovation and Affluence – Well-being by Creativity and SR?

There is an interesting view of economic development phases that stresses the notions that are summarized in Figures 1-3. See Figure 4. (Porter, 1990, quoted after Brglez, 1999, 23-24). Porter speaks of competitiveness; we extend the idea to development and add our ideas about the related culture and phase 5. Obviously, the affluence phase in Figure 4 is not the highest development phase so far, only; it is also the phase of growing problems of employment, supporting everybody, growing lack of ambition and related drug etc. abuse, etc. Conclusion: one must attain and keep capacity of RH in order to enter the innovation phase quickly and remain in it as long as possible, and/or renew its culture. The latter may make room for a 5th phase, which is needed: the 4th phase can hardly be avoided. (Mulej, Prosenak, 2007). Porter and Kramer (2006) do not mention phase 5.

SE concept means, among the other points, that the traditional economic criteria can no longer express reality, because they oversimplify (like e.g. Forbes does, in Mulej, N., 2006). Criteria of sustainability diminish the impression of success of the socio-economic development to hardly any betterment of life over the recent decades (Bo_i_nik, 2007).

PHASE	ECONOMIC BASIS FOR DEVELOPMENT	RELATED CULTURE
1. Natural factors	Natural resources and cheap labor, providing for a rather poor life for millennia	Scarcity and solidarity, collectivism, tradition rather than innovation
2. Investment in modern technology	Foreign investment into the area's economic development; hardly/poor competitiveness in international markets	Growing differences, local competition, individualism, ambition to have more, be rich
3. Innovation based on local knowledge	Nation or region lives on its own progress and attain a better and better standard of living by international competitiveness	Growing differences and standard of living, global competition, ethic of interdependence, social responsibility, ambition to create
4. Affluence	People have finally become rich, which makes them happy in material well-being as a blind alley	Complacency, no more ambition, consumerism; what is quality, then?
5. Holistic creation and social responsibility (SR)	Material wealth suffices; effort aimed at spiritual wealth, healthy natural and social environment as requisitely holistic well-being	Ethic of interdependence and SR, ambition to create, diminish social differences to those caused by creation, including innovation

Figure 4: From scarcity via complacency to the danger of a new scarcity or a new, 5th phase

Cost of humans' natural environment is only postponed to the next generations due to the lack of RH in business criteria of so far and today (Stein, 2007): it can diminish world's GDP by as much as 20% very soon.

SE criteria are more realistic, but not enough, perhaps; criteria concerning well-being may serve, too.

Diener and Seligman (2004) offer a promising model. It includes important non-economic predictors of the level of well-being, such as social capital, democratic governance, and human rights; all of them influence work satisfaction and productivity well. Supportive social relations are necessary for well-being; well-being in its turn also leads to good social relationships with crucial economic policy implications. Desirable outcomes, even economic ones, often result from well-being rather than the other way around. People high in well-being later earn higher incomes and perform better at work than others. They also have better relationships, are healthier, and attain longer lives. Therefore these authors suggest measuring well-being with variables such as positive and negative emotions, engagement, purpose and meaning, optimism and trust, and life satisfaction. SR pays (Hrast, Mulej, editors, 2008).

Hornung (2006, p. 338) states that happiness is the permanent goal of humans and a holistic indicator of holistic well-being, well-functioning, and the physical, psychological, and social health of an individual.

What else should be added as criteria of the contemporary excellent quality based on innovation?

One can watch companies (Collins, 2001; Collins, Porras, 1997; Gerber, 2004; etc), individuals, countries, or regions. Florida (2005) found in field research, which

we have mentioned above, about the reasons of differences in economic prosperity between regions of United States two basic causes of them:

(1) In USA, the creative class is rising from 5 (five) percent a century ago to +30 % in 1999, with 12% in its super creative core, while the working class is dropping from 40% at its peak several decades ago to 25% now. The largest social group is the service class, but it does not earn much, because it only provides preconditions for the creative class to create most of all and for all (Florida, 2005, 90-99).

(2) In USA, the most prosperous regions have the highest 3T indicator: tolerance for difference between neighbors all way from traditional families to gays etc; talents that are attracted by tolerance and chances to be creative; technology invested (Florida, 2005, 257-273).ⁱⁱⁱ Mala_i_ et al. (2006) found equal data and conclusions in Slovenia.

Tolerance is a relation making room for differences between humans to complement each other; it helps them to avoid oversights and to attain RH. Talents make the basis for creativity, including innovation, which in turn can best result from co-operation of specialists. Investment in technology supports their teams, and receives support from them: if various and different talents work hand in hand, results of their creativity have more chance to attain RH and succeed.

In other words: (informal) systems thinking is the back-ground of the creative class and innovative society. But it causes difference, obviously, because not all people are equally capable of RH thinking and creation, including innovation as a type of it.

