

Cross-cultural modeling for sustainable Agroecosophy

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Abstract. Recently, Many Researchers for the protection of Nature rely on the healthy or chaotic coexistence of organisms. The long-term levels at which group participants rebound from low densities will measure the healthy coexistence of Agroecosophy. This paper discusses characterizing the critical cross-cultural Teaching (CCCT) model, which is supported to form a diversity of cultures. Quantification indicates that the coexistence processes are working in two significant ways: equalizing, since the average variance in fitness between organisms appears to be decreased and stable as a consequence of adverse intraspecific experiences. Equalization processes lead to healthy cordiality because they reduce significant average health inequalities that may negatively impact the effectiveness of stabilization processes. Models of chaotic coexistence, where species richness is steadily decreasing over time, centered on the equalizing process. Both models would be simpler if stabilization processes were used, which may exist in several various ways that have been needed for maximum device stability. Instable coexistence structures require a more comprehensive view of the conservation of diversity, which involves species turnover, which has been discussed in this research.

1 Outline study about Agroecosophy

An environmental conceptual philosophy that stresses the importance of action and individual religions [1]. It is regarded as "natural philosophy" and has partnerships with many fundamental concepts, including deep biology and the biosphere [2]. Ecological degradation has been the leading cause of concern to ecologists, geologists, science scientists, as well as to all humanity concerned with the sustainability of planet existence [3] because everything on Earth is lively and resource-dependent. The rise of many community groups [4], which operate for progressive societal improvements, marks one of the most critical trends in the 20th century. Such activities were implemented mainly as local projects; in several instances, they were regional with the three primary campaigns, multinational [5]. Agroecosophy is

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directed at humanity to follow a way of life without upsetting Nature [6]. The mixture of love of knowledge and place or house is envisaged. Agroecosophy is an environment-friendly peace theory. This is often referred to as environmental wisdom [7]; other ecological ethics, including deep ecology and bioregionalism, are related. For the welfare of life on the planet, ecopedagogy is an essential viewpoint that needs to be generated in future generations [8]. A lack of such an Agroecosophy among its inmates is the primary explanation for the ecological crisis unparalleled in the history of the blues world [9].

Effective teaching in the present situation, which can offer this and protect Earth against this critical situation. Educational communication studies are standard practice. Here, too, differentiated instruction can be experimented, which gives priority to the preservation of the Earth and its climate [10]. The Earth Charter Initiative is a catalyst for an organized motion that brings together multiple stakeholders at all levels to tackle our current global environmental and growth issues within an ethical framework [11]. Their goal is to achieve universal harmony, joy, justice, and beauty, expressed through a healthy social and cultural relationship among the citizens of the Earth [12]. The economy was once intended to provide people as deliberately and efficiently as possible with the least expenditure to households and more large human populations [13]. Ecological deterioration and the loss of biodiversity are currently enclosing the Earth related to the economic crises. [14]. The current and devastating destruction of the planet must be resolved by all humanity altogether. To assess what is being done on the Earth, the cause of this activity, the gain, and the detrimental effects, environmental degradation must be deconstructed and reconstructed [15].

Many environmental philosophers claim that all life has a meaning that is irrelevant to human experiences and human needs and must be exploited for survival only. The rise of the human population endangers the dignity of other life systems [16]; they argue that our numbers need to be drastically decreased and that the dramatically shifting beliefs and behaviors of humans need to be more harmoniously incorporated into the entire environment [17]. Understood as a psychology of the Earth and the psychology of the situation as moving to learn phenomenon is a global alternative project aiming, on the one side, to encourage an awareness of Nature, centered on everyday existence, and to develop on an ecologically sound model of culture, on the other [18]. It is a global alternative project. The investigators used the ideals and values of the Earth Charter for developing the model in this context. The paper is summarized as follows:

The study is aimed at determining whether the planned ecopedagogical model can provide high school students with an Agroecosophy and aims to contrast the effectiveness of the ecopedagogic model with the effectiveness of the established ecosophical learning method. The remaining of the paper is followed as section 1 deals with the outline study about Agroecosophy followed with background study in Section 2. Section 3 is implementing characterizing the critical cross-cultural Teaching Model. Part 4 is discussed with result comparison, and Section 5 is the conclusion.

