



To the participants at Bilderberg Meeting 2011  
St. Moritz (CH) - June 9-12, 2011

Dear Ladies and Gentlemen,

The Bilderberg Meeting 2011 will be probably the next to last, because if you do not change, in 2013 the situation of humanity, the biosphere and the planet will be irreversible.

I would like to use the Socratic, but before doing we must be in tune about the reality. You probably do not realize the real situation because you've missed all the necessary information. It is not just a matter of perception but also individual perception.

For example, we all know the death but we have our own perception of death.

We often delude ourselves that the past is repeated endlessly. Unfortunately, it doesn't. Precise physical laws prevent it. I would like you to understand how the future will probably be through these laws. To better understand the situation, you have the patience to reflect on the following premises.

Before the beginning, there was just pure energy without space and time. You can imagine the pure energy as a form of thought not produced by the mind, a thought that exists in itself. The energy was pure and was motionless.

About 13.7 billion years ago, pure energy was divided. The division has caused the movement of one part of pure energy. The movement was manifested with waves. The waves have created the space and then the time in which space continues to form and expand. At a certain speed, the waves of energy in space take mass and the matter was born.

First was hydrogen, then the fusion of two hydrogen atoms created helium, the fusion of two helium atoms created beryllium and the fusion of one beryllium atom and one helium atom created carbon. With carbon comes life.

Thus, the first system was born, as a set of interacting parts. Everything that exists is composed of energy moving in space-time. This energy in motion is the same one that existed before space and time and is immersed in it. We can imagine this condition as a body composed of water immersed in water: the water of our body is identical to the water in which the body is immersed. This explains the quantum entanglement.

For about 300,000 years from the beginning, there was only expansion of space-time, without evolution. In those early years, everything was repeated in an identical manner. Then, by chance, some particles have started to use other particles. Since then, the part of pure energy, acting in the space-time, causes evolution.

Because of these initial conditions, it is an evolution based on selection: the whole is evolving because parts of it evolve and become more complex by using other parts.

Selection causes the structure of the system. It is a hierarchical structure, which can be represented as a pyramid. Each step corresponds to a level. These levels have a dyadic value: the party on a certain level represents itself in relation to parts that are on the higher levels and represents the totality in relation to all parts located on the lower levels.



As a result, those on the lowest level represents only themselves and those on the highest level represent only totality.

But every system is a subsystem of another system. So, what represents an entire subsystem represents only itself compared to the system of which the subsystem is part. Similarly, that which represents only itself in a subsystem representing the totality compared to the sub-subsystems. It is not complicated, it's complex!

To better understand epistemology of complexity, reference Annex 1. Unfortunately, sometimes complex systems are in crisis, which is when we enter the chaos (Annex 2). We notice this in delay because the hysteresis (Annex 3). Now, humanity and its environment are in this state. Because the Anthropocene (Annex 4).

To exit the chaos we need to implement the Holos Global System program (Annex 5) and so this does not happen again, we need to complete the formation of the Republic of the Earth ([www.asmad.org](http://www.asmad.org)) as new human community order (Annex 6), adopt Dhana ([www.dhana.org](http://www.dhana.org)) and all the other initiatives mentioned on [www.unigov.org](http://www.unigov.org).

I foresaw your scepticism and your disbelief. And I know you think you can tackle the current situation in the usual way. But you can not solve problems by using the way that caused them. It is a mistake!

Yet, what I propose is necessary, possible, useful and fair. If we have not already start to do it is just because this is not yet understood enough. It is true that we can not change the initial conditions but we can change (divert) their effects and thereby create new initial conditions. We can do it with the butterfly effect, whereby triggering an emergence that can be emulated and thus attract the vast majority of people. So, I invite you to participate.

Together, using human intelligence, we can change and improve social, civil, political, economic, moral and religious behaviours and relations. And we can transform the structure of the human system by the hierarchy to conarchy (Annex 7).

In essence, we can really change the world!

What should be done in practice? As soon as possible, private and public subjects should:

- 1) Recognize that the issues raised by Holos Global System are true and real and consider that the solutions given by Holos Global System are necessary, possible, useful and fair;
- 2) Affirm the need for a worldwide government directly elected by the inhabitants of the planet and share the Constitution of the Republic of the Earth;
- 3) Accept or better ask Dhana as universal currency for payment of their credits.

I'm at your disposal for any clarification.

Sincerely.

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## Annex 1

### Kayamara (2003)

It's thousands of years, since human kind recognized its existence, human beings ask their selves who they are, where they come from, why they exist and what can they do.

Now the human being knows he's the last link of an evolutionary process that transformed the simplest matter, gas, in complex organisms. He knows his origin is life. But why does he exist? Logic and reason induce us to believe we exist to exert a task belonging to the environment we are part of. Ok, but what task? Are we a simple manifestation of a creative power determining our own nature and our destiny, and therefore, one of the many expressions of a course transforming all that exists from the simplest condition to the most complex one, or are we or could we be ourselves the authors changing reality?

Do we exist by chance or by necessity? If we exist by chance then we would be the product of an evolutionary process determined by a set of attempts with unpredictable effects. If we exist just because of necessity, we would be a transitory condition of a reality which tends towards an aim incomprehensible to us.

A third hypothesis is we exist due to necessity, and this is how we are, with our intelligence, as a result by chance. The cause could be the original necessity of the universe to pass, always in the balance between order and chaos, from a starting maximum simplicity condition to always more complex conditions. The case could be the way through which the transformation from the most simple condition to the most complex one takes place.

According to this perspective, we would need universe as universe would need us. Some support that because universe has existed for years without us, the same universe will continue to exist without us. As it happened with all the existent species that now are extinct.

But there's a substantial difference between dinosaurs and human being: the brain, the intelligence quotient. Intelligence is the criterion between us and all the other living forms. And intelligence is power. It doesn't matter if bacteria, as well as dinosaurs, and we are effect of chance. What is important is if we are intelligent enough to be able to change reality, or if we are completely affected by reality.

It could easily be that our intelligence isn't enough to modify the evolutionary process based on selection. In that case, any attempt by our part would be useless. But it could even be that humanity in its whole is an evolutionary condition of reality able to affect the same reality it was produced by and which it's part of. If that's the way it is we have two possibilities: attempt to modify the evolutionary process to discover if we are intelligent and therefore powerful enough to manage in this venture or to adapt to the evolutionary process and accept our end. It's not a case of being or not being but to be willing or not to be willing, to try or not try.

Not wanting means accepting the certainness of our end. Wanting means accepting the risk of rebelling to our end. So, for the first time since a universe exists, a whole of

its parts, humanity, can choose, can decide, to do or not to do. This is the peculiarity of the human being.

It's probably true that the universe could continue its evolution also without humanity. We could be a chance able to affect the whole universe but also a wasted chance, and in this case, there is no reason to think there will be other ones in future.

Even so, what we can understand isn't the simple dichotomy between adapting to reality emulating the past or trying to build a different one with the risk not to succeed. This is a commonplace. The real dichotomy is between certainness of the end and the risk not to be able to avoid it.

The choice between these two dichotomies depends on fear. If you are afraid, you choose the maximum chance rate even if you know it will bring you to the end. If you win fear, you rebel to the certainness of the end and you try to avoid it. An example is death. At a certain point each one of us perceives death. We are afraid of it and we remove it from conscience, escaping in the hope or believing or accepting it as non - eliminable. From then on one surrenders to death, lives to die.

If, instead of removing it from conscience, we would decide to face the fear of death with reason, human kind would live to live, using life as unique chance to defeat death. So, living in order to change the world means having the defeat of death as final aim.

Can the world be changed? It's time now the wise of every culture have been questioning themselves about this possibility, first through religious visions and philosophic speculations, then through testing and simulation. Finally, some started to search for an answer by weaving together every type of knowledge, from science to fantasy, from deduction to intuition, from empiricism to abstraction. Everything can be analysed, verified, considered, reorganized and therefore in a certain sense, changed.

According to some, it's impossible to change the world and it can only be improved. For these people, due to spatial and temporal limits it's impossible to change the world. Therefore, they believe that those addressing themselves with the problem are such an infinitesimal part of the whole that they absolutely won't be able to affect the whole. At the same time, they believe a real changing process would require much more time than that available to those wanting to change the world. So, it's better to address and work towards improving life and environmental conditions, without straying in utopias. This way, they believe to face what's faceable, solve what's solvable and avoid sacrificing oneself for an unfeasible aim. One accepts evil as natural and non - eliminable character of reality and hopes to be able to find a new reality after this life.

According to others, the world changes naturally and continuously through evolution. For who believes this way, we are simple objects of a process of events partly causative and partly fortuitous that will repeat until the end of time. We may as well adapt to this natural process, trying to take and exploit favourable occasion and react as possible to the unfavourable ones, rather than rebel. Anyway evolution is based on selection and this suggests that live better those who better adapt to the rules of nature. In this view, humanity isn't other than one of the never - ending expressions of cosmic intelligence, without a particular function regarding the whole. We are just the result of evolution and live in a process condition started billions of years ago before us and that will continue after us, also without us.

Others again believe that while everything seems to change, really it remains as it was. Who shares this conviction believes that everything is substantially immutable and that changes just represent our perception of the events, which in fact, repeat endlessly. They analyze history and surrender to it's repeating in the future. Nothing new under the sun. And because it seems true that the whole absorbs each part, considering each part of the whole pushed but also affected by the whole. The remaining, for them, is pure illusion.

Who dares to rebel to those three convictions (changing the world is impossible, the world changes on its own, it looks like everything changes but everything repeats) passes off as a visionary and is emarginated. Because his useless. Indeed, generates illusions that often resulted in disasters. Who thinks (and declares) that, even if it had developed by chance, that doesn't mean humanity can't undertake the function to affect everything and try to change the same laws that produced our intelligence, is considered mad. Who proposes and acts to build a future different from the one reason allows foreseeing is judged as a dreamer or even a paranoid or megalomaniac. Yet, there must be a reason if someone rebels and believes that the world can be changed. Why, instead of thinking just to himself, a person that for luck or for chance could live better should believe it's possible, renouncing personal benefits and accepting costs, that everyone could live better and act consequently, if it wasn't possible to change the world? It wouldn't be logic.

Couldn't it be instead that, despite the acquired knowledge allows us to understand the great majority of the rules of reality and although it appears possible to adopt solutions able to transform it, we don't want to make the effort to act consequently accepting the costs? Couldn't it be that the puppet that could now be able to be the puppeteer prefers to keep doing the puppet? Because it's easier, less engaging requires less responsibility and basically allows gaining more pleasure during a normal life. So, in the end, everyone thinks first of all of himself. And thinks and acts for himself setting the rest aside. Nobody feels the need to overcome oneself and believes renouncing requires more will than conquer.

What's the world? What do we mean for world? For world we mean the universe humanity and its planet are part of. Therefore, for world we intend from the smallest part of energy to the universe as its whole. In this world, each human being is a microscopic particle and its life depends on the planet from which, as long as we know, the only kind of life in the whole universe exists. It could not be, it' could be that there are other kinds of life in the universe; there could even be other universes. But while we can imagine any other possibility, we can only act according to the reality we know today. And the reality we know today is made by a huge universe were there is just one planet on which there is life. And in both cases, if this planet and the life existing on it are exceptions, or if there are other planets or other cosmic objects where there are other kinds of life, we must start from the reality we know. Which is already complex enough.

The whole universe is made of energy moving in space and time. Since universe had origin with space and time, the only essence before universe could have been motionless energy without time and space. That only essence wasn't a whole of parts but one unique entity without space - time dimensions. Infinite, not being measurable

is therefore energy without space and without time. Universe rises when the only primordial entity divides in two parts, of which one turns in to waves creating space and time. Since the beginning of time, the universe made of waves moving in space and time expands immersed within the motionless primordial energy with no time and space. Finished universe expands immersed in the infinite. The universe gives birth to the first system made of a whole of parts that, interacting with each other have become interdependent.

