

# The Universal Philosophy of Peter Jakubowski

## **On the reality of life and death**

*(Duesseldorf, 17th April, 2024)*

0. On reality in general

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3. Individual death-penalty murder is the exclusive right of the Nation

### **0. On reality in general**

The pain of my tooth is my reality. My knee, almost severed from the rest of my body in a skiing accident, is my real loss of full physical fitness. My further real loss is also, for example, the loss of a favourite pet. However, if I only dream about such events at night, my losses would not be real. But my feelings during the dream would nevertheless give the impression of quite real events. So what is really real and what is not?

Philosophy has been concerned with answering this question for millennia. I am not a historian of philosophy, so I am not dealing with these past views here. I am a universal philosopher, a philosopher-physicist. I am primarily interested in the physical basis of all phenomena, including those related to the reality of the world we live in. Including the most difficult phases of life, namely, the circumstances of birth and death.

In order to come from traditional physics, with which I had practically said goodbye even before my doctorate (in 1976), to my present views on life and death, I had to bury almost all the descriptions of the Universe that I had previously learned. This necessity to constantly revise the

currently "popular" (official, as it were) views, taught me one thing above all: **There are no absolute truths.** Each new narrative treating the properties of our Universe is merely an alternative view of our surroundings, a different description of what we perceive, feel or study scientifically. In the end, I came to the conviction that we have no way of knowing what Universe we actually live in. Therefore, we simply have to agree on what events and phenomena in our Universe we consider real (although not necessarily true) and what we do not. Let us then get down to specifics.

Unified Science, based on Universal Philosophy, degrades to a state of unreality many objects and phenomena of traditional science, which has been fed to my generation, and even a few more generations, to this day. For example, I consider today any so-called Parallel Universes (parallel universes) to be a childish, even nonsensical idea. But even in this one Universe of ours, which we can explore with our senses and with scientific theories, most of the 'creations' that many scientific theses of the past described to us do not exist. For example, the Milky Way Galaxy does not exist; our Sun did not originate as a solitary star; the so-called 'gaseous planets' are not planets at all; all of us humans today owe our lives to the last Neanderthals; there are no atoms in any body or physical object at room temperature, water is not made up of H<sub>2</sub>O molecules, etc, etc, etc. The list seems endless. What really exists, then? We don't know. And worse, we probably never will know.

Nevertheless, we can, as we mentioned above, replace this question of truth with our philosophical question: what is real in our world, in our lives? The notion of reality is, in my opinion, somewhat less rigorous than the notion of truthfulness. In my view, the notion of reality is an intersubjective notion. The views of most people taken together determine what is real and what is not. The Coronavirus pandemic is a real threat to most people. Only a minority see this threat as unreal. War (anywhere in the World) is a real threat to most people. Only a minority look forward to the growing earnings from arms sales. According to data from the Global Peace Index, 238,000 people died worldwide as a result of wars in 2022. Each of these deaths is a human tragedy. It is

terrifyingly real to the family of the deceased. But for me, writing this philosophical text, or for most of its Readers, it is more or less just a number documenting the tragic consequences of one of the countless wars in our history and our present.

Similarly, the numbers of new human births on Earth are also relative. Although all people of my generation still have in mind the warnings of demographers from the second half of the 20th century (e.g. Club of Rome), about the threat of global overpopulation to the Earth, we have already seen the opposite trend in Europe for decades. The population of Europe 2022 was 446.735 million people. During that year, the number of deaths of Europeans exceeded the number of births by 1.263 million. In Germany alone (with a population of 83 million), the number was 327,000. In Poland (with a population of 38 million) it was 143,000. This means that a city like Prague, Sofia or Cologne is dying out in Europe every year. On a smaller scale, it also means that every year a city such as Bonn or Muenster disappears from the map of Germany, and at the same time a city such as Bytom or Zielona Góra from the map of Poland. This trend towards the extinction of Europeans will not be stopped by migration from non-European countries (which in 2022 increased the number of people in Europe by more than 2.7 million). Migration will not stop Europeans dying out. It can only lead to Europeans being a minority in Europe in the future.

