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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 the case with the human world, where new nations are born and old ones die, and where the power and influence of different nations and peoples changes over time. It is also the case with the natural world, where the climate changes and the plants and animals evolve. This change is a source of dynamism and progress, but it also creates uncertainty and risk for those who seek to understand and govern the world as a whole.

The third of these is the fact that the world is not a simple whole, but a complex one. This is the case with the human world, where the interactions between different nations and peoples are often complex and unpredictable. It is also the case with the natural world, where the interactions between different elements of the environment are often complex and unpredictable. This complexity is a source of fascination and wonder, but it also creates difficulties for those who seek to understand and govern 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 and its governance. This is the need for a new political philosophy, one that is able to take account of the diversity, the change, and the complexity of the world, and that is able to provide a framework for the governance of the world as a whole.

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