Why does world exist, i.e. why does something exist rather than nothing? One could reply, in a banal way, that for us the world exists so that we exist. It's certainly a limited affirmation but at the time it's the one that we can deduce from or knowledge. We can believe world is here for us. Or that we exist for the world. We could also believe the world exists for other reasons. But, in the end, the world is made of four elements: universe, Earth, life and us. On these four elements we must reason and according to them we can act.

How is the world? The world is a whole of systems. A system is a whole of elements forming an organic totality undergoing certain rules. The environment is the whole of energy, space, and time every system is part of. All systems are open. All systems interact with other systems and with the environment. There are no closed systems. The same universe, made of energy, space and time, in its whole is an open system in relation to the infinite in which it's immersed.

Systems can be more or less complex. A complex system is a hole of more or less complex parts; each one of them interacts in a non - linear and inhomogeneous way with other parts of the system and with parts of other systems. Interaction is the fundamental process of complex systems. Each interaction is made of an action and retroactivity: each part acts directly or indirectly on other parts that in their turn retroact directly or indirectly on the acting part. Each part affects the closest ones by local and non - linear interactions (many interaction are contemporaneous).

What does non - linear mean? A linear system is a combination of equations, i.e. a sequence of equalities between more expressions with different variables (unknown quantities) and one constant. A system of non - linear interactions is the one in which at least one of them isn't linear.

Interactions can be positive or negative. They are positive when retroactions are excitatory. They are negative when retroactions are inhibitory. A negative interaction allows the system to achieve dynamic balance. In the organisms the dynamic balance obtained from negative interactions is called homeostasis. Positive interaction instead, pushes the system away from its balance point and can make it explode. In the organisms, the unbalance obtained from positive interactions is called autocatalysis.

With autocatalysis, the catalysing parts intervene to favour the union or separation of other parts of the system. In the autocatalysis systems different catalysing parts interact with each other forming new parts which in their turn have catalysing properties, this leading to the formations of a network able to strengthen itself and assign a competitive advantage to the constituent parts compared to those not in the network. It's an example of tight correlation between cooperation and competition. Beyond a certain level of complexity we have a condition transition and a system becomes autocatalytic. Autocatalysis organizes matter and encourages emergency.

Algorithmic chemical models based on variety and reactivity concepts are able to produce autocatalysis and allow the emergency of vital structures through condition transitions to a higher organization level. Once the autocatalysis process is triggered it's difficult to stop. We have circular causality or avalanche effects. As an example, more wealth is concentrated and more will concentrate: rich are always more richer and poor always poorer.

The parts of the system to which we can associate a numeric value, i.e. those representing measurable sizes, are called condition variables. The interaction between the parts of a complex system and of the system with the environment brings variations to the values of the system condition variables. The changing of the system in time represents the evolution of the system.

The feature the most amazing of the evolutions of complex systems, but not just of those, is the so - called butterfly effect. Butterfly effect stands for the extreme sensibility of a system to the starting conditions, in other words to perturbations. Little variations in the system starting conditions can result with time in enormous variations to the evolution of the system. To perturbate even just a little the condition of a complex system can change radically its behaviour and evolution. Since it's impossible to forecast every little perturbation of a system, the evolution of complex systems is completely unforeseeable. An example of butterfly effect is the billiards game: small variations in the impact point of a ball against other balls or the edge of the table determine big difference in the final position of the balls.

The theory of complexity overcomes the dualism order - disorder, from which those of cause - case, reason chaos, need - contingency, determinism - indeterminism, predictability - unpredictability stem. Between predictable order and unpredictable disorder there is a third case: unpredictable determinism. The unpredictable determinism gives birth to that dynamic balance placed on the edge of chaos, between the crystallization of an ordered system and the chaos of a disordered system.

All complex systems balanced on the border of chaos are unstable and precarious. If a perturbation pushes a system off its balance, the possible effects are two: either the system falls in to chaos or it finds a new balance, usually completely different from the previous one, on the border of chaos. Instead there is no chance of an absolute order, as that would cause the evolution process to cease.

One of the features of complex systems is resilience, i.e. the capability of a system to tolerate perturbations without losing balance. Resilience is the effect of the redundancy of the parts, i.e. of their abundance: therefore no part is indispensable. In a complex system, when a perturbation has a higher valence than the resilience, the system evolves again towards a new balance.

Complex systems are called adaptive. The adaptive capability is the speed with which the system finds a new balance after the previous one. Adaptation is the mechanism according to which selection determines the evolutionary success of a part (as an example a species of animal) of the system. Adaptation stems from selection and random mutations within the reproduction processes (in biological systems) or from learning and experience (in social systems). The modification of the features of a part takes place to reply to stresses coming from the environment where it operates. The

adaptation is strictly related to the co - evolution and is at its maximum when half way between the stable condition and the chaotic one, i.e. on the border of chaos.

Learning through experience causes the modification of inner patterns for interpreting reality and allows the parts to adapt their own behaviours and evolve. Learning and experience allow evolution in social systems. The learning acts on the single part or on groups of parts and produces evolution in the system only if it can be transferred. The kind of learning can be distinguished in:

Learning through exploitation (perfecting the already owned links) or learning through exploration (modifying the configuration of links). The links that work better will be rewarded compared to those less efficient.

Learning and experience result determinant, in a stable context where situations arise again substantially unchanged and there is little space for the unexpected. In a dynamic context, dominated by many variables, its chance to gain a notable importance as the sphere of chances widens and the choice of the best strategy actually goes depending on chance.

In a dynamic context cooperation (implicit or explicit) between agents of a system allows acting mutual adjustments and leads the chance of choices towards common aims.

A constant tendency of matter towards placing itself in always more complex shapes despite the tendency to disorder is implicit in the second principle of thermodynamics. There is a strict link between selection and self - organization.

When complex systems are in a chaotic condition, no organization is possible. When they are in an organized condition, organization is possible but depends on outer factors (top - down). When systems are balanced on the border with chaos, the parts reorganize themselves spontaneously. Self - organization doesn't depend on outer factors but on the local interactions between their parts (bottom - up).

Examples of self - organization are the monogenesis, i.e. the differentiation and specialization of cells starting from one only fertilized cell, the brain, with the specialization of cerebral areas and the location of mental functions, and the social organizations with no leader, with specialized and functional tasks.

The brain can be interpreted as a network initially formed in a fortuitous way which subsequently self - organized itself. Experience accumulates owing to a positive retroaction process where the synapses used often strengthen compared to those not used (Hebbian mechanism). Memories fix in the strong groups of synapses. Cells group forming the elementary components of thought as mind activities, natural phenomenon merging spontaneously from the interaction of cerebral cells.

Other two features of the complex systems are attraction and emergency. An attractor is whole a dynamic system evolves towards after a sufficiently long time. To allow such whole to be defined as an attractor, the trajectories getting close to it enough have to remain close even if perturbed slightly. From a geometrical point of view an attractor can be a point, a curve, a variety or even a more complicated whole provided of a fractal structure and known as strange attractor. The description of the attractors of the chaotic dynamic systems is one of the successes of the chaos theory.



Emergence is a phenomenon or, better still, is a process through which simple rules give rise to complex structures. The starting event of an emerging process must be unexpected and unpredictable by the same structure it draws origin from.

Chaos regards a narrow whole of phenomena evolving in predictably unpredictable. In the chaos theory even the most complex dynamics respond to prearranged mathematic equations with unalterable and not adaptable.

Owing to chaos we have chance. Chaotic and singularly unorganised phenomena show evenness if considered on a larger scale, but this unevenness doesn't allow the evolution of individual phenomena if not just on a statistic level. The irregular, chaotic and unpredictable nature of universe allows a statistical approach regarding phenomena in terms of probability and trends studied by quantum mechanics. Chance plays a determinant role in evolution as, it inserts new elements that succeed or fail depending on natural selection. Evolutionary success or failure can depend, in their turn, on fortuitous facts, as for mammalians and dinosaur's vicissitudes.

The role chance plays tends to downgrade when it's the case of demonstrating the unavoidability of certain processes (autocatalysis, organized critical states). That clashes with the idea view is also moulded by unpredictable and fortuitous factors. Also the concept of the indissoluble connection between chance and need could be included in this context. In a dynamic context, dominated by many variables, it's chance to gain a notable importance as the sphere of chances widens and the choice of the best strategy actually goes depending on chance. In a dynamic context cooperation (implicit or explicit) between agents of a system allows acting mutual adjustments and leads the chance of choices towards common aims.

Collective intelligence rises from this cooperation, meant as different that the aggregation and intelligence of its parts.

The latter doesn't mean anthropocentrism at all. The collective intelligence of the human system mustn't be considered a central of the universe but one of the manifestations and also of the functions of it.

Living in a complex system requires lateral thinking, capability to simplify as much as possible (without making things banal), humbleness and not arrogance, limit excesses, discipline, responsibility, not hegemony, not to reason by slogans, reason by viewing the whole picture, not to search for absolute order or chaos, dealing with the phenomena rising from the bottom.

Who is part of the world? All the matter and the energy forming the matter are part of the world but, as far as we know, humanity is the most complex system, therefore the most advanced, of the universe. It's made of all the human beings; each one is therefore a sub - system of the human system.

Our task in the world stems from our complexity and our intelligence. We can accept it or not, but we all have to gain conscience that, as far as we know, right now the world's future depends on us.

What does changing the world mean? Changing the world means to interrupt the concatenation of events, repair the effects of the evolutionary process as manifested until now and modify the fundamental rule of the evolutionary process, i.e. the structure of the system, meant as relation among its parts. Means to make an

enormous qualitative leap, placing us not at the centre of the universe but as means of change of the universe.

Changing the world means facing human as well as environmental problems and target solutions towards the overcoming of the supremacy of the vital systems compared to its parts, through a strategy allowing to use ourselves and our intelligences to achieve the final aim of maximum complexity and, together with, maximum possible perfection.

## Annex 2

### Chaos (2008)

It's chaos<sup>1</sup>. After such a long evolution on the edge of chaos<sup>2</sup>, the human system<sup>3</sup> - <sup>4</sup> has gone mad<sup>5</sup> and can't find its balance<sup>6</sup> anymore in itself or with the environment<sup>7</sup>. In chaos any kind of organization<sup>8</sup> is impossible, either bottom - up or top - down. Self - organization impossibility prevents a complex<sup>9</sup> system from evolving<sup>10</sup> towards rebalance because the trajectory going across the points of the states space<sup>11</sup> moves irregularly (deterministic chaos).

In these chaotic conditions humanity is exposed to the chance of finding itself all of a sudden in a stable balance<sup>12</sup> as effect of a catastrophic event that could correspond to the death of the system. This because in a stably balanced complex system the evolution is interrupted and therefore crystallizing, following with social paralysis and final extinction.

The only way to avoid this conclusion is to cause a temporary stable balance of the human system, reorganizing it from the outside (top - down) also compared to the environment and taking it back to the dynamic balance on the edge of chaos so that it will start self - organizing again through the interactions between its parts (bottom - up). I.e. the human system must complete an evolutionary jump.

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<sup>1</sup> In a complex system, chaos is the condition where maximum sensibility shows at its starting conditions (small variations correspond to big effects), maximum unpredictability and recurrence (vortex orbits) of stages.

<sup>2</sup> The edge of chaos is the condition of a complex system in between predictable order and unpredictable disorder. Predictable order causes stable balance (paralysis). Unpredictable disorder causes stable unbalance, chaos (not being able to find balance the system doesn't evolve). When on the edge of chaos, the system is in unstable (or dynamic) balance and can't evolve.

<sup>3</sup> The word «system» comes from Latin «systēma», made of «syn», meaning with, together, whole, and «stema», meaning to stay, to place. A system is a grouping of parts each one able to exist isolated but all depending one on the other following laws and fixed rules and aiming the same purpose.