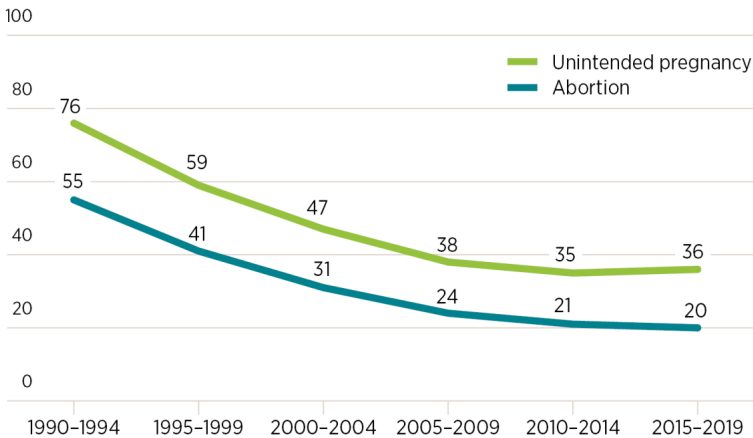
One of the most controversial topics related to world demography, on the one hand, and the reorganisation of our world community, on the other, is the problem of so-called 'unwanted' pregnancies, and in particular the problem of the high number of abortions of such pregnancies. One in four pregnancies in the world ends in abortion. From the point of view of Universal Philosophy, however, the problem begins not only at the moment when the fact that a pregnancy is 'unwanted' is established, but at the moment of conception, and theoretically, more generally, at the moment when the reality of life confronts us with the fact that a new life appears.

Admittedly, as the diagram below shows, the number of 'unwanted' pregnancies in Europe has decreased by 53% in the last 30 years, but the

number of children born to Europeans has also decreased correspondingly in percentage terms. As we can see, in Europe up to one in two of 'unwanted' pregnancies ends in abortion. This is a very negative result, considering the almost unlimited access of European women (and men) to means of preventing pregnancy.

**In Europe, the unintended pregnancy rate declined by 53% over the past 30 years, while that of abortion declined by 64%**

Average annual no. per 1,000 women aged 15-49



gutmacher.org

Another problem, no longer related to demography per se, but mainly to the reorganisation of our global community, is the application or prohibition of the death penalty in certain legal situations.

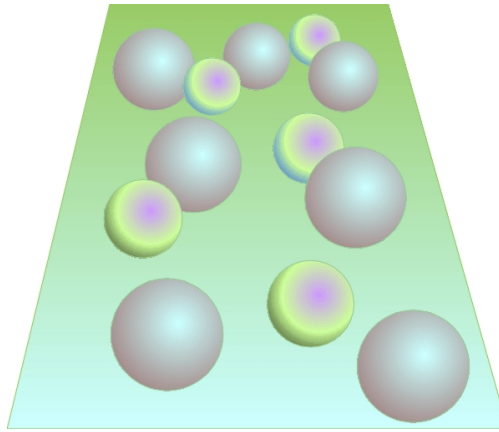
The first question we must therefore ask ourselves in this context is how real a phenomenon or event human birth and death are for us. Just as in the case of our cosmic home, we cannot know the absolute truth, in the same way, in the situation of abortion of pregnancy or the legitimate exercise of the death penalty, we cannot claim some kind of absolute advice (in the sense of conveying the truth) from anyone. We can only hope, that Universal Philosophy will open up new horizons for us, new insights into the meaning of our life and death here on Earth, today and in the future.

# 1. What is life?

Universal Philosophy has, for the first time, enriched the physics of 'inanimate' (primarily cosmic) matter with a description of the processes that keep living organisms alive in a unified description. To this end, it uses the phenomenon of energy transfer between the various quanta of matter and spirit that make up our Universe. All possible matter-spirit quanta form a Quantum Spectrum of such quanta, the relative version of which is shown in the diagram below.