2 Background study

In [19], the author introduced a method for reflection on man's relationship to the environment using Agroecosophy values. Guattari's (2009) Agroecosophy discusses the World in which they function through their interpretation and the way we think and operate on the environmental problem centered on the three ecologies: climate, the World, social interactions, and human subjectivity[20]. Understandably, Agroecosophy is not only a

meditation on biology, culture, and the purpose of development but a search for practical steps that represent the relationship between humans and the environment. In this way, Agroecosophy encourages a comprehensive environmental awareness, which allows the potential of understanding and review of their behavior from the context of thinking and information.

The unfinished Agroecosophy definition [21] of Felix Guattari provides the foundation of a concept structure to establish successful convergence within the ecosystem and the digital World. Moreover, the rethinking of the ecological change in humanities challenges the methodological basis of Nature pedagogy [22], which has been distinguished by the field of environmental humanities since the 1970s. Guattari's Agroecosophy movements towards a transversal eco-humanity, which would become more static adherence to the deep ecological movement's based on ego-realization values [23].

The author has attempted to reveal the connection between humans and the environment through ecological discourse analysis [24]. The view of language in the practical, systematic linguistics gives theoretical perspectives for the study of ecological speech [25]. The interpretation of ecological statement by the experience, interpersonal meaning, and text can provide insight as to how discourse plays a role in building the relationship between human beings and the ecosystem.

The author presented Didaktik models [26] and Structure to develop and design sustainability science education that considers indigenous awareness as well as relevant non-Western and other Western ideas [27]. This analysis requires a more substantial reflection on the integration into science teaching and learning of views, aspects, and traditions of indigenous communities.

In [28] Author revised the methodological Framework that preserves the present social and environmental structures. Firstly, this paper discusses the modern philosophy of anti-commons: the "possessive individualism" of systems to divide and privatize collective resources. Secondly, collaborative steps on environmental growth are evaluated objectively. These actions are thought to have changed in one way or the other because of the paradigmatic constraints arising principally from the modern anti-commons agenda.

2.1 Characterizing Critical Cross-Cultural Teaching

2.1.1 Case Analysis -1

Concepts of the deep ecological movement. Supporters of the long-lasting movement for deep ecology agree on the movement's fundamental platform values. It extends to the members of other campaigns. Social-political campaigns frequently put diverse religions and philosophies together. These movements can not be described precisely; instead, they have relatively generic goals and priorities that are articulated in a forum. There may be differences in the implementation of these concepts in a comprehensive campaign as specific concrete actions might be required in various places; people reside in diverse environments and societies and have different personal ideologies.

While specific philosophers and activists have formulated the deep Forum, this paper would concentrate on the version of Naess. His articulation of these values encapsulates what appear to be common ideals in the movement from a significant, intercultural background, as well as from the comments of activists. Most documents and statements are found in the content

of the original concepts. The social justice and peace movements carried out the identical distillation of network values.

The basic principles of deep ecological movements are On Earth, the security and stability of human and non-human life have value in themselves. Such principles are independent of human use in the non-human environment.

Human beings have no option to fulfill critical requirements to popularize this complexity and diversity.

The development of human life and communities is consistent with a substantial reduction in the human population. The stability of non-human life requires this decrease.

Consequently, the policies must be changed. Such systems influence fundamental economic, technological, and ideological structures. The resulting condition will differ significantly from the existing state of affairs.

The most critical aspect regarding cultural reform is to consider the Nature of life (in cases with inherent value), rather than a living level increasingly high. The distinction between primary and medium should be well known.

It adheres to the above points and has a responsibility to introduce the required changes directly or indirectly.