<sup>4</sup> The human system is made by all human beings and is the most complex system we have ever known about. A complex system is a whole of interacting parts: the more the interactions, the more the system is complex. All together (perhaps except the whole universe) they are open, meaning its parts interact with the exterior.

<sup>5</sup> Out of control.

<sup>6</sup> In a complex system natural balance is always dynamic, it's always dynamic and unstable while unbalance can also be stable, as it happens in chaos.

<sup>7</sup> The environment is a complex system of which the human being is a sub - system.

<sup>8</sup> Self - organization is the spontaneous process stemming from the interaction of the parts of complex system and determines the evolution of the system.

<sup>9</sup> The word «complex» comes from Latin «complēxus», past participle of «complēctor», which means comprehension, embrace, from «cum», together and «plēcto», from Greek «plēkò», meaning weave.

<sup>10</sup> Evolution is the process of dynamic systems stemming from the alternation of balance and unbalance stages.

<sup>11</sup> The space of the stages is the mathematic space in which each axes represents stage variable: each point of the stage space corresponds to a precise stage of the system. The trajectory passing through the points of the space of the stages indicates the evolution of the system through time.

<sup>12</sup> A system in stable balance doesn't evolve but it remains crystallized.

To be able to bring the human system to a stable balance without catastrophic events one has to trigger a fluctuation<sup>13</sup> changing in attractive<sup>14</sup> perturbation<sup>15</sup>, stronger than the resilience<sup>16</sup> of the same system and causing a turbulence<sup>17</sup> upsetting the chaotic running condition making so to perceive the necessity of a new order fixing a new dynamic balance on the edge of chaos.

New order means new system structure, i.e. new disposition of the parts in the same system. The structure of humanity and all the complex system we know are based on the selection and on hierarchy, with a social organization characterized by new individual specialized roles and subdivision in castes. Until now, the evolution was determined by this structure and this social organization. And the human species, as a part and subsystem of nature has reached a merging<sup>18</sup> evolutionary level on the same nature and has been able to overcome the resilience of the environment.

But this structure and this organization have brought to chaos and to a probable extinction of human species. Besides this happens with every system: causative origin, evolution, and extinction. To escape this destiny, we therefore have to modify the structure and the organization. The structure based on selection and hierarchy must be replaced by a new structure based on union, competitive cooperation and conarchy. Also the organization based on specialized roles and subdivision in castes must be replaced by an organization based on the specialization of social areas and on the localization of functions. As it happens in our mind that, not by chance<sup>19</sup>, it's much more powerful than what it's used for.

Now lets go back to the way to exit chaos without external catastrophic events but starting from an internal fluctuation (butterfly effect<sup>20</sup>) modifying the starting conditions to determine a temporary stable balance. How to trigger the process? Who can trigger it? Where? And when?

The trigger can only be an action causing an unpredictable and unrepeatable event. The action the most suitable is an act of force and of love. I must be of force to win the resilience of the system. It must be of love to cause an attractive perturbation. An act of real force excludes any violence. An act of real love excludes any egoistic interest. But it must be an act. Though isn't enough. And intention isn't enough. Action is required. An act of force and love can express with a gesture, a message, a work or other actions that can be perceived by other parts of the system.

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<sup>13</sup> A fluctuation is a wave moving a static system or deviates the typical path of a dynamic system.

<sup>14</sup> An attractor is a merging whole a dynamic system evolves towards.

<sup>15</sup> A perturbation is a flux of waves modifying the trajectory (or orbit) of the space of the stages of a dynamic system.

<sup>16</sup> Resilience is the capability of a system to bare perturbations without loosing balance.

<sup>17</sup> Turbulence is a flux that, also due to inertia, merges and manages to win the resistance of the forces holding the system in a certain condition.

<sup>18</sup> In complex systems, emergency is the process through which self - organization forms more complicated and unpredictable.

<sup>19</sup> By chance (through mutations), the human mind has reached a high level of complexity and therefore of evolution but its potential isn't used owing to the structure and the organization of the human system.

<sup>20</sup> The theory of the butterfly effect states that small variations in the starting conditions can cause great effects and differences through time.

Also a single person undertaking the responsibility of the effects it causes can fulfill the starting action, fluctuation. But its transformation in perturbation can only take place with the participation of different people. It's not indispensable that all the participants manage to understand<sup>21</sup> completely the process in which they interact, what's important is they act in an organized way and interact<sup>22</sup> with other people.

The trigger (the fluctuation) can take place anywhere, from the bottom or from the top. What's important is it manages to cause an attractive perturbation and is coherent with the final aim of bringing back the system to the edge of chaos.

The ideal moment for the triggers is during the manifestation of the maximum unbalance. Not because the high unbalance causes less resilience<sup>23</sup> but because strong unbalance goes with high necessity of perception and of recognizing from those who come to know about the event.

When the turbulence caused by the starting fluctuation will have reached a power<sup>24</sup> higher than the resistance of those keeping the system in chaos, these forces will suddenly give in and the system will unexpectedly enter stable balance: as it happens inserting a small diamond in a big gear. The whole system blocks. From then on those who caused the turbulence will have to modify the structure of the system as quickly as possible (the disposition of the parts) and unblock the stable balance bringing it back to dynamic balance on the edge of chaos. When the system will back in dynamic balance its parts will self - organize following a conarchical structure and will be able to win its resilience making evolve towards more evolved balances<sup>25</sup>.

In the future, the hierarchical structure and the self - organization rising from it will keep the system always balanced<sup>26</sup> but will prevent it from falling in chaos again. This way, the human system will become uninvolveable<sup>27</sup>. Humanity will be always more complex and merging compared to the environment. This will allow the human system to propagate the conarchical structure on the environment. It will be the union of the human being with the nature it is part of.

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<sup>21</sup> Basically, the complexity merges spontaneously from the interactions of many units or relatively simple agents.

<sup>22</sup> Whichever state a complex system is in, therefore even when it's in chaos, its evolution is determined completely by the interactions between the parts of the system and the environment (the relations among the parts are more important than the same parts).

<sup>23</sup> Resilience comes from redundancy, i.e. by the abundance of parts, so no part is indispensable for the survival of the system.

<sup>24</sup> Power is transformation of energy in action in the time unit.

<sup>25</sup> When the perturbation is greater than the resilience of a complex system, the system evolves looking for a new balance because of its adaptive ability (the speed it takes a system to find a new balance after losing the previous one).

<sup>26</sup> Unstable balance and unbalance stages are necessary to make the system evolve.

<sup>27</sup> Uninvolveable progressive evolution without involution stages, always in a dynamic balance (unstable) on the edge of chaos.

## Annex 3

### Hysteresis (2009)

Humanity is risking an impending decimation and perhaps the early disappearance. It's a logical forecast, which derives from hard facts that each of us recognizes deep down, even if we can't manage to act accordingly. The two fundamental causes of the current reality are the way of interacting among us and with the environment. The interaction among us is based on the assumption that satisfaction of our needs depends on the individual supremacy over the others. This way has caused an enormous concentration of wealth and poverty of almost nine human beings out of ten. Our interaction with the environment is based on the opinion that nature belongs to us and that the natural resources are unlimited. This way has caused the overcoming of planet's capacity to regenerate the resources we use.

We have made and go on making a double mistake. The first is that in nature the satisfaction of needs and the evolution of a living body aren't the result of his supremacy over the other individuals of the same species, but they derive from a competitive cooperation, through which all individuals share common aims and everyone uses his own abilities in the best way to realize them. The second one is that humanity belongs to nature and not vice versa. Like all living bodies, humankind originates from nature, to which it belongs and with which it exchanges energy to live and to evolve. Natural resources aren't unlimited and they don't belong to any organism, but they have to be considered at disposal of the entire biosphere.

A complex system is a whole of interactive parts in which each part affects the whole and the whole affects and influences each part. When the parts of a system start interacting, a structure forms and the whole becomes a system, a new subject with different qualities that we can't explain by those ones of its parts. The way of interacting of the parts of a system depends on the organisation of its parts and the organisation depends on the structure, considered as disposition of the parts. The structure depends on the initial conditions of the parts at the moment when the system has formed and on casual mutations that occur in the reproduction. So, the initial conditions of the parts determine the organisation of its parts. When initial conditions change, also the structure and therefore the organisation can change. This process of changes, not always improving, is the evolution. Through these changes a living body formed, from which mind arose. From the interaction between mind, organism it arises from and environment consciousness, i.e. awareness of oneself, formed.

The complexity of a system depends on the quantity of interactions among its parts. A system is as much complex as much the parts that form it are more complex. The state of a system is the totality of its measurable variables and it depends on its organisation, which depends on the structure. A complex system is something more but also less than the sum of its parts. More, because it has qualities that its parts don't have. Less because the organisation restrains some potentialities of its parts. For example, the human being can feel emotions and have intuition and intentions that

don't transform in actions, because its own organism restrains them. Only when the whole organism is in a particularly critical condition, those potentialities can emerge and under particular circumstances they can attract other organisms by the same potentialities, by getting the system make an evolutionary jump. This relation between potentiality of the system and of its parts exists both in each cell and in the entire biosphere.

Human being is a complex system. Each of us is made up of cells made up of by atoms made up of elementary subatomic particles made up of energy waves that take mass at a certain speed. We are living creatures and as such we are able to modify the environment and us to occupy the biggest possible space. Like all living creatures, we are the result of a program that establishes, according to certain conditions, what elements we are made up of and the way of interaction among us and between the environment and us. We can modify even suddenly the program if the condition changes. We are isolated from the external environment, with which yet we exchange energy. We can regenerate ourselves by the change. We adapt to external impulses and we have enzymes that fulfil definite organic functions. We are intelligent animals, the most evolved life form of the planet we live on and perhaps in the entire universe.

Humanity, as organized whole of human beings, is a system even more complex than every single person that belongs to it. It arises from the interaction of the first organisms made up of eukaryotes, which from the very beginning had to struggle for survival exchanging resources with nature, it passes through two - footed Primates and it arrives to modern man. Humanity's initial difficult condition required the strength and the adaptability of every single individual. These two extremely selective qualities have originated a hierarchical structure, a sort of step - pyramid, based on different levels with double value: who stay at a certain level represents the totality compared with those who stay at lower levels, while represents only himself compared with those who stay at higher levels. This structure has originated the organisation of human beings and therefore their way of interacting. Those who prevail over the others resist. By this structure, humanity has arrived so far.

This organizational structure has got different forms and appearances, but it has remained substantially unaltered, it has been maintained or imposed by force or with subterfuge, by physical violence or with different consent strategies. All our history proves that a leadership has always constructed every human organization form with very few well - organized people in order to maintain the position, some intermediate levels with a strict minority that sustain itself and the leadership, the lower levels with all the other atomised, disunited and therefore dominated people. It will be so until the structure modifies. It has to be necessary and possible so that it happens. We must examine the current reality and its effects to establish whether it's necessary. In order to establish whether and how it's possible, we must compare the current condition with the initial ones on the grounds of which the structure has formed.

In 2009 human population is made up of 6,8 billion people of 305 ethnic groups, half male (50,26%) and half female (49,74%). The average age is 28,4 years, 27,2% (1.850 billion) has less than 15 years, 65,2% (4.433 billion) from 15 to 65 years and 7,6% (516 billion) more than 65 years. It was made up of less than 1 million people 70.000 years ago, 200 million 2 thousands years ago, 310 million 1.000 years ago, 1.650 million 100

years ago, 2.518 million 50 years ago, 6.070 million in 2.000 and it's up 1,167% every year.

It's up 10 times in the last 300 years and according to estimations it should be 7 billion in 2011, 8 billion in 2024 and 9 billion in 2042. Through the probable demographic transition death and birth rates are reducing: first death rate reduces, then the birth one and finally death and birth rates become equal. The average life expectancy is today 66,6 years, 64,5 for men and 68,7 for women.