Material class	Const. $\Phi_f, P$ $B, E$	$\sim\mu^1$ $r, c^{-1}$ $U, H$	$\sim\mu^2$ $t, W$ $i, D$	$\sim\mu^3$ $p, a^{-1}$ $\Phi_H, C$	$\sim\mu^4$ $m, J$ $q, \tilde{\mu}$	Electro-magnetic radiation in vacuum
Superbrain quanta	-1	$-10^8$	$-10^{16}$	$-10^{24}$	$-10^{32}$	Extra-long waves
	-1	$-10^7$	$-10^{14}$	$-10^{21}$	$-10^{28}$	
Brain quanta	-1	$-10^6$	$-10^{12}$	$-10^{18}$	$-10^{24}$	Radio waves
	-1	$-10^5$	$-10^{10}$	$-10^{15}$	$-10^{20}$	
Nerve cells	-1	$-10^4$	$-10^8$	$-10^{12}$	$-10^{16}$	Micro-waves
	-1	$-10^3$	$-10^6$	$-10^9$	$-10^{12}$	
Tissue cells	-1	$-10^2$	$-10^4$	$-10^6$	$-10^8$	Far-Infrared
	-1	$-10^1$	$-10^2$	$-10^3$	$-10^4$	
<b>Membranes</b>	<b>-1</b>	<b>-1</b>	<b>-1</b>	<b>-1</b>	<b>-1</b>	<b>Infrared</b>
Molecules	-1	$-10^{-1}$	$-10^{-2}$	$-10^{-3}$	$-10^{-4}$	Visible
	-1	$-10^{-2}$	$-10^{-4}$	$-10^{-6}$	$-10^{-8}$	
Atoms	-1	$-10^{-3}$	$-10^{-6}$	$-10^{-9}$	$-10^{-12}$	X-rays
	-1	$-10^{-4}$	$-10^{-8}$	$-10^{-12}$	$-10^{-16}$	
Atomic nuclei	-1	$-10^{-5}$	$-10^{-10}$	$-10^{-15}$	$-10^{-20}$	$\gamma$ -rays
	-1	$-10^{-6}$	$-10^{-12}$	$-10^{-18}$	$-10^{-24}$	
Quarks	-1	$-10^{-7}$	$-10^{-14}$	$-10^{-21}$	$-10^{-28}$	Cosmic rays
	-1	$-10^{-8}$	$-10^{-16}$	$-10^{-24}$	$-10^{-32}$	

As we can see, this spectrum includes nine levels of possible quanta in five material classes (depending on the power of the material factor  $\mu$ ) of all major physical quantities. The central level, giving rise to the creation (formation) matter-spirit quanta of the four levels of inanimate matter, as well as the four levels of matter-spirit quanta of living organisms, is the level of **energy membranes**, the surface level of universal matter-spirit quanta. We can imagine these universal quanta as the energetic equivalent of soap bubbles. The most important difference is that the surface of these universal quanta is formed not by soap liquid, but by energy (compare figure below).



In contrast to the description of traditional physics, unified energy (i.e. energy in the Unified Physics description) is not a scalar (dimensionless) quantity, but a two-dimensional (planar, plane) quantity. The energy  $W^1$  of each material-spiritual quantum is the surface area  $A$  of this quantum multiplied by a certain scaling constant<sup>2</sup>,  $\Phi_f$ , i.e.  $W = \Phi_f A$ . So **let us remember**: energy is not distributed throughout the volume of energy 'bubbles' (energy quanta), like air in real soap bubbles, but on their

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- 1 Unified Physics uses the symbol  $W$  for energy (from “work” - energy equivalent) because the traditional symbol  $E$  must be reserved for the electric field that has no equivalent physical quantity.
  - 2 the material independent quantum  $\Phi_f$  is quantum circulation or also frequency flux  
 $A_f: \Phi_f = A_f; \Phi_f = \text{constant} = h/m_u = h/r_u^2 t_u = r_u^2/t_u = 1.3096 \cdot 10^{-4} \text{ m}^2/\text{s}$ .

surface, like soap liquid on real soap bubbles. The universal energy quanta at the membrane level of the Quantum Spectrum are nothing but energy "bubbles" without internal structure. All other values of the various physical quantities (represented in the spectrum diagram by the physical symbols of these quantities) are related in an appropriate relation, depending on the level of the quantum in question, to the corresponding universal values of these quantities, i.e. to their values at the membrane level. This means, for example, that the sizes  $r$  of nerve quanta can be one hundred to ten thousand times larger than the universal size  $r_u$  of matter-spirit quanta<sup>3</sup> and that brain quanta (energetic matter-spirit quanta in brain substance) can be up to a million times larger.