The implementation of concepts embodied in the Platform takes place at the regional and global levels in local households and societies. This involves acts, strategies, laws, and other ways of understanding. There must be emphasized that the adherents of Naess accept a range of personal views and cultures that promote environmental justice in the local and global movement. Similarly, Naess and other supporters of a broad movement for the environment have discouraged using derogatory terms, like "shallow greenery" and "deep greenery" and "medium-ecology supporters."

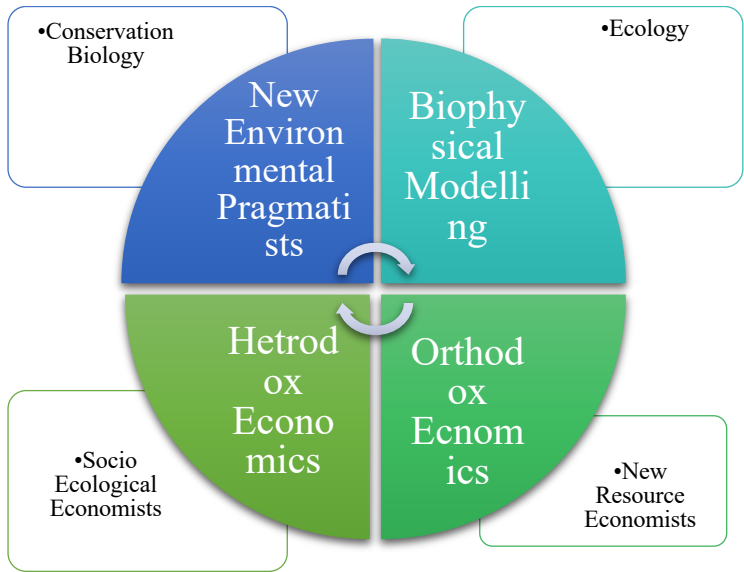


Fig. 1. Deep Ecological Movement

Therefore, it is known that one can help social rights, global peace, the deep ecological revolution, and several other campaigns, as shown in Figure.1. An individual supporting social justice and peace movements are called a "social justice" or a "peaceful," since their motivation is focused on philosophy and philosophical tradition such as Buddhism or Christianity.

2.1.2 Abundance of ecosophies

Naess defined in the earlier papers, the critical characteristics of the deep ecological revolution, how specific doctrines of existence or what he considered total and full views are consciously formulated to attain ecological equilibrium and knowledge. They named ecocentric theories, such as the ecosophies that combine the basic terms of ancient Greek ecosystems (household) with Sophia and environmental awareness. Naess thought mature people know their philosophy of life, their significance, and their priorities.

Several ecosophies can exist as articulated philosophies of personal existence that are acceptable to your specific role.

Naess suggested that it would be summarized in two forms of statements to facilitate the articulation of the whole Agroecosophy of the person. These are (a) the last prepositions (H) of the Nature of the World and (b) the previous principles which they considered criteria (N). Naess used a point of expression in the works to define standards. Ecosophies should generate support for the global deep ecological transition when individuals, cultures, communities, and religions are various.

A Misunderstanding to AvoidSeveral scholars has misunderstood Naess, considering his Agroecosophy that characterizes the entire movement of deep ecology as part of the single philosophical concept defined as 'extreme ecology.' It emphasized that changes cannot be accurately described, which are represented approximately by rather general statements. Although Naess performed something subtler than anyone assumed. He was not advocating

a conventional theory of existence and a perspective of which everybody would embrace the global environmental movement. Instead, he argued empirically because global social motions composed of individuals of diverse religious, philosophical, economic, and personal orientations. They can, however, find consensus, particularly at the international level, on specific courses of action and some general concepts. It should handle one another with shared respect as supporters of a particular campaign.

Naess created an Apron diagram to demonstrate the inherent differences because of these misunderstandings precisely. Proper coordination occurs on global issues. Instead, many last positions are accessible for any individual or organization to function locally. Diversity exists at the local level of global campaigns since each location and culture is distinctive and will conform to the particular context.