More than 4 billion among the 5 billion people with at least 15 years can read and write. Labour force is 3,17 billion people, 40% in agriculture, 20,6% in industry and 39,4% in services. The unemployed are more than 250 billion, the under occupied more than 500 billion. Both are on the up. The world wealth produced has a monetary value of 62 billion dollars, equal to about 69,5 billion international dollars (calculated according to the purchasing power parity), for 4% deriving from agriculture, 32% from industry and 64% from services.

About 4 billion people are at least twenty years old. 1% of these have 40% of planet wealth, another 1% has 10%, another 8% has 35%, another 40% has 14% and the remaining 50% has 1%. It's deduced that 10% of population has 85% of the total wealth. This means that each of the two that have more has a wealth on average equal to 2.500 times the one of each person of the half that has less. From this imbalance a series of consequences derives, among which almost a human being out of six suffers hunger and from thirst, one out of ten dies of diseases that would be curable, one out of four can't read and write, while 1.500 billion dollars per year are spent to produce weapons. And every year this expenditure is up 4%.

In this situation, unfortunately it's too easy to forecast the unemployment and poverty increase, the decrease in consumption, the closure of many enterprises and bankruptcy of the same national states, the decrease in purchasing power of currencies. This is already happening quickly and all over the planet.

Since 1986 we have been overcoming the planet's capacity of regenerating the resources we use. In 2005 the ecological deficit was of 6%. And it's estimated that in 2010 it will be 13%, in 2025 40% and in 2050 102%. In 40 years, so humanity will need two planets like the Earth. This situation must be absolutely modified. Within how much time? It's the first time an organism has threatened the destruction of the entire biosphere and it's not easy to calculate the time. However, considering hysteresis, through which the physical and biological systems react late to the spurs they receive, but then the reaction becomes irreversible, it's estimated that the point of no return is 2012. If within that term we will not have already started to modify really our relationship with nature, the process in progress, we will not be able to reverse the process anymore. That's why we are in a singular and exceptional moment of history not only of humanity but also of the entire planet.

This economical and environmental situation is well known and too detectable, but people can't draw the logical conclusion that it's necessary to change. Perhaps almost all would like it, but they don't have the strength and the will to do what would be necessary. But, how have we got to this point? The answer is in history. By embezzlement, by taking away the resources and exploiting work. First by weapon force, then by money fraud. Populations of entire continents were plundered and



weapons set the first privileges, until an insuperable gap between few people with very much and many people with little or nothing formed. With money the gap has grown stronger and has increased, by paying the resources and work at low prices and by making pay the products obtained from the resources and work at high prices to obtain the highest profit. The deception is the absolute lack of real value of adopted money, which takes value only because it must be accepted by law.

Legal tender has become the fundamental means to maintain the structure of the human system. Private people, institutions, organizations, armies, weapons, drugs, corruption, means of information, everything can be bought by this money. Somehow, from the most impudent to the most disguised, we can pay the body and the spirit of people by legal money. And all that to concentrate more and more wealth in few hands through profit, the main aim that the economical system assigns to production.

A paradox that can be explained only by a hierarchical structure and an organisation that make depend the survival and the human development on money that is worth nothing. So, less than a fourth of us consumes more than three fourth of wealth of the planet. A situation that is more and more unbearable in so far as who live badly can understand the causes that determine it and rebel.

Also the political system is the effect of concentration of wealth. In the first agricultural economy societies resources were in common and the head was at the service of the community. He governed without dominating. If he didn't carry out his function correctly or if he misused his power, he was substituted. And if he resisted he was eliminated. Then, in every human society, a minority has managed to appropriate the majority of resources and of the products and since then it has established its supremacy by imposing also, in its interest and with different techniques, those who had to have the power over the others. At that point government becomes domination. Domination arises from concentration of wealth. Nobody has ever conquered the power without resources. Also revolutions that seemed that were born from the will of peoples, were really wanted and led by wealth holders, as history proved. And today, despite all appearances of democracy, humanity is still dominated in the interest of the minority that has the majority of resources and wealth. Who has more resources establishes who must have political power. Always. Until now.

Considering this reality, it's manifest that if we go on so, there will be violent revolts, people will make new wars and people will be able to destroy entire populations if not the entire humanity by the available weapons. If we go on this way, the planet will die and however presently it will not be able to sustain the human species. And this just as science is discovering the causes of mortality and is searching for the possible solutions. So it's necessary to change. Not pretend to change, but really. People can rule until ruled people accept it and their survival instinct kicks in. When it happens, people get information, understand the causes of their discomfort, and then they unite and finally they act. When the number of people that can't take any more reaches a critical mass, normal inhibitions fall and all becomes uncontrollable. As the need to change is proved, we must establish whether it's possible through the objective comparison between the initial condition that existed at the time when the first organisms formed and the current condition of nature in the whole.

In the initial condition in which life arose neither mind nor thought nor consciousness existed. The only information was in the atoms and in the subatomic particles. Everything could chance. The first organisms didn't have choice. All the evolutionary process until few decades ago could not develop very differently. Every life form had necessarily to adapt its survival strategy to its own potentialities compared to the environment. Everything, even the human species. But, for at least thirty years, we could have chosen. The technological progress and the general development of human capacities allows to satisfy the needs of air, water, food, hygiene, health, security, sociality, love, self - esteem, appreciation, freedom, realization and search for the sense of existence of each human being. To obtain this result, we must only decide with intelligence and act.

We must change the rule of selection. We must establish that all human beings (all, not only the strongest, the most intelligent, the most capable or the luckiest ones) have the right to live stately, to satisfy their needs without excesses and to be happy. We must establish that all human beings must have the conditions to work and produce. We must establish that universal and durable peace as prerequisite for the best development of the entire humanity. We must eliminate human exploitation and the same dependent work. We must return to the limits of planet's sustainability as soon as possible by eliminating excessive consumption, by producing very durable goods and by reducing the pollution of environment.

How to realize these choices? First of all we must face the mean problems of the present. Then we must think how to build a future based on a more right structure than the one of the past. The only solution is the stable and durable union of all inhabitants of the planet that don't want war, poverty, ignorance and destruction of the planet and that want peace, justice and freedom instead. It's necessary an organism everybody can identify with, which has the authoritativeness to make apply our decisions. It can't be a national state neither can an organisation made up of national states, because the relation between economic supremacy and political power would happen again. It can be only a universal republic, a new government system from the bottom, with representatives directly elected and other things being by the population of the earth that is at least 16 years old, who entrust to this body the precise mandate of applying the will of those who belong to it. Not a world state, but a new government system that is actually democratic, that carries out an extraordinary function on behalf of all peoples or at least of that majority of the planet's population that have difficulty to survive. It's the only way to save humanity and its planet without the use of violence.

But, a government system isn't sufficient. Also the means to act rapidly and to affect concretely reality are necessary. The most effective means is a work currency to be assigned in equal parts to all those who belong to the new political organism. By replacing legal tender with a currency issued on behalf of workers, we obtain an immediate redistribution of wealth. Then concrete initiatives are necessary to face those problems that are going to worsen more and more, as they have remained unsolved and that concern energy, water, food, health, culture and information, production, reconversion of weapon industry and personal security.

The Holos Global System programme ([www.unigov.org](http://www.unigov.org)) plans for all these initiatives.

Also the Republic of the Earth ([www.asmad.org](http://www.asmad.org)) as new government system and Dhana ([www.dhana.org](http://www.dhana.org)) as work currency belong to the programme.

What have we to do then? It depends on what we want. And what we want depends on how we feel reality. If we accept it, we can only hope that something that changes it happens. But, it will be useless.

Apart from appearances, promises and illusions, the situation is critical and it can't nothing but worsen. If we want to act instead, we must feel hard facts as they are and realize that we can't go on so. We must rebel to reality; the one in the present and the one that probably will e in the future. Then we can. First, we must read the Constitution of the Republic of the Earth with the relative notes. The principles and the aims to be realized are expressed in only twelve articles. Second, we must adhere and make adhere to the Republic of the Earth. Third, ask for the assignment of Dhana, in physical money or in telematics money through [www.akadhana.org](http://www.akadhana.org). Fourth, ask for Dhana as means of payment. Fifth, learn the Holos Global System programme and choose the activity or the function that we consider we can perform. Together we can, but there is very little time.

## Annex 4

### **Together to save the world The categorical imperative in the Anthropocene (2010)**

I al Rodolfo Marusi Guareschi. For almost thirty years I have promoted initiatives to avoid the critical time that science and reason, and had planned to change things before the situation becomes irreversible.

In 1990, Pentakos, I summarized the situation, the problems to be addressed, their origins, causes and possible solutions.

In 1992, Renewal, I proposed a project in Italy programmed reform of social, civil, political, economic, moral and religious relations.

In 1994, I promoted a national economic plan for employment.

In 2000, I launched the project with the first steps Holos. Holos Global System, a program of thirty steps to address most felt and urgent worldwide problems, subsequently implemented the initial project.

The Republic of the Earth and Dhana are part of the program.

In a letter in September 2004, I tried to represent the risks to which we went and the choices we had to make.

But things remained as before, even worse, and we are rapidly descending into chaos.

Even recently, some leading scientists have predicted the extinction of the human species within a hundred years. Some believe that the situation is now irreversible, others will become irreversible by 2012, others by 2014.

So we are already at the last minute. This statement is not dictated by disasters or pessimism, but from pure realism.

At this point, it is no longer to change but to change to improve groped for saving.

This is my modest proposal for groped to save humanity.

I know what reaction I would provoke, but as simply human being of sound mind, I have a moral obligation to say what I believe is true and just and to do what I can.

I carry only a few data without to repeat analysis already widely reported in press releases and documents published on the site [www.unigov.org](http://www.unigov.org) about generally known facts, even if not adequately addressed.

Almost seven billion people live on the Earth today, five billion of which at least sixteen years.

Every human being must satisfy their physiological needs, safety and security, of belonging, independence, freedom and self - realization.

Nature provides sufficient resources to meet the essential needs of all human beings by the job. If well managed, we can have clean water for all. With the current technological progress we can produce, environmentally friendly, food, clothes, remedies for diseases, housing and other durable goods for all.

But an economic model aimed at profit instead of to the satisfaction of needs has resulted in great social and economic inequalities and to overcome the earth's capacity to dispose of waste and to regenerate the natural resources used.

1% of the human population has 40% of the wealth, another 1% has 10%, 8% has 35%, 40% has 14% and the remaining 50% has only 1%. Thus, 10% of the population has 85% of the wealth and 90% has 15%.

Because of these inequalities, one billion people suffer from hunger and thirst, every three seconds a child dies of hunger and curable diseases, while hundreds of millions of people suffering from obesity and enormous resources are used for completely unproductive operate and increasingly sophisticated weapons with which it is possible to destroy twenty planets like ours.

These conditions are not the result of famine but of over - production or, rather, the under - consumption caused by the subtraction of value to the work and speculations of all kinds with which wealth is transferred from the majority of humanity to a minority.

So while much of human work has been used to produce unproductive goods and create works to satisfy the wishes and whims of a minority, which owns more wealth, the majority of the human population lives, when we can, with great difficulty. On the one hand the pyramids and the other hunger.

The fundamental cause is the iniquitous distribution of wealth, the hierarchical structure in which humans have organized themselves and, with it, a minority has managed to get hold of most natural resources, to leverage the work of the majority and win the dominion over all humanity.

The means to gain power are violence, the cynical use of knowledge, money and states: by violence were excluded from resources, by cynical use of knowledge has been deceived the majority of people, by money were used the work and promoted the consent and by states have established rules to keep this situation.

From over twenty years has passed the sustainability of the planet and then continue, in a few decades, mankind would need two planets.

Over the past thirty years there has been a huge expansion of debt: the states are indebted to maintain consensus, privileges and corruption; the small and medium businesses are indebted because the capital accumulated in the real economy has been designed corporations and financial speculation; households were indebted to compensate, at least partially, the purchasing power removed to work.

These conditions are increasingly intolerable, both for humans and the biosphere.