**Typical values of all possible levels (L)  
of matter-spirit quanta**

L	Quanta of	Size	Frequency	Temperature	Speed (equivalent to energy density)	Potential
4	superbrain	0.5 m	~2/hour	2.4 $\mu$ K	0.26 mm/s	2 MV
3	brain	5 mm	5 Hz	240 $\mu$ K	2.6 cm/s	20 kV
2	nerves	50 $\mu$ m	50 kHz	24 mK	2.6 m/s	200 V
1	tissue	0.5 $\mu$ m	500 MHz	2.4 K	260 m/s	2 V
<b>0</b>	<b>membranes</b>	<b>5 nm</b>	<b>5 THz</b>	<b>244 K</b>	<b>26 km/s</b>	<b>20 mV</b>
-1	molecules	50 pm	50 PHz	24 kK	2.6 Mm/s	200 $\mu$ V
-2	atoms	0.5 pm	500 EHz	2.4 MK	260 Mm/s	2 $\mu$ V
-3	atomic nuclei	5 fm	$5 \times 10^{24}$ Hz	240 MK	26 Gm/s	20 nV
-4	quarks	50 am	$5 \times 10^{28}$ Hz	24 GK	2.6 Tm/s	200 pV

The Quantum Spectrum diagram above shows the various physical quantities in five material classes (for powers of  $\mu$  of the material factor equal to 0, 1, 2, 3, and 4), those most common classes in the Unified

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<sup>3</sup>  $r_u = 5.07$  nanometer (see the table).

Family of all physical quantities. The material relation itself, however, will not be discussed further here, as it adds nothing relevant to our present topic.

As can easily be seen, our Quantum Spectrum diagram does not include temperature T (the only quantity from traditional thermodynamics), which is also of practical use in Unified Physics. Therefore, we give here in the above table the values of selected physical quantities for all levels of material-spiritual quanta also in comparison with the corresponding temperature values. Let us remember from this table that the universal level of our Universe corresponds to the **temperature of about -30°C**. This is one of the most important practical findings of Unified Science.

After this preliminary review of the novelties of Unified Science, we return to the title question of this paragraph: What is life? According to the Universal Philosophy, *life is the process of accumulating the energy of mater-spirit quanta from the initial universal level of membranes to higher and higher levels of these quanta, inside organisms isolated by their membranes from an environment dominated by 'non-living' quanta*. To produce one quantum of tissue requires the energy of hundreds and thousands of universal quanta. To produce an energetically functioning nervous system, the energy of at least tens of thousands of quanta of living tissue is required. To produce a functioning brain, the energy supply of tens and hundreds of thousands of nerve quanta is required. To isolate brain quanta from the 'non-living' environment, a tissue membrane is no longer sufficient. For this, one needs the skull and its internal barriers, separating the brain from the 'dead' environment. Therefore, a brain mater-spirit quantum, an energetic creature between one and 10 millimetres in size, does not require its own membrane. On the other hand, such a quantum can only exist in a living brain. After brain death, we have nothing to look for such a creation<sup>4</sup>.

The highest level of mater-spirit quanta is the level of the superbrain, which can only be supplied with energy through the level of brain quanta. This level is the source and receiver of our feelings. However, as the