2.2. Case Analysis-2

2.2.1 Relationship between the deep ecology movement and ecopsychology and humanistic, trans-personal and humanist psychological roots

The origins of ecopsychology are directly linked to transpersonal and humanistic psychology, the deep revolution of Nature, and the resulting movements for progressive social change. This section presents both recent research in the arena as well as historical papers, which lead to explaining where and how ecopsychology lies in relation to its near-academic neighbours. It promotes the development of stronger relationships between ecopsychology and transpersonal strategies. The article provides pre-eminence to scientific articles owing to the need for further analytical studies in all transpersonal fields of analysis. Robert Hoot and Harris Friedman stated in the first chapter of this segment, Connectedness, and Environmental actions that a sense of relationship with Nature and potential impact, calculated on the related scales predicted self-identified pro-environmental beliefs. In this context, interconnectedness, a fundamental concept in transpersonal thoughts, may be very relevant to humanity's environmental crises. In this context, the trans-personal is not "beyond the ego," but often interconnected in an intangible way with this culture and environment. Figure 2 shows the Teaching with Deep Ecology.

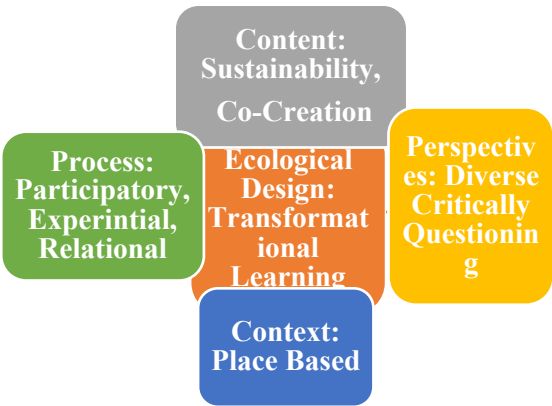


Fig. 2. Teaching with Deep Ecology

Many environmental campaigners are simply motivated by reactions and effects. Trying to treat any of these different symptoms is a continuing challenge as the mechanism tends to disappear in the attempts to solve it; it implies that without such a focus, people have no coherent theory of existence that can support and feed themselves. A field physician seeking to relieve all the disabled in a continued campaign should equate this method, depending on complaints.

There is a desire to care about more injured people a single new day, and that eventually causes burnout. Likewise, as doctors seeking to heal our culture's wounds, they can never see an end to the job by merely attempting to treat all the symptoms of decay. The best way to cure the wounds of the World is to find a way to avoid all the struggle to put an end to the fight on Nature.

2.2.1 Apron Diagram Discourse levels

As mentioned above, Naess used a diagram by Apron to demonstrate the deep ecological movement because they maintain its ideals by intensely personal convictions and feelings. Their perspective is very different in politics and philosophy. Their works are focused on the following concepts. The Forum encourages them to see how campaign concepts can be extended to the creation of meaningful approaches at home from local policy to individual actions.

The Apron Diagram points out that, in foreign discussions, four discourses must be recognized as challenging and deriving overall global theories and ultimate standards in terms of their definitions and their implications (see Figure 2). It is easy to see how tremendous political, social, conceptual, and personal diversity can be accomplished, while at the same time creating unity and coordinated action on a cross-cultural and international level to tackle common challenges and priorities. The World has a single environment composed of a wide range of national and local structures to individual levels. A result of this ecological and biological diversity is the presence of several languages and cultural diversity. Naess and those who embrace the deep ecology movement have shared their belief that the Earth's great asset is this diversity. Therefore, one of the Concepts of the Platform recognized that diversity is a fundamental value. Diversity and uncertainty continue to improve human lives as well. Global monoculture is trying to deprive humanity of variety and places.

2.2.3 Diagrams of Naess' Apron

Deep Ecology, invented in 1973 by Norwegian philosopher Arne Naess, reflects on the fundamental philosophic and personal problems about how human beings respond to their climate. They compare this to the 'shallow ecosystem,' a usage and degradation by materialism and consumerism of the natural environment. Deep Ecology believes that unless they alter their fundamental beliefs and practices, they will damage the richness and uniqueness of the history of the Earth and its human service capacities.