Almost everyone knows these things and talk about it but nobody can transform the perception of reality and evidence into concrete proposals.

More than four fifths of humanity dominated and the entire planet cannot long endure this situation because on the one hand are increasing the concentration of wealth and the other the impoverishment of the large groups of population and pollution of the planet.

But we can still rise up to this expectation and change the future. To do this, it is essential and urgent to eliminate the most damaging effects caused by the way we are organized.

At the same time, so that the past is not repeated, it is necessary that human society is reorganized in new manner and uses best means and ways suited to survival and development of every human being, bringing the planet into a condition of sustainability.

To delete the most peaceful manner effects of the past simply apply the policies rules in force in the interests of the majority.

To prevent that in future we can repeat the current conditions, we must reorganize society in a not hierarchical manner so abolishing domination of one over the other.

The first objective is thus quickly change the current conditions and we can be as follows.

90% of the people should elect their representatives to the government of the states with a clear mandate to make the following choices:

1] transfer at least half of the wealth of the richest 10% of the population and distributed equally partly to 50% who have less, partly to remaining 40%, partly to reduce the debts of the states and part to construction of infrastructure and public services;

2] delete any use of public resources and wealth is not necessary to the satisfaction of real needs, starting from complete disarmament;

3] greatly reduce the taxes on the incomes of workers and enterprises that produce goods and services that meet real needs and recover this reduction with higher taxes on income and financial;

4] introduce a tax on non - productive consumption tax in proportion to the degree of importance needs to be met, from a minimum for most essential goods and services to a maximum for the most useless even if desirable;

5] recognize by law the right value to the work under the responsibility assumed, the actual performance and results achieved;

6] prevent any form of waste of resources and products and establishing effective rules to minimize environmental pollution.

The second objective is to reorganize the society and can be accomplished through a direct democracy from the bottom and cooperating together as follows:

1] form a universal political organization to which all the inhabitants of the planet at least sixteen years of age can participate;

2] establish a world parliament directly elected by the participants to the new political body and to whom to entrust the task of establishing the fundamental principles of coexistence to be met by all human beings to live in peace as well as possible;

3] form local democratic organizations, which empower all key decisions in the general interest of its community;

4] adopt an economic model aimed at meeting the needs in order of priority and not to profit, excluding all forms of labour exploitation;

5] replace the legal tender currencies with a worldwide work currency assigned free in equal parts to each participant of the universal body;

6] eliminate as far as consumerism and waste and restore the sustainability of the planet;

7] gradually overcoming the employees by involving all the workers to the risks and results of economic activities and encourage people to compete according to their abilities and inclinations by adopting any form of economic and social cooperation;

8] guarantee to every human goods and services necessary to meet basic needs, starting with water, food, health, education, information and personal safety.

Who can be interested in this proposal? All those who understand the realities and the likely prospects, not just those who are already worse (50%) but also who will be probably worse in the future (40%) and also those who are now better (10%).

We live in a defining moment in human history. Whatever happens, we are at a point of no back. From the first groups of humans wandering in the savannas tens of thousands of years ago, we reached a global village where everybody knows everyone else how to live.

This is the evolution. And science tells us that when the structure and rules prevent to a majority of people aware of a system to continue to evolve and could cause the extinction of the entire system and its environment, this majority reacting and if can cause the necessary transition phase, with a new structure and new rules.

We are in Anthropocene, the era in which humans can affect the planet as never before. We can destroy it and thus destroy ourselves or groped to save it. In this era, we can give the categorical imperative, that is an absolute duty to act rationally, based on the fact that we know, to improve things, or wait until they change themselves. If so, it would be our end. We must never forget that human beings originated and is part of nature, not vice versa. The human species is a subsystem of the biosphere with which it exchanges energy. And every system is much stronger than all its subsystems. Never before at this time "acting rationally" means acting in a universal manner, all together, recognizing the rationality of each of us, and given the reason as the source of all law, with all the realism and concreteness of the best as we can.

This initiative is open to all inhabitants of the planet. We need ideas, resources and organization.

Some tools already exist to implement this proposal; the participants themselves will design others.

But most of all is the desire to achieve the common goal of saving the world to improve it in the most possible peaceful manner and is willing to act accordingly. Not only for ourselves. Together we can.

I apologize for the inconvenience and thank you for your attention.

## Annex 5

### Holos Global System (1996-2001)

#### BEING

Being in itself is the force.

The action of being is the manifestation of its force.

The force depends on the form while the aim of the action is an even greater force.

Action in itself liberates the force.

Every reactive action provokes other actions.

What's more every reactive action in itself liberates force.

The action can be directed externally or internally of the being.

The action that is directed internally causes a decomposition of the being that carries it out.

The action directed externally results in disintegration or aggregation.

Disintegration occurs when the action provokes contrast between the behaviour of the parts and the rules that hold them together.

Aggregation occurs when the act proposes a new rule that encourages the parts to adopt suitable behaviour to improve relationships.

If the being is alone, and therefore there is no external subject to the being, its first action can only be directed towards itself.

The first action directed towards the self of the single being can only give origin to its own decomposition; otherwise there would be no manifestation of power.

The decomposition of the single being results in two or more parts.

The successive actions of the first increase the force of all the parts, although every action in itself liberates force.

This apparent paradox is explained by the fact that the action, that is the manifestation of freed force, modifies the form of the whole.

It is the new shape of the whole that increases the force, according to the following chain: initial shape → minimal power → action → transitory form → average force → action → transitory form → average force... action → final form → maximum force.

In such a way, the process constituted by every transitory phase, as in the case of the action, is a means of manifesting and increasing force by modifying the shape, therefore the greater force becomes a means for the action, until the attainment of the maximum force, which corresponds to the final form, when other actions are no longer needed to manifest force.

Unfortunately, this process happens both regarding the strengthening of the whole and in the strengthening of the part that completes the action.

Therefore, if directed to the outside, the actions that aim to strengthen provoke the decay of those who carry them out or of those who react; if directed to the inside, they provoke the strengthening of those who complete them.

To avoid an average force becoming an instrument to produce the action, provoking other people's or own self decay, it is necessary to have the opportunity to manifest



force without completing the action or completing the action without modifying the shape, so as not to increase the force.

The first solution is impossible, as it would be impossible for the only being to manifest force without first completing the action.

Also the second solution is impossible, because until the whole has reached the maximum force, every action will be a way of manifesting force and every force will be a way of producing the action.

The only solution seems to be that of turning the action towards the doer, thus provoking a strengthening of self, without the decay of itself or others.

## **FORCE**

The force of the whole of all the parts is superior to the sum of the force of each of the parts of the whole and also greater than the force of the single original being.

Therefore the maximum force is only achieved with the maximum number of parts and not with the merging of various parts.

The maximum force of all the parts corresponds to the maximum force of each part in respect to the whole.

If two parts with equal power have originated from the first action, then also the maximum force of each part of the whole is identical.

Each part therefore tends towards its maximum force in relation to its whole until achieving this.

Every part therefore completes the actions necessary to reach its maximum force in relation to its whole.

In this way the disparity of force between each part is reduced in relation to the whole of all the parts and each part in relation to all other parts and in relation to all the others, until every part has not reached the same maximal force corresponding to the maximum power of the whole of all the parts.

## **ACTION**

Prior to activation it is only energy.

Force exists without strength.

Then, the energy is decomposed into various parts.

It is the first action.

On decomposition the various parts of energy produce waves.

The waves constitute space.

In space matter is formed.

The matter becomes transformed.

The transformation of the matter provokes decomposition and the successive composition of energy particles.

It is the process of evolution.

With evolution, the particles increase in power, manifested by further actions.

If power is manifested (action), the energy endures decomposition and therefore tends to re - strengthen itself.

If the energy is so forceful that it succeeds in inhibiting every firm action from manifesting force to the outside, it is able to accumulate force.

But the accumulation of force at the head of an organism does not in itself produce benefits in relation to the whole.

If instead such an accumulation is projected into space, independently from the energy that produces it, it results in the modification of the waves produced from the energy, thus modifying the effect without modifying the original cause.

### **PERCEPTION AND MEMORY**

Perception is the act of becoming aware of the truth through a feeling or sensation. It is a psychic function, elaborating what the senses, being both internal and external receivers, transmit to the conscience.

The nature of a sensation originates from the way of perception, a process that begins with the transmission – through the cerebellum – of the data from the senses to the short - term memory and continues with a comparison between the data already present in the short - term memory, long - term and genetic memory.

The genetic memory is the bases of the cerebral system in which hereditary characteristics are recorded. It characterizes the evolution of a determined species. It is found in the brain stem and contains the data that trigger stimuli and instincts.

The long - term memory is a superstructure of the cerebral base in which data previously elaborated are contained. Its centre is in the two lobes, under the cortex, and is the most complex and substantial part of cerebral ability. In the remote memory the traditional modes of behaviour are recorded and deductive strategies and inductive stimuli elaborated. The former logically analyse what there is according to the actual system of elaboration; the latter imagine – what it could be: it could be said that they develop the reality.

The short - term memory resides in the cortex cerebral cortex and contains the data received from the organ sensors and also the decisions transmitted after the elaboration of the same data.

Perception does not derive from intricate feelings originating from many stimuli, but from facts, objects and shapes. Our psychic activity, due to the nature and conformation of the sensorial organs, above all records effects, coinciding and dominant on the processes that have produced them.

This also depends on the limited speed of data transmission in the nervous system and therefore on the necessity to employ the time factor in a specific way. Perception passes quickly to reaction, without dedicating time necessary to understand the reason behind perceiving something in a certain way and to logically preview the effects of the reactions.

Consequently, the perception of what it really is disappears and the perception of what it seems and what is seen and heard is confirmed.

The way of perceiving is therefore more closely linked to the relationship between past and present than the one between present and future. Thus, the future will be the effect of stimuli (reactions) already adopted and considered effective and not the effect of the eradication of present processes, just because it would demand too much time to find the causes.

In order to modify this state (this process), it would be necessary to give a greater elaboration time but in order to give more time it would be necessary to have greater

force and to have greater force it would be necessary to at least partially inhibit the stimulus that induces force to manifest itself in the action.

How can this stimulus be inhibited? Only with the awareness of being able to do so, otherwise the effect would be a kind of repression that would then need to explode. The conscience of being able to allow the partial inhibition of a stimulus derives from the understanding of the stimulus.

Consider the stimulus of fear. It has its origin in the genetic memory and its cause in the insecurity dictated by the information recorded in the long - term and short - term memory. Modifying the cause, in other words overcoming the insecurity, progressively modifies the stimulus, until it becomes inhibited in the genetic memory and reconsidered in the recent memory, which in its turn records a different deduction and communicates it to the remote memory, in a constant circular process from which a new process draws origin.

However, only if insecurity is overcome by force of a greater power, will the process change indefinitely, while if it is only overcome through the actions of other subjects, the cause will normally be destined to emerge again when the act of the others comes to an end, unless the same act is repeated for the necessary time to «*recondition*» the process (one should say the state) which is influenced.

The organism always feels the effect of the event of external actions, but the effects of such result are varied also in relationship to the objective proposed by the subject that carries them out and the duration of the same actions. As a result the elimination of the original process is completed in one way if it is the effect of an increase in power and in a different way if it is the effect of external acts.

In a certain sense, this process of elimination happens proportionally to the force exercised on the cause. Equal to speed and importance the action effectuated on oneself is stronger than the one endured from the outside. Consequently, in order to overcome the valence of the forces of an other organism strength is necessary a manifestation of force that is more accelerated and more significant than that normally expressed by the organism self, wishing to remove the cause.

However, in order to provoke a radical change in the process the original cause, must be known otherwise the actions end up as almost insignificant attempts.

Once the reason behind a complex organism perceiving in a particular way is recognised and understood, it is necessary to make an effort reproduce the characteristics, imagining or guessing – the same feelings as the organism. In other words it is necessary to complete a *replication* of the process to be modified, in order to feel the same stimuli, taking care to distinguish between one's own natural feelings and those sensed by putting yourself in the shoes of another.