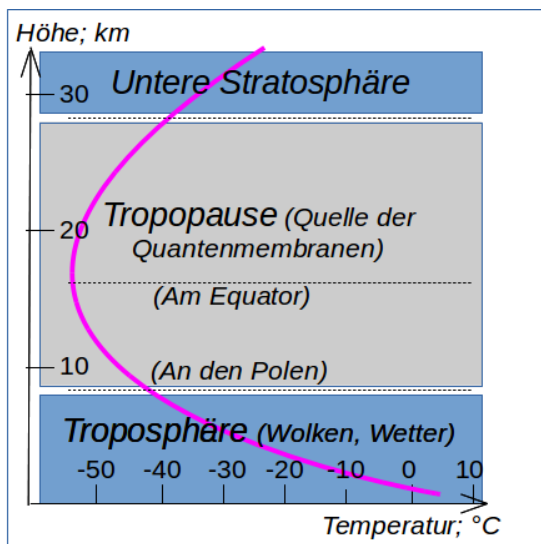
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4 as well as for meridians in any other parts of a dead body.



table above shows, the superbrain quanta are on average too large for our present-day skulls. This is why today's people have difficulty producing and transmitting feelings. The only part of our present-day organisms, isolated from the "non-living" environment, that can accommodate super-brain quanta is our guts. This is why we speak today of feelings coming "from the belly" (often confusing them with "feelings" from the heart).

A living organism grows and develops spiritually (mentally) as long as the supply of energy to its tissues, from the tissues to the nerves, and from the nerves to the brain, exceeds the current consumption of this energy. From the moment this balance becomes negative, the organism begins to die. When this process of energy supply disappears, we die. Our body reverts to a level of universal quanta of about 5 nm in size. This is also the level of dust, generally speaking, cosmic dust, from which, for example, some 7 billion years ago the precursor of our Solar System was formed, with the Proto-Earth as one of the then four Proto-Sun planets.



Life on Earth, therefore, did not arise in some indefinite past, in some indefinite way, from some indefinite form of non-living matter, but arose, and continues to arise again and again, in that zone of the Earth's atmosphere in which the temperature permanently remains around the

universal temperature, i.e.  $-30^{\circ}\text{C}$ . This is the zone called the tropopause, which separates the troposphere (where we live our daily lives) from the stratosphere.

Universal Philosophy has also solved the riddle of our individual and global (collective) consciousness. Without going into the details of this discovery, we now select only the bits and pieces that change our traditional views of matter and spirit in general, and of our body and mind in particular. The origin of everything in our Universe, in our unified description of the Universal Philosophy, is Quantum Creativity, simply put, the potential to create everything else. Its individual counterpart is (in the case of individual humans) what we call the soul. Matter is (globally speaking) the spatial product of Quantum Creativity, while spirit encompasses all temporal changes and interactions of these spatial creations of matter. In the individual aspect, the same means that it is not some supernatural force, some miracle or coincidence, but precisely the human soul (this individual portion - the quantum of Quantum Creativity) that produces (creates) the human material body and the human mind (the individual spirit), as all possible temporal changes, interactions and sensations of this material body. Just as in the physical sense of space-time, the spatial aspects of natural phenomena are not separable from their temporal aspects, so also in the sense of the creation of the Unified Universe, the spatial material aspects are not separable from the time-varying spiritual aspects of each individual material-spiritual quantum<sup>5</sup>.

According to the Universal Philosophy, there is a global 'field' of Quantum Creativity in which we contract to locate our global (collective) consciousness. Our, here means our consciousness of all now and ever living humans, but also of all other creatures, living organisms, to which we want (or can) attribute consciousness. This Quantum Creativity created, sometime in the past, the first huge quantum of matter-spirit of our Universe. Its quantum interior is the space-time of our Universe, and its quantum period is the past existence of our Universe. In its interior

5 It was this inseparability of matter from spirit that forced me to adopt the collective name of the quanta of our Universe as mater-spirit quanta from the very beginning of our unified description of Nature.

and during its duration, all other cosmic objects were created, such as, for example, the Cosmic Hierarchy of our Solar System. All quantum processes, including the processes of life, are always related to the accumulation and transfer of the energy (of the individual quanta that maintain this life) among themselves. Also our sensations and our consciousness consume (transfer) energy.