The definition almost represents Ghandi's nonviolence and respect philosophy of life, in which he has been observing and writing simple living which is harmonious with the World. The process of Arne Naess includes challenging nature behaviors and root causes. He uses the numeric diagram to position believed structures as a platform for individuals from a range of religious and philosophical backgrounds. This differentiates between four stages of

discourse and shows that cross-cultural social initiatives will achieve an agreement across the values of the Platform. Movements are defined, in comparison to the top-down influence of the hierarchies, as their ideals called grass-root changes. It uses an 8-point framework to describe the evolution of deep ecology.

Naess proposes that a certain degree of consensus between culturally different populations may exist by way of meaningful questioning, and this research should happen in the context of values, which transfer from individuals to policymaking and practice. It is necessary to note that the campaign is not anti-human by Naess' concept (Platform Principle Number 1) and that the respect for Nature and human beings motivates those who campaign toward social reforms. It is significant as some people perceive that environmentalists are not severe with human species.

Deep Ecologies is a more pragmatic response to life, rather than to technical strategies for environmental degradation, to live within natural boundaries. The adoption of such concepts involves a contribution to preserving natural standards and contributes to the study of industrial society, seeking not only to satisfy vital needs but to fulfill excessive demand, which can be fulfilled through consumption.

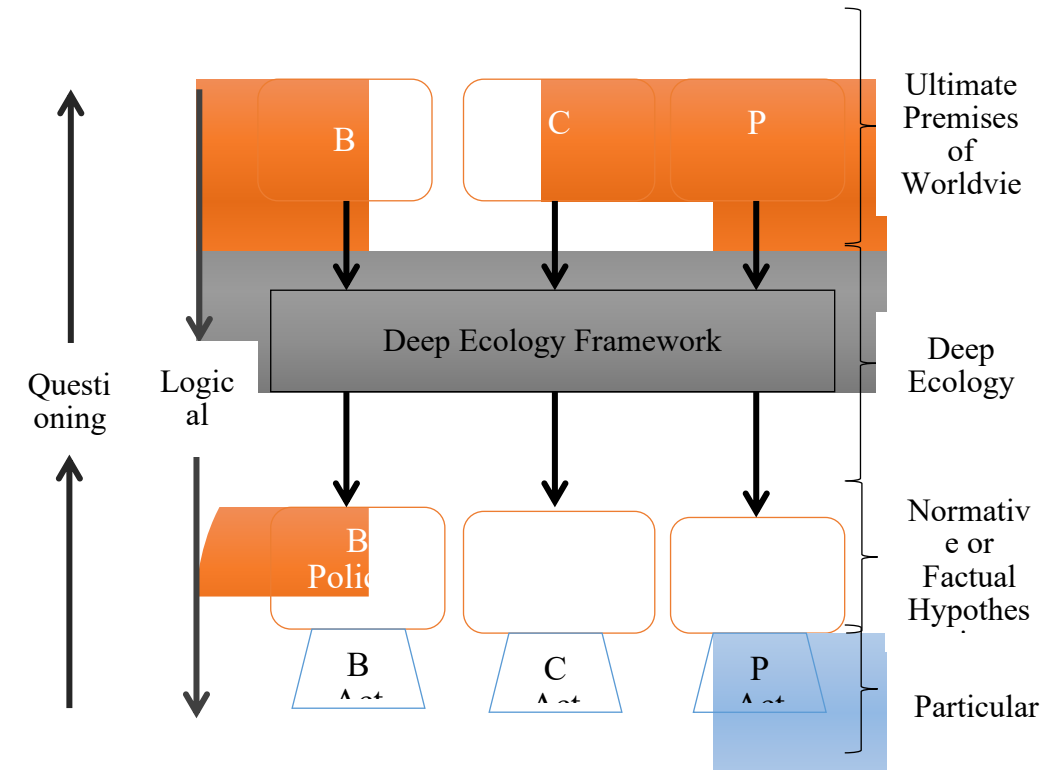


Fig. 3. Diagram of Naess' Apron

Instead, if it did not consider the model of industrial development? Is deep ecology going to move society towards ecological ideas and philosophies? The relationship between Nature