Being of an experimental rather than pathological nature, there is always a margin of difference between being a person and trying to be someone, also because the organism finds itself forced to manage two different states at the same time.

This is the so - called fourth level of perception. The first level, with its fear, has taken act of the obvious, the second with its memorization, and the third with the feelings experienced. The three levels together determine the way of perception. The fourth level that is obtained with the replication is in short a comparison between your own and other people's ways of perceiving.

It is difficult. Suppose that a person denies the obvious. What might be the origin and the cause? Which happened in a hypothetical initial moment and what happened before the negation? If the state of the subject in the present is known, to answer the second question—the cause – is fairly straightforward. But the same cause of the negation is the effect of an original cause, and that cause is the origin of the negation. What can be done? It is necessary to go back to the relative information about that subject, memorised in the long - term memory, replicate the same data as if referred to oneself and not the other, thus deducing the original cause and sense the way towards change, asking oneself: «*What should I do.* »It will be discovered that it is a mistake, something false, awful and unjust: a fact, a thought or a conviction. Whatever it is, it has taken root, developed effects and processes that, despite attempts to change, have escaped the self - control of the individual.

Once the original cause of the other person has been identified, one cannot avoid comparing one's own analogous original causes and similar errors, which have induced a particular way of perception, isolating those, which were possible to modify. It will then be remembered how the modification of one's own way of perception came about and the same techniques will then be used to remove the original cause of the replicated organism.

At that point, the analogical method or the dissociated method can be resorted to. With the analogical method messages are communicated which have processes analogous to those needed to be adopted in order to overcome refusal of the obvious. An analogical message could be as follows. With the dissociated method messages are communicated which have nothing to do with the process necessary to overcome refusal of the obvious, putting pressure on increasing the power of the subject in order to induce spontaneous adoption of that process.

## **TRUTH**

Need is the original cause of the transformation of energy in space and in time, it is the stimulus that transforms force into strength and pushes energy towards greater complexity, in search of the conquest of maximum perfection.

Need is the force that determines the actions of every part of the whole.

Action is the manifestation of the physical force or spiritual energy, it is intelligence and movement.

Intelligence is conscience and elaboration of experience; it is the idea, the power.

Movement is moving something from the calm, it is action, and it is force.

What is necessary is what cannot be done without, what is needed or useful.

Complexity is the result of the union of several parts and it shows itself in various contrasting aspects, often difficult to comprehend.

Reality is the entirety of all that exists and is born from necessity.

Need creates the problem, a condition to overcome or resolve.

The problem is overcome or resolved by adopting rules and behaviour fitting to the aim.

The effect of overcoming or resolving the problem is of greater complexity.

Greater complexity stimulates new necessities.

New necessities create new problems.

The state of reality is the situation and condition of the reality in time and space.  
The human being is part of a complex reality.  
He is a manifestation of the complexity of the reality.  
The human being perceives the part of reality, which he can become aware of by means of the senses and intuition.  
Like all that that exists, the human being perceives necessity, as a superior strength to the will.  
The necessities of the human being are needs, desires and emulations.  
The need is the necessity to obtain something that is missing in order to overcome an unpleasant situation or achieve greater well being.  
Air, water, food, rest, light, heat, space, company, clothes, housing are vital needs.  
Desire is the necessity that pushes towards someone or something that presents some form of pleasure.  
Sex, self - esteem, security, affection, achievement, physical comfort is all mental desires.  
Emulation is the necessity to be the same or exceed someone or something.  
Judging and comparing oneself in life, work and play, and making decisions are the things forms of emulations.  
Perceiving necessity, the human being poses problems.  
The solution of the human problems originates from the deductive idea and is achieved with the finalized action.  
The idea is the intellectual representation that in it represents an entity of possible knowledge.  
Deduction is the ability to elaborate ideas and to reach a particular solution from a general principle.  
The deductive idea is representation and elaboration of experience and knowledge.  
The act is the action of producing specific effects, the individual acts that imply a moral appraisal.  
To finalize means to attribute an end, an objective for someone or something.  
The finalized act is the action that is carried out with the objective in mind.  
The action demands decision and determination.  
The decision is a choice, determination of the will.  
Determination is an attitude of resolution, emergency and conviction to act in a specific way.  
The human problems are processes of needs, ideas and set in action.  
The human being perceives needs, desires and emulations.  
It recognises existence when it considers them resolvable.  
Urgency establishes the order of priority.  
It strives to find the origin and the causes.  
The aim to resolve or overcome them is proposed.  
It thinks of solutions.  
It imagines and previews the effects of the solutions.  
It tries to achieve and, like all the others parts, it uses its environmental and own resources as a way of satisfying its own necessities.  
It organizes available means in the light of the objectives and sets up a plan.

It overcomes the obstacles.

It obtains result.

The process of the human reality begins with the stimulus of necessity, its need, desire or emulation continues with the perception of the problems, it passes through the solutions and it concludes with the solution to the problem and the satisfaction of the need.

There are those who ask why, what, how, when and who to act with.

Why act? Because a need is felt and the problem of how to satisfy the need is posed.

What can be done? That is the solution to be found.

How to do it? It is the way to achieve the pronounced solution.

When to do it? It depends on the urgency of the need to be satisfied, on its degree of priority, and on the immediate or future possibility of resolving the problem.

Who to do it with? It regards the relationships by means of which the solution is found.

The reality is in constant transformation.

The two fundamental moments of the reality of human beings are the beginning and the end, life and death.

This is the reality of the reality that it perceives and often neglects the human being.

One is born and one dies because it is still necessary.

Also death is a necessity, the necessity for life to come to an end so that the reality is renewed and transformed.

In spite of the completed efforts, the reality of the human being is still and always conditioned by need.

The strength of need prevails together on the will of every human being and its whole.

Until the existence of a single human being that cannot satisfy his own vital necessities all human beings will die.

The human being is a complex organism that is part of a whole.

It is energy to the most complex state.

Death is the irreversible cessation of the vital functions, which involves a total change in the condition of the living being and the loss of its essential characteristics.

It is an event that for now unites all living beings, including the human being.

But can death be defeated?

Science has demonstrated that the cells of the organism are potentially immortal.

In 1910 in order to demonstrate the validity of this affirmation, the French scientist Alexis Carrel, took some cells from animal embryos and developed them in the laboratory.

Today, after infinite reproductive cycles, the cells conserved at the Rockefeller Institute for Medical Research of New York continue to live.

This demonstrates cellular immortality.

Now it is time to demonstrate immortality of a group of cells, of a living organism, the human being.

## **TOGETHER**

The combination of wealth, solidarity and democracy has been justly compared to the squaring of the circle.

In fact, not only is there no example of economic success, a social state and popular sovereignty existing together or the same time, but also there is not even the theoretical solution to achieve it.

The reason for this lacuna cannot lead back to an impossible solution but to a very precise limit: sectorialisation.

Yet, the solution is no longer within us, the solution is in the whole.

The economist who knows every implication of the production relationships does not have time to dedicate to the moral and political processes.

The philosopher follows a logical process that he deduces from totally partial investigations regarding the relationships of production and the relationships of investment.

The politician, in turn, also when he knows the economic process and he feels the moral reflex of what he thinks just, cannot do other than adapt his or her own action to the search for consent, just because this is the method of democracy.

The only element, today with sufficient knowledge to modify the processes is the entire scientific technological mechanism – which, however, has power as its objective rather than the union of wealth, solidarity and democracy.

Nor is it imaginable that the solution may be found through artificial intelligence, which is given the necessary information and logic in order to permit deduction. It would be the fruit of that same scientific technological mechanism, –which would orient the way to perceive and therefore deduce its own likeness.

The solution is in the whole. Together it is possible. But the entirety needs to emulate who is familiar with the production processes and is aware of what is right but believes that the participation of all is fundamental in order to act, in order to create the right one. And it is essential that the emulated one is an organized part of the whole, without appearing as a subject, in order to avoid being considered a myth and, therefore, basically being admired, being envied and imitated.

There is not only the need for a recurring example but the example must have sufficient strength to take over the knowledge of the prevailing parts and to produce precise actions on the whole. As energy produces waves without being waves in it, the model must know how to produce effects without being confused with the produced effect.

The scientific technological mechanism –today allows an individual to act alone, without appearing and without participants. The actions might well include procreation, production, information and other less known sciences, respectively working on genetic mechanisms, the monetary system, the process of communication, and cerebral hyper energy.

But in doing so creating imbalance rather than restoring equilibrium.

This is the current state of the things, the reality of the facts. A single individual may only demonstrate his own force but cannot succeed alone in strengthening that of the others.

Perhaps the reaction towards the action manifesting force could help modify the way of perception and as a result provoke the creation of the means for a such an enforcement, but there would undoubtedly be the risk of a different reaction, which

could even distance those who have already proposed the total improvement of the whole.

Above all, there would be those who would react by showing the strength of their force just to be able, without worrying about the effect that such actions might have on the whole.

Therefore it is possible but must not be carried out alone.

There is the need to make it happen, limiting model references to a consistent number of persons, so that the observer grasps the new processes without even doubting whether to take them up or not.

With a set of examples of a productive nature encouraging the participants to reason and participate, the basis is created in order to demonstrate that it is not only possible but worth being as one wants to be rather than in another way.

No armed uprising, civil disobedience, popular elections, successions or divisions, unifications or alliances, federation or confederation will be able to equal the emulation force of those who know how to establish, not only in dealing with internal relationships, a real social basis, understood as contextual modification of relationships and behaviour.

## **FUTURE**

The forecast of the future consists in the logical deduction that derives from the effective truth not from the historical truth –of the facts that we know.

The future will be as each of us can rationally imagine. It is true that it is always undetermined and undeterminable –in that it always occurs differently to what was expected and differently to how it was constructed. But it is also true that some fundamental elements have always manifested themselves in recurrent ways, exception in the cases in which the relationships and the rules between the parts of the system t have not been adapted to the increase in the level of complexity.

In those cases, when the level of complexity of the relationships between the parts was not adapted, the system was no longer in a position to hold all the parts together with the old rules and the parts endured rapid mutations, a form of acceleration. It is actually these mutations that have provoked new rules and, therefore, new relationships. They are the existing situations where behaviour of some parts have changed, despite existing relationships.

But what does this behaviour involve? Which is the cause? The behaviour is the action. Its cause is the relationship between the level of power and the attainment of the maximum force of the being.

Until it is equipped with a level of power that does not coincide with its maximum power, the part carries out internal actions aimed at modifying its own structure, despite its external ties.

Now, we find ourselves in a situation of such complexity that modification is required, the renewal of the rules and the relationships between the parts. The only observation is that for the last fifteen years it has been possible to assure to all the human beings the freedom from necessity, since this result has not been achieved, it demonstrates that the rules of the system are no longer adequate for its level of development and, consequently, for its level of complexity. It is therefore natural, historically logical and



probable that someone avoids the rules, adopting estranged behaviour from the same rules, which will evolve on account of such atypical behaviour.

Let us return to the future. We will be able to have an increase in wealth, solidarity and democracy, both in its entirety, and for a part of humanity, but we will not be able to have these conditions for all the parts. Indeed, the reality demonstrates to us that in one hundred years' time the number of poor, weak and emarginated groups will have increased. And it will be so until we continue to even presuppose that it is possible to fulfil at least one, or two, of these conditions, without the third. The problem is placed in an unreal distorted light. In fact things stand differently. The problem is not in the fact that is impossible to unite these three conditions, but in the fact that these three conditions are referred to as a group that is inexistent, nor will ever exist, if all three are not achieved together.

Without wealth there is no solidarity and no democracy. Without solidarity there is no wealth and no democracy. Without democracy there is no wealth and no solidarity. Just as it is impossible to have truth, beauty and justice if these three elements do not exist together.