After the emergence of the higher developed life on Earth, the accumulation of energy around the Earth began, mainly in the form of the energy of our brain quanta, and especially the most energetic super-brain quanta in the form of our individual consciousnesses, which together created and continue to create waves of global consciousness energy, visible even in the telescopes of astrophysicists. We can identify the individual parts of this quantum creativity with what some older philosophical (and also religious) systems consider to be souls (of humans, animals and even plants). If such a soul 'finds' itself some new place of 'attachment' in existing reality<sup>6</sup>, it performs the 'act of launching into life' of a new individual organism. The accumulation of cosmic energy in the form of material-spiritual quanta begins, first from the universal level of membranes, and, after crossing the next levels of the Quantum Spectrum, also larger quanta.

And here we come to the crux of the matter. From where and when does human life arise? How and when does it end, if at all? A consistent application of the findings of Universal Philosophy suggests to us the following approach to these questions. It is not true, or better said, we are not compelled to continue our state of ignorance by assuming that human life arises (by natural means) not earlier than after some (legally determined by human courts) time after the act of coitus between a woman and a man. At what time after this act of coitus does the bodily life of the new human being begin? And when does his mental (spiritual) life begin? And yet when, and in what way or under what conditions, does this new individual receive his soul? What was he before, if not a human being? These are all questions to which we need to know the real

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6 We're mainly thinking about Earth here because there probably no any highly developed life outside of Earth.

(interactively contracted) answers before we can move on to discussing the rights and duties of abortion of pregnancy, as well as the order or prohibition of the death penalty.

A debatable problem all over the world (but almost the most hotly debated one in Poland at the moment) is the legal determination of the 'legal' (legally permissible or prescribed) time that can elapse from the act of sexual intercourse between the partners to the perhaps consequent act of origin (initiation) of life. From my point of view, this problem is an artificially created debatable issue. From the point of view of Unified Science, the problem does not exist at all. Nor will Unified Science answer all questions. But it does provide us with concrete answers to some such important questions, which can help us to establish new criteria, new rights and new responsibilities, which in turn will allow us to make further progress in reorganising our world community towards an evolutionarily stable democracy.

The world would be ideal if every pregnancy ended in the planned birth of a healthy, eagerly awaited child. This is unfortunately not the case. Every fourth pregnancy in the world is aborted, ending in abortion. For a variety of reasons. Most, if not all of them, out of necessity, out of the woman's inability to make the effort to live with this extra human being. What then? Who has the right to decide to terminate a pregnancy in such a case? Who has the duty to help the woman in such a situation? One question is more difficult than the other. Nevertheless, we must dare to ask them. And we must discuss the possible answers honestly and openly.

My long-standing thoughts on life and death suggest to me unconventional answers to two specific questions in this series of questions about the beginning and end of human life. This is my subjective opinion on the subject. I present it here with the same conviction as I have previously presented<sup>7</sup> my subjective story of the unified structure of the Universe and the evolution of life on Earth, as well as my vision of our world community in the next decades, centuries and beyond. It is a belief that Unified Science will help us to avoid some of the mistakes of the past, to

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7 in my books and in my blog on my website of *Naturics*.

move from the present backward phase of our collective development to the shaping of a future in which our super-brains will once again inhabit our (suitably enlarged) skulls. I present these two specific aspects of the discussion on the reality of life and death in the next two paragraphs.

## **2. Abortion murder is the exclusive right of the mother**

The human soul gives the 'start-of-life signal' to the new body and new mind of the individual. From the moment this signal appears, we must already speak of a new human being. And treat this new life as such. As the life of a new human being. Such "pseudo-scientific" terms as "embryo" or "foetus" do not help us here. And certainly not such disgusting terms as "lump of living cells". So, from the moment the egg, fertilised by the potential father, anchors itself in the mother's uterus, we must think and speak only of a human being, with the same human rights as any of us. So much for the beginning of life for each of us. And of every future citizen of the Earth.

The reality of life, however, is more complicated. Life is not a computer game. In most situations in life, we have no option to do a reset, i.e. to return to the starting state and try again, or from scratch. Adult people have always had, are having and will continue to have sex. In most cases, for the mere experience of sex. In many cases, however, with the aim of becoming parents of a (first or subsequent) child. These two aspects of sexual intercourse between two people do not interest us here, as they seem to be quite unproblematic.