and knowledge is not new when indigenous people illustrate the prospects of fulfillment and harmony. Such an analysis asks whether citizens can make such a change. Deep Ecology invites every human to engage and interact with all living things as a guide to personal development. In the upper portion of the Apron diagram, level 1 is likely to be considered up by a variety of conflicting rules such as a "B" and a "C" set. Suppose B is Buddhism, C is Christianity, and P is the theory of Spinoza, Ecological T has the lower section, which can theoretically yield equally inconsistent outcomes that will help to collect individual decisions. (figure 3).

2.3 Case Analysis-3

2.3.1 Importance of Discourse levels of depth and diversity

The identified three conditions for statements that direct discourses of diversity within the three investigative public authorities. The research reveals that organizational participants have to respond to any type of diversity variation or to show some practical benefits of diversity (management) to participate intelligibly incorporate diversity. The deep ecological initiative in the long term can be seen by what has previously been identified and the Apron as an example of a radical movement with different variants and locals, along with strong general awareness at regional and international levels. There are growing social-political campaigns around the World. Some focus mainly on the local community, some regional concerns, and others have entire planet problems and require for their purposes.

Naess and other authors who promote a movement for deep ecology desired the diversity of cultures and languages that influence human life on Earth, to be recognized and valued. Languages, traditions, beliefs, social views, and personal ideologies, focused on humanistic and ecological principles, are thoroughly and extensively examined. In the west sense, it is necessary to remember for practical purposes that in societies, people have different perspectives and different views of the meaning and significance of the World. A large number of individuals of different ultimate ideologies and a diversity of local activities embrace national movements such as democracy, social rights, or environmental campaigns.

The basic ideas of the deep ecological movement can be based on religion or philosophy, such as Spinoza. A wide range of religions and beliefs allows people to support these and other ideas of social change. Throughout the loose context, the Principles of the Framework will arise from these basic principles – a warning that a variety of very close or equivalent assumptions may be taken from divergent premises. The model should remain the same, even though the actual positions will change. One should avoid one specific ideology or faith from being pursued by all the supporters of the deep ecology movement. Fortunately, the Platform of the Campaign provides a multitude of essential perspectives. Supporters have various beliefs and communities. Because of all these geographical, economic, geographic, and other variations, the Framework has different kinds of consequences.

2.3.2 The Deep Ecology Movement's with continuing significance

The circumstances and environmental effects of global warming are the truth of all humanity. Any analysts believe that global warming and drastic global warming are now a defining moment. The significant shifts in these natural systems are reflected in daily life, which can contribute to dramatic changes in social organization. While bird flu or other strain virus pandemic is missing, the minor and significant disruptions of the oil supply and gas by hurricanes, low-level conflict, or acts of terrorism to the United States and Europe will

threaten social stability. They could endanger the lives of millions of people. The need for rapid social change will be intensified by global warming.

Economic change in North America, Europe, Japan, China, India, Indonesia, and Brazil are of significant importance at an international level since these standard fields have the highest citizens, the major influences on the environment, and the most significant weapons of mass destruction. The guns and chain saws in Indonesia and Brazil are degradations of the rain forests that secure resources to cover the human settlement. For comparison to combat arms in many developed countries, adverse consequences include using coal and other fossil fuels. The return to bio-regional practices may be a responsible adaptation to global warming. Locally, communities living in arable land-living regions may generate the majority of their food and energy resources. While these bi-regional populations will keep in contact via fax, telephone, and the Internet, there may still be a more significant amount of travel between bio-regions.

Although bioregional societies can be one way to respond to the quick shifts in natural ecosystems, the history discussed here provides readers with a means of developing their worldviews and ecosophies that can contribute to the numerous forms of highly active local communities. Cooperation and universal respect are needed for constructive dialogue and combined efforts.