Therefore the problem is irresolvable really because this is not the problem. And thus impossible to find a solution to a non - existent problem. The real problem is how to achieve the three conditions all together. And the solution is the will to achieve together. To do so, it is necessary to perceive that the maximum individual potentiality is reached in achieving the maximum total potentiality.

But how to make this understood? What are the means? Which strategy is needed to promote understanding? The means in terms of knowledge and ability to act are available, and come from the scientific technological mechanism. In order to organize for the desired objectives (a change in the way of thinking), it requires a process that can be defined as *protostrategy*, conceived as the emulation of the original only being: division of energy with the first action, formation of waves, creation of space, creation and transformation of matter, with the consequent resetting of the energy, of all the energy, to a more complex state. Therefore, one division and all is recreated.

### **A PROGRAM OF THIRTY PLAN**

Holos Global System is a collection of plans to help overcome and fulfil all the human needs in their entirety. It is a complex plan, a wealth of ideas, initiatives and actions all leading to the same objective to allow every Human Being to fulfil his or her needs to achieve immortality. It is an ambitious but essential plan.

The objective of Holos Global System is to change the way of perceiving, the strategy of the whole, and the expectable future. The effects will be at first the changing of the behaviours of some parts, then the strengthening of a group of parts, therefore the creation of new relationships, and finally the emulation of the whole. The means are knowledge, ideas, resources, organization, and communication. The strategy is the transfer of knowledge, induction and strengthening of ideas, the acquisition of resources, a new structural destination of resources, an organizational centralization, structural decentralization, interactive information, acceleration of processes (disintegration and participation). The result (final functional aim) will be greater knowledge, improvement of behaviours, new way of seeing problems, new solutions

to the problems, emulation, strengthening of role models, absorption of the antagonists, exceeding old rules, creation of new rules, beginning of the new process.

**Holos Global System** is made up of thirty plans in part already activated:

- 1) Tejas – Development of production and use of energy on the planet;
- 2) Udaka – Increase in the amount of available water and its redistribution;
- 3) Asana – Solution to the problem of the hunger in the world;
- 4) Ayus – Improvement of health through research, therapy and prevention;
- 5) Jnana – Improvement of information to every Human Being;
- 6) Vadana – Spread of centres of social communication;
- 7) Karoti – Sector and regional plans of production;
- 8) Tetrakos – National economic plans of development;
- 9) Nava – Promotion and implementation of new enterprises in every field;
- 10) Varga – Universal enterprise based on regional groups of enterprises;
- 11) Karana – Worldwide development of production facilities;
- 12) Bhaks – Production of durable goods of consumption for non - stop use;
- 13) Seva – Development of services for businesses and private individuals;
- 14) Ecology – program for an environmental clean up;
- 15) Kosa - New global system of financial relationships;
- 16) Cinoti – Returns of economisation to be assigned to productive goals;
- 17) Parasparam – Productive reinvestment of produced wealth;
- 18) Synergy – Social and commercial relationships system between businesses;
- 19) Vencap – Schemes to develop existing businesses;
- 20) Vikraya – International compensation for commercial payments;
- 21) Stellar - Interactive computer science system via ether;
- 22) Eka - plan for personal emergency on a worldwide scale of circulation;
- 23) Pat - Patati - New system of circulation with vertical takeoff vehicles;
- 24) Cyber Bank – Bank accessible by all means of communication;
- 25) Santi – War industry conversion plan;
- 26) Avatar – Worldwide centre for applied research;
- 27) Renewal – Contextual and programmed reform of the human systems;
- 28) Republic of the Earth – Worldwide Government;
- 29) Dhana – New monetary unit and mean of payment;
- 30) Kayamara – plan to discover the cause of mortality of the living cells.

Symbol of Holos Global System plan is a triangle within to a hexagon from which thirty segments enclosed in a circle start.

Every project is independent to the others, yet part of the same strategy.

In order to achieve each plan ideas, resources and organization are required. By ideas, solutions to existing material problems are meant. The resources are human and material. The human resources are those who can and want to participate in a plan and carry out a particular function. The material resources are natural resources and the money needed to acquire them. The organization is the system of relationships and behaviours to adopt as a means to an end.

The ideas, in other words the solutions, on which the plans and programs of Holos Global System are founded, constitute answers to face the prevailing needs of every Human Being.

They can be modernized and implemented in the course of their realization. The human and material resources necessary in order to achieve the 30 plans are many.

In general, every participant of the plan will have to produce the wealth necessary to support his own economic requirements, not because this affects the financial requirements of the plan, but because everyone must take his own economic requirements into consideration and know how to fulfil them.

The material resources can be typical and innovative.

Typical material resources are money and credits.

Sales, services or bonds can represent the credits.

The innovative resources are founded on Dhana, the new currency.

The organization will be of the circular type of concentric circles: a central nucleus for the coordination of the 30 plans and one structure for every plan.

The essential functions of the central coordination nucleus and the coordination nucleus of every plan will always be ideas, resources, and organization.

The creator and proponent of the plan should not participate in the structure, which should be constituted exclusively by technicians with various roles.

For each of the thirty plans of Holos Global System the proposed solutions and the resources and the organization for their achievement are specified.

### **1) TEJAS (ENERGY)**

Tejas means energy. The level of well - being is directly proportional to the amount of employed energy. The yearly worldwide increase of energy production is inferior to one per cent. Less in the last two years. Tejas is a program of worldwide development for the increase of energy. The program proposes the use of all energy sources (methane, biomasses, rivers, cascades, deserts, marine forests, tides, currents, wind, sun, space, bacteria, nuclear) as well as research into new solutions (motors, systems, apparatuses) in order to accelerate an increase in the development of energy resources.

The increase of energy production is obtained by means of a greater exploitation of the natural resources.

For the optimal spread of energy production it is necessary to set up regional and local plans to use the natural resources. The only present natural resource in every inhabited angle of the planet is solar energy.

The development systems demand methane systems, apparatuses for production of energy from biomasses, dams, hydroelectric centres, converters of heat into electric power, transformation systems of carbon monoxide into oxygen, systems to utilize tides and marine currents, wind centres, solar panels, transformation of gamma beams in electric power, nuclear cold fusion nuclear centres.

The resources necessary to accelerate the production of clean energy can be estimated around to 57.5 billion of Eur/Usd (250.5 billion Dollars PPP), equal to 2.3 billions of Dhana, less than 0.5 per cent of the total amount of Dhana that is previewed to be issued.

In order to promote the plan, an organisational structure is required, made up of a central group of 81 workers and 234 national groups, with a total of 575,580 workers assigned to the plan.

With this structure experiments can be carried out, to find functional models, to promote investment of businesses, States and individuals.

## **2) UDAKA (WATER)**

Udaka means water. In the last fifty years the amount of fresh water available for every Inhabitant of the Earth has been reduced by more than half. The root of the causes is the total increase in the population, pollution and climatic changes. The scarcity of the total water available and its irregular distribution over the planet risks provoking conflicts and wars in various regions. Just the water of the rivers and lakes alone is three to a thousand of the present fresh water on the planet, for the seventy per cent trapped in icebergs and permanent snow and for the thirty per cent confined below the Earth. The Udaka program proposes to increase the water amount available and to improve its distribution.

The increase of fresh water availability on the planet is obtained by means of purifying the existing resources and the building of suitable structures to avoid losses and wastage. To supply water to those without it is necessary to transfer the water from the river basins in which it is found and to find new ways of using resources present in the currently unprovided zones.

The resources necessary to achieve this twofold solution are of approximately 340 billion Eur/Usd (1,481 billion Dollars PPP), equal to 13.6 billion Dhana, 2.75% of the total Dhana to be emitted.

In order to promote and implement the plan it requires 234 national groups, for a total of 639,669 workers.

## **3) ASANA (FOOD)**

Asana means food. The Asana program previews the free shipment and the distribution of food to those who risk dying of hunger. In the last the ten years the number of people who suffer from hunger has been reduced by less than 5% and in the next thirty years an ulterior reduction of little more than 40% is previewed. Today 791.5 million people suffer from hunger. It is ridiculous to think that in order to resolve this problem a dollar a day for every hungry person is enough, less then 290 billion Dollars a year, 6.2 per thousand of the worldwide wealth produced in 2001.

In order to resolve the food problem those suffering from hunger must be given food for three years.

In three years the conditions must be created so that everyone is in a position to produce enough for their own survival and development.

To give food to approximately 790 million people suffering from hunger, a complete meal a day must be donated for three years at the cost of one Eur/Usd for every hungry person, equal to approximately 285 billion Eur/Usd (1,241 billion Dollars PPP) a year for three years, for a total of 855 billions of Eur/Usd, equal to 34.2 billion Dhana, 7% of the total Dhana to be emitted.

The structure required carrying out the program previews 25,900 centres for the meal production, with 12 members of staff, 79,000 groups of distribution with 12 workers and one central coordination structure, for a total of 1,562,223 workers.

#### **4) AYUS (HEALTH)**

Ayus means health. Health is one of the essential conditions to be able live well. Over half of the world population does not have access to sufficient health care.

The Ayus program previews participation at the level of research, therapy and prevention.

Physical health demands research, prevention and cure of the diseases.

It is necessary to use modern instruments for fast diagnosis and to adopt the discoveries that science offers us. New hospital beds are necessary.

This program can be achieved by means of investment in the existing organizations, ensuring resources in order to upgrade their structures and to face the problem in its entirety.

In order to ensure fast, thorough and organised participation, approximately 450 billion Eur/Usd (1,960 billion Dollars PPP) is necessary, equal to 18 billion Dhana, 3,7% of the total of Dhana to be emitted.

It requires one central organizational structure and national groups for a total of 2,466,312 workers.

#### **5) JNANA (KNOWLEDGE)**

Jnana means knowledge. Illiteracy and lack of information are among the roots of causes of poverty and malaise. Hundreds of millions of Human Beings do not know how to read or write and billions of people are not reached by adequate information. The Jnana program proposes to increase the total amount of accessible information and to make it available to all Human Beings.

According to the most recent data, 1.3 billion people over the age of six years are illiterate. For their schooling they need at least 7.7 million scholastic structures (30 students for 3 hours in 6 turns a day), with at least 20 million teachers (70 students per teacher). This is the size of the problem.

Considering an average cost of 10,000 Eur/Usd per structure and of 7,500 Eur/Usd per teacher, we reach a cost of 77 billion Eur/Usd per structures and 150 billion Eur/Usd a year for three years for the teachers, for a total of 527 billion Eur/Usd (2,296 billion Dollars PPP), equal to 21 billion Dhana, 4,25% of Dhana to be issued.

#### **6) VADANA (SOCIAL COMMUNICATION CENTRES)**

Vadana means to communicate. To be successful, they need ideas, resources, organization and, above all communication instruments. The current technology of mass communication –newspapers, radio, and television – induces in the audience a process of aggregation that is of imitation and not in striving for improvement. The difference between imitation and emulation is enormous. Imitation takes place to feel like another person to develop identical behaviour, pretending to be something you are not. Emulation takes place in order to understand how to think and act in order to fulfil oneself, to be as one really wants to be. The imitator does not have the objective

of being, nor the will to be, but rather to appear. The emulator «wants »to be and in order to become what he wants to be he tries to comprise the logical processes that others have adopted and adapted to their own qualities, to their own attributes. He may or may not have been able to recognise his being, but if he wishes to be and emulate enough to be, he will feel like being as he really is.

The recognised being is the power of being in the face of others, to exist in the face of others but it is certainly not existing. The prevailing parts –which are and have the power to exist –of the structure of our system exercise their force so that we think we can do without being. In such a way, those you leave will continue to be and have the power to be and we will continue to think we are able without being, being insignificant and being able to do very little. To exist, therefore, one must want to do so and want to evolve. To be able one must exist and grow, through a dialectic process, of the Socratic type, by means of which the requirements and the ideas for fulfilment are compared, and received sharing information on the best way or the least harmful way of acting. In order to realize this dialectic process liberation needs space where more people can meet together and compare ideas. These are the aims of a net of communication centres constantly in contact with each other.