The problem arises when the pregnancy is 'unwanted', i.e. when the potential mother does not want (for private reasons), cannot (under the threat of the mother's life), or should not (due to the circumstances of the pregnancy, or due to the expected degree of disability of the child) give birth to the child. What should be the reaction of the mother, the family, society or the state to a potential mother finding herself in such a

situation? Let us start looking for the answer to this question completely at the root of the problem. In doing so, let us call a spade a spade.

The most basic part of such an answer must be introduced into the school curriculum at the second and third<sup>8</sup> levels of general education. This is to make every person starting out on his or her own aware that **abortion of a pregnancy is murder**. **Always** and independently of the circumstances. As I reasoned in the previous paragraph, the life of a child begins at the moment the fertilised ovum is implanted in the uterus of the potential mother. The removal of this cell at this early time, as well as at any later stage of pregnancy, amounts to the murder of this child. Nevertheless, this is **a specific murder, as it is morally, conditionally permissible**. Even if the constitution of a state today says otherwise, this only means, that this constitution needs to be appropriately adapted to today's realities of life and should not stigmatise mothers who decide to abort their pregnancies.

Murder remains unquestionably murder. Nevertheless, the reality of life is that, as the first diagram of this study shows, approximately two per cent of European women aged 15-49 have a pregnancy abortion year after year. For each of these women, this is undoubtedly such a dramatic mental and physical experience that probably none of the men complicit in these 'unwanted' pregnancies would want to experience it themselves. This is why I believe that, in view of the facts as we now know them, every potential mother must be guaranteed the right to carry out (or allow third parties to carry out) such a murder.

No other persons, no state or social institutions have the right to restrict women from performing this act. On the contrary. Such women should be given every assistance needed and available to the general public in this regard. No one and nothing can remove from the woman the burden of knowing that she has killed her own child.

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8 proposed by me in the school program for students aged 19 to 22. According to the Unified Science, the average person reaches real adulthood only at the age of 22 and only then can he take full responsibility for the lives and fate of other people, either his own family or a group of other people subordinated to him professionally.

### **3. The murder of the individual death-penalty is the exclusive right of a Nation**

**The execution of the death penalty is murder.** Why? And when does it seem necessary despite of that? This time, the decision to take a life unquestionably concerns adults sentenced to death. So, according to the same precise definition of life as before, the execution of a death sentence implies the murder of such a person. Nevertheless, as in the case of abortion of pregnancy, I believe that this may in certain cases be a **morally acceptable murder**.

An indisputably grave crime against an individual, an institution or a community, for which the death penalty seems justified, should also be punished with such a penalty. I do not find it morally or economically explicable why a grave offender should spend decades in prison at the expense of a society that he himself has rejected and offended.

On the other hand, I do not agree with the acts of torture of death row prisoners currently practised by some societies. Such torture includes, for example, hanging, stoning, beheading, planting in the electric chair, administering poisons and other substances to hasten the death of the condemned. I believe that any lawful death sentence should be carried out within a maximum of three days by a shot to the heart of the condemned person and his or her body incinerated and dissolved "with the wind" in an unknown place.

However, since sentencing a person to the death penalty is morally a very difficult and final decision for the convict, there should be no legal loophole for misunderstandings, mistakes, and, above all, personal scores within smaller human groups, such as Big Families or family clans. That's why I believe. that the right to issue death sentences in justified cases, as well as to execute them, should be reserved only for the national

courts, i.e. courts acting on behalf of the entire Nation<sup>9</sup>.

I believe that today's situation, in which the majority of societies speak out against the death penalty even for the most serious crimes, is not an expression of the humanity of these societies, but of their weakness in the face of their own elites, who fear being held criminally responsible for their own (possible) crimes.

As in the case of abortion of pregnancy, so in the implementation of the death penalty, our legal laws must finally begin to clearly prefer the rights of the victims of crimes (including the crime of raping women) over the rights of the perpetrators.

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9 Where as a Nation I mean a demographic community of approximately 36 million people, standing in the demographic spectrum of all human societies between the steps of the Metropolis (with approximately 3 million people) and the continent (with approximately 430 million people).