It is respecting and take care of diversity that follows the second Platform concept of the deep movement of ecology to enable all entities and people to grow. The great change is significant in all aspects and directions, Nature, society, our texts, practice, and our inquiring spiritual presence as mechanisms, development, movement, and self-transformation.

2.3.3 Agroecosophy of Trans person

Naess considers Agroecosophy-T a transpersonal view, based on its philosophical Framework, regardless of its contribution to self-compliance. Transpersonal Agroecosophy is an exploratory viewpoint from techniques of conscious extension that distinguish transpersonal environment as a release from normative restrictions that perceive some state of consciousness that is not uncommon within its usual context.

Naess's concept of self-realization represents the transpersonal perspective that he called Agroecosophy-T based on his philosophical method. Transpersonal Agroecosophy often represents perceptions with extension strategies that free transpersonal philosophy, freedom from concept constraints, and perceive every mental condition uncommon in the ordinary spectrum with consciousness. It has been further elaborated as follows: Summarizing, transpersonal Agroecosophy reflects a growing coalition: Promotes the experiential transformation: the knowledge that collective suffering inculcates a sense of ethics. It promotes the perception of transition.

4 Result Analysis
4.1 Comparison of average pre-test scores on experimental and control Agroecosophy Group

The selected pre-tests and post-tests are carried out with the same instrument depending on the design. Before treatment, pre-testing of the vector pre-treatment is performed utilizing the Agroecosophy Inventory. The two testing and control classes are exposed to two separate therapies. However, the subject substance of both treatments is similar to the constant substance factor.

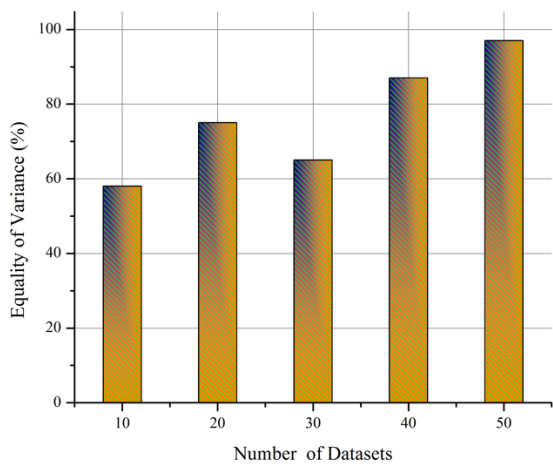


Fig. 4. Data and results of the equality of variance

The experimental and control test is performed to equate the two classes. Until evaluating, it is essential to see if the discrepancy between the means of the two categories is the same in terms of variation. Figure 4 displayed the specifics of the test of Variance study. Figure 4 shows high equality of variance of the characterizing critical cross-cultural Teaching (CCCT)model.

Significance test data and results Differences in overall mean pre-test scores for the Agroecosophy of the experimental and controlling group.

Two separate methods are revealed, the Experimental and control groups. For both therapies, the topic material has been the same to assess the quality element continuously. The study community has been treated with CCCT and control group-based lesson transcripts of current teaching methods. In two separate ways, 30 lessons are used by both groups. Both classes are provided to monitor the teacher aspect by the researcher. The degree of post-treatment of the chosen variable is calculated with the same pre-test instrument. All data collected and submitted for review to construct the primary data.

Figure 5 shows the Data and findings from the Significance Difference Analysis of the Mean Pre-Test score on Agroecosophy Results.