But the affluence phase might be a dead alley, if people lose ambition for creation. People therefore need either a prolonged innovation phase based on RH invention-innovation rather than one-sided processes, or

a new phase, a 5th one, of creative happiness based on ethics of interdependence and interdisciplinary creative co-operation with SR replacing the phase of affluence; for selfish reasons, people are less selfish, short-term thinking, and narrow-minded, and they apply more RH.

To make this innovation of culture and economy happen, a part of population must become the core of the creative class: Lester (2005) found authors detecting that about 15-20% of people are willing to take risk and cooperate, about the same many want to be (abusing) free-riders, and the majority just waits to see, what will the opinion makers undertake. But this majority includes many humans with creative potential. Leaders providing role model of interdisciplinary creative co-operation can activate this potential rather than the commanding managers who do not. This would make humans happy and society prosperous. But it requires RH thinking.

This might lead to society and economy of (RH perceived) SR.

10. Society and Economy of Social Responsibility and Creation beyond Ambition to Have

SR is a new response to the issue of the need for RH as a difference making a serious difference. See Fig. 1 again, if necessary. Affluence is no problem as long as humans are RH in their observing, perception, thinking, emotional and spiritual life, decision making, and action; they include broader viewpoints, including indirect and long-term consequences and conditions of their actions. The RH rather than a fictitious one could hardly cause the culture of affluence. It would rather extend the ambition to create, including benefit of the entire society. RH and related ethics of interdependence can help humans join creative cooperation and perceive them-selves

as a part of the entire society/community (Mulej, Prosenak, 2007; Poto_an, Mulej, 2007b).

Namely: SR is in the EU's definition a concept for enterprises to integrate, on the basis of their free will, social and economic concerns into their business (including sustainability) and relations with stakeholders (IRDO, 2006). IRDO reaches beyond enterprises (ibid.): SR of individuals, organizations of all kinds, professional groups, nations, peoples, unions. Following several authors IRDO defines SR as the humankind's obligation to realize shared objectives of the society and to good beyond legal obligation. (Hrast et al, 2006, 2007; Hrast, 2007; Knez-Riedl, Mulej, _enko, 2001; Knez-Riedl, 2003a, b, c, d, 2006; Knez-Riedl et a, 2006). Such attributes of behavior create new ambition, reaching beyond complacency of the affluent ones. No short-term efficiency, including e.g. abuse of external economics, is enough, but happiness of many stakeholders that we have mentioned above.

11. Conclusions

The innovative society of today does not yield success in more than about two percents of all attempts to innovate and the high tech industries do not contribute more than five percent of GDP, at least not directly (Likar, Fatur, 2007). Innovative society is still limited to about 20% of humankind living in the oldest market economies. It is not successful, if criteria of sustainability are not added to the one-sided economic criteria. The Nobel Prize for peace 2007 confirms this. Even if the 'West' considers itself successful, research and public press report about increasing numbers of humans feeling unhappy and hence abusing drugs from alcohol to marihuana etc, and doing so at an increasingly young age. This is a sign that there is a lack of incentive for creation, for the Fromm's transition from 'owner to creator', as the most human attribute (James, 2007). Such processes have been around before. The Roman and other empires have faced ruining, once their people entered affluence and became complacent. Hopefully, SR reaching beyond CSR to SR of all, and incentives, such as happiness based on creativity, can be a way out of the blind alley toward RH.

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ⁱ First Action Plan for Innovation in Europe, 1996, based on Green Paper on Innovation, 1995.

ⁱⁱ X denotes interdependence. No attribute is avoidable any longer for a longer-term success. The original table (Bolwijn, Kumpe, 1990) did not contain X, but +. The sign + denotes that interdependencies and resulting synergies are not considered; elements are only summed up. This is an oversimplification. The original did not contain the decades of 1950 and 2000 either.

ⁱⁱⁱ Tolerance to failures in business risk-taking is much bigger in USA than e.g. in Europe. This makes USA much more innovative. USA is a product of the most entrepreneurial Europeans, who left Europe to take their risk more freely. The routine-lovers remained in Europe and their culture keeps prevailing in it. Government can become more innovative in its processes and act as a big buyer in the buyers' market to require all suppliers to all in public sector (of everything from toilet paper to top scientific findings) as well as all supplying these suppliers to excel in innovation, quality and SR; research organizations must establish marketing offices, other organizations must include search for knowledge in regular practices, and co-operate with research organization on the basis of ethics of interdependence (Mulej, 2007b). On the other hand, USA seems to be closer to one-sidedness of its entrepreneurs and politicians (Goerner et al, 2008). Goerner et al (2008) suggest therefore a new way of systemic thinking called the integral view and the new science of sustainability. Sally Goerner was an invited plenary speaker at the 50th ISSS conference, held at Sonoma University in 2006.