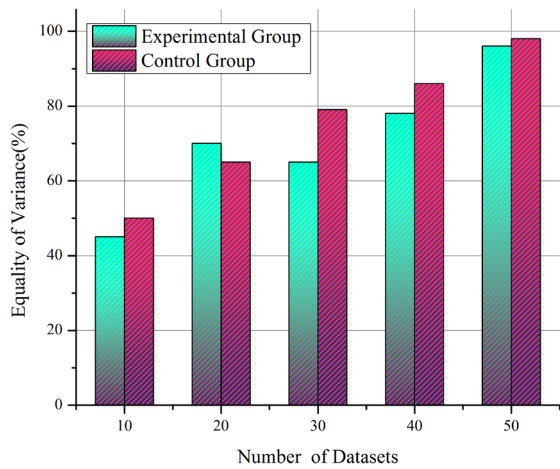


Fig. 5. Data and findings from the Significance Difference Analysis on the Mean Pre-Test score on Agroecosophy Results.

4.2 Comparison of average post-test performance on the Experiment and Control Group Agroecosophy

Descriptive and inferential statistics evaluate the results. The statistical explanation is used to determine the existence of the Distribution for use and further analysis of parametric and non-parametric samples. The Equal Variance measures for the study informative statistics that explain the findings that provide the superior statistics used in this analysis. The average score for two groups after treatment is calculated to detect the output of high school student Agroecosophy growth. In both classes, the test is carried out to confirm equal variance. The test data is given in figure 6.

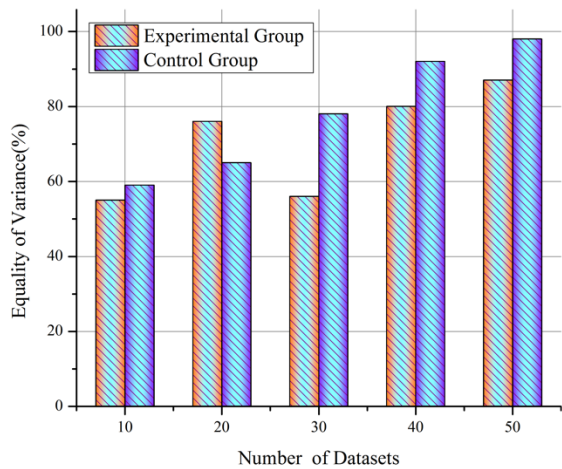


Fig. 6. Data and findings from the Significance Difference Analysis on the Mean Post-Test score on Agroecosophy Results.

4.3 Performance Ratio

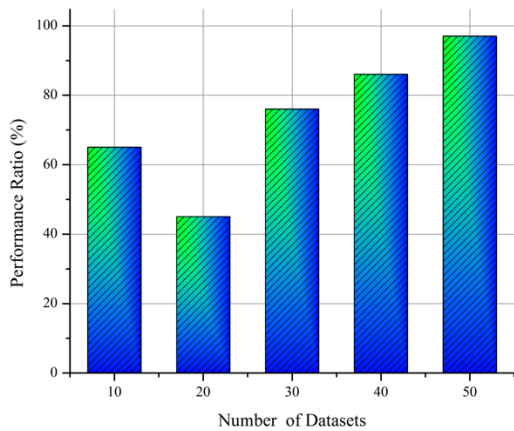


Fig. 7. Performance Ratio

Ecological change and biodiversity destruction, currently enveloping the Earth, are not only connected to economic problems. The continuing catastrophic devastation of the Earth will be reversed by humanity. Environmentally damaging policies must be deconstructed and reconstructed to assess what the World is doing, whether it is being achieved, who benefits, and who or what becomes adversely impacted. The performance ratio of the proposed characterizing critical cross-cultural Teaching (CCCT)model shown in figure 7.

5 Conclusion

This paper discusses the essential intercultural Teaching model, which is supported to form a diversity of cultures. This quantification indicates that the coexistence processes are working in two significant ways: equalizing, since the average variance in fitness between organisms appears to be decreased and stable as a consequence of adverse intraspecific experiences. The development of human life and communities is consistent with a substantial reduction in the human population. The stability of non-human life requires this decrease. Consequently, the policies must be changed. Such policies influence fundamental economic, technological, and ideological structures. The resulting condition will differ significantly from the existing state of affairs. Models of chaotic coexistence, where species richness is steadily decreasing over time, centered on equalizing processes almost entirely.

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