The Vadana program previews interactive meetings all over the planet, depending on equivalent demographic parameters on the territory. Every meeting will be able to accommodate approximately 250 people who will be able to communicate and to compare with the hosts of all the others meeting points. Such a structure can be run from the same participants, by means of the modest contribution of approximately 500 Euro a year, enough also to cover those people –approximately a third –who cannot afford some cost but are willing and interested in participating, perhaps lending their services instead of paying the contribution.

The social communication centres are interactive dialectic instruments that work together with groups of people in every part of the world keeping in touch, speaking and discussing amongst themselves.

252,000 centres are previewed, with an investment of approximately 50,000 Eur/Usd each, for a total of approximately 12.6 billion Eur/Usd (49,987 billion Dollars PPP), equal to 504 million Dhana, one per thousand of the total Dhana to be emitted.

Every centre will have two person who are responsible for its running, at a cost of 15,000 Eur/Usd a the year, for a total of 3.8 billion Eur/Usd, 152 million Dhana a year.

## **7) KAROTI (PRODUCTION PLANS)**

Karoti means to produce. For about ten thousand years the Human Being has been producing in order to survive. First food, then the means of production, thus, finished products. Production is the means of satisfying material needs and desires, often vital. The Karoti program previews a mapping of the requirements and productive possibilities of the various regions of the planet and a total plan of investments in order to adapt their productive ability, holding account of the historical and social characteristics of the populations.

The regional and sector plans of production serve to characterize the plans of development that must be set up for groups of countries and in which fields.

For every country a group of workers are required, co - ordinated by a centre with staff members, with a total of 6,450 workers.

The average cost for every regional plan could be of approximately 25 million Eur/Usd, adding the cost of the co - ordination centre of approximately 200 million Eur/Usd, for a total of 750 million Eur/Usd (3,267 million Dollars PPP), 30 million Dhana.

#### **8) TETRAKOS (NATIONAL ECONOMIC PLANS)**

Every country has its characteristics and every population has its requirements. The Tetrakos program proposes the promotion of national economic plans in every country.

The national economic plans are programs of development of production and services. They preview the institution of new businesses in order to increase production and create jobs.

They serve to achieve development plans, taking into consideration the region in which every country is situated and of the programs already set up by its national institutions.

A structure with groups of people is required each of the 234 countries, co - ordinated by a central group, for a total of 5,574 workers.

A cost of approximately 2.5 million Eur/Usd per country is previewed, more 35 million Eur/Usd for the coordination centre, for a total of 617.5 million Eur/Usd, equal to 24.7 million Dhana.

#### **9) NAVA (PROMOTION NEW ENTERPRISES)**

Nava means to undertake. The economy is founded on business. No plan could ever be implemented without the bases on which the activities are carried out. The Nava program proposes the promotion and establishment of new enterprises in every country, with the workers taking part in its management. A part of the capital of every enterprise will be retained by an agency whose associates will be the workers of the same business for the entire time they work for it.

In order to develop production and the economy businesses are necessary.

More then 343,000 new enterprises will be constituted by more one million workers, for 83 million workers over three years and other 64 million workers in the successive two years.

In order to constitute 343,000 new enterprises 343 million Eur/Usd (1,361 million Dollars PPP), equal to 13.7 million Dhana are required.

#### **10) VARGA (UNIVERSAL ENTERPRISE)**

Varga means group. Development, recession and recovery are the fundamental economic cycles of the economy. The cycles are due to multiple factors, including the relationship between the market soluble offer and demand. The Varga program previews for every country a group of operating enterprises in various fields coordinated by a single centre.

The plan of the universal enterprise is a solution to avoid and in the end overcome the cyclical crises of the economic systems.

The constitution of one million new enterprises all over the planet is previewed, with a cost of approximately 5,000 billion Eur/Usd (21,783 billion Dollars PPP), equal to 200 billion Dhana, 40.8 per cent of the entire emission.

In the universal enterprise initially approximately a total of 50 million workers will be employed with at least 100 million staff in the related enterprises. Over the successive three years from the beginning of the activities, after the consolidation of the initiative, the doubling of the number of workers is previewed as well as the value of production.

### **11) KARANA (MEANS OF PRODUCTION)**

Karana means instrument. Over four billion Human Beings, approximately three quarters of the population of the planet, do not have sufficient ability to transform resources into products. They need machinery, systems and equipment for agriculture and industry. Karana is a program of worldwide development of means of production. The program previews synergies with the Karoti program (plans of production), Tetrakos program (national economic plans) and Nava program (promotion of new enterprises).

Each of the 343,000 new enterprises of the Nava plan will need means of production at an average cost of approximately 11.3 million Eur/Usd, for a total of 3,885 billion Eur/Usd (16,925 billion Dollars PPP), par to 155.4 billion Dhana, the 31.7 per cent of the total to be emitted.

### **12) BHAKS (DURABLE GOODS)**

Bhaks means durable. Durable goods are non - productive assets for continual use. The Bhaks program has characterized by hundreds of products of common use that render the social and civil life more enjoyable. A part of the machinery, systems and equipments previewed by the Karana program will be destined to the production of durable products.

For the development of the production of durable consumption goods for continual use a cost of approximately 115 billion Eur/Usd (501 billion Dollars PPP), equal to 4.6 billion Dhana, the 0.9 per cent of the Dhana previewed to be issued.

### **13) SEVA (SERVICES)**

Seva means service. Services are today an essential part of production and the market and generally speaking also a part of social and economic relationships.

The Seva program proposes to increase the spread of services on the planet and considerably to reduce their cost by means of an accessible system to all.

For the development of services for enterprises and individuals, a cost of approximately 55 billion o Eur/Usd (849 billion Dollars PPP), 2.2 billion Dhana, the 0.44 per cent of the total emission is previewed.

### **14) ECOLOGY (ENVIRONMENT)**

Ecology means study of the environment The pollution of the air, the water and the ground has already provoked consistent modifications in the climate and the natural atmosphere of the planet.



The Ecology program proposes to produce without polluting, to encourage consumerism without destroying the atmosphere and to accelerate, with the necessary technology, the process of restoring the existing conditions to that of fifty years ago

A cost of 45 billion Eur/Usd (196 billion Dollars PPP), equal to 1.8 billion Dhana, the 0.36 per cent of the total emission is previewed.

#### **15) KOSA (FINANCING OF REAL ECONOMY)**

Kosa means resource. Over 90 per cent of the current financial transactions take place outside the real economy and they do not regard goods. The Kosa program proposes the transfer of part of the currently employed monetary mass, used for other objectives in the present economy, to the enterprises that produce goods and services. Kosa plan will have a cost of 37.3 billion Eur/Usd (58.9 billion Dollars PPP), equal to 1.492 billion Dhana, the 0.3 per cent of total emitted.

#### **16) CINOTI (ECONOMISATION RETURNS)**

Cinoti means saving. The Cinoti plan has the aim to encourage savings in production objectives, enabling savers to take part in the system of the enterprises that produce and distribute goods and services with the guarantee of a total reimbursement of the invested capital.

A cost of 12.4 billion Eur/Usd (19.6 billion Dollars PPP) is previewed, equal to 784 million Dhana, the 0.15 per cent of total emitted.

#### **17) PARASPARAM (REINVESTMENT OF WEALTH)**

Parasparam means reciprocity. The Parasparam program (in Sanskrit, parasparam means reciprocity) proposes the destination of productive aims of the maximum possible wealth produced by the company, by means of a system that offers distinct advantages to those who invest and limit the risk of the enterprise deriving from the new investments.

Parasparam plan will have a cost of 3.73 billion Eur/Usd (5.89 billion Dollars PPP), equal to 149 million Dhana.

#### **18) SYNERGY (SOCIAL AND COMMERCIAL RELATIONSHIPS)**

Synergy means simultaneous action. Synergy plan is a system of mutual relationships between enterprises that produce and sell goods that through the acceleration of information, working to reduce selling times and productive and financial costs.

Synergy plan will have a cost of 3.42 billion Eur/Usd (5.4 billion Dollars PPP), equal to 136.8 million Dhana.

#### **19) VENCAP (VENTURE CAPITAL)**

Vencap is the abbreviation of venture capital. In general enterprises manage to produce and sell less than their full potential. The difference between potential production and effective production is a wasted and non - expressed potential. The Vencap program is proposes to offer the existing enterprises the possibility to cover the non - expressed potential productive.

Vencap plan will have a cost of 2,612 million Eur/Usd (4,123 million Dollars PPP), equal to 104 million Dhana.

#### **20) VIKRAYA (INTERNATIONAL CLEARING)**

Vikraya means compensation. Vikraya previews a system of regulations of international commercial transactions by means of a process of various applied trading procedures by means of a worldwide centre of consortia compensation.

A cost of 6,219 million Eur/Usd (9,217 million Dollars PPP) is previewed, equal to 248 million Dhana.

#### **21) STELLAR (ETHER INFORMATIVE SYSTEM)**

The Stellar plan previews an informative system via ether that by means of geo - stationary satellites will permit every Human Being human the chance to obtain in real time a reply to any question for which an answer already exists. At the same time the system will be able to enrich current knowledge with the information coming directly from the users.

A cost of 932 billions Eur/Usd, equal to 200 million Dhana is previewed.

A cost of 932 million Eur/Usd (1.472 million Dollars PPP), is previewed, equal to 37.28 million Dhana.

#### **22) EKA (PERSONAL EMERGENCY)**

Eka means safety. Eka previews a personal security system by means of which every person will be able to connect to a net of participation unit activated all over the planet and be quickly helped in case of urgent need.

315,000 centres of emergency help are previewed, for a cost of approximately 395 billion Eur/Usd (1,721 billion Dollars PPP), equal to 15.8 billions Dhana, 3,2 per cent of the total of Dhana issued.

#### **23) PAT - PATATI (AERIAL CIRCULATION)**

Pat - Patati means to fly. Pat - Patati plan previews a system of aerial circulation of mass with a vertical takeoff vehicle (Air - X) connected to a control traffic that will guarantee flight safety and an apparatus that permits anyone to fly.

A cost of 4,000 million Eur/Usd (6,381 million Dollars PPP), equal to 160 million Dhana, is previewed.

#### **24) CYBER BANK (BANK DATA TRANSMISSION)**

Cyber Bank previews a teleinformatic system – by means of which it will be possible to carry out payments and withdrawals near any normal bank by means of a simple cellular phone. The hardware has already been produced and initial contacts with the banking system have been taken.

Cyber Bank plan will have a cost of 124 million Eur/Usd (196 million Dollars PPP), equal to 4.96 million Dhana.

#### **25) SANTI (WAR INDUSTRY CONVERSION)**

Santi means peace. The program Saint previews the conversion of the war industry in other productive assets including the artificial production of mechanisms and Electro -

medical apparatuses and organs. The outcome of the research of MIT (Massachusetts Institute of Technology) of Boston is being studied and subsequently the reconversion processes will be defined.

Santi plan will have a cost of 6.5 billion Eur/Usd (10.3 billion Dollars PPP), equal to 260 million Dhana.

#### **26) AVATAR (WORLDWIDE RESEARCH CENTRE)**

Avatar means materialized spirit. The Avatar plan previews the spread of a world wide centre of research that will be used by private and public agencies in order to complete economic and productive choices.

A cost of 292 million Eur/Usd (461 million Dollars PPP), equal to 11.66 million Dhana is previewed.

#### **27) RENEWAL (HUMAN SYSTEM REFORM)**

The plan of Renewal previews the contextual and programmed reform of relationships and the behaviours through the modification of the structure of the hierarchical system by means of a dialectic process between all persons.

A cost of 28.6 billion Eur/Usd (113.8 billion Dollars PPP), equal to 1.15 billion Dhana, the 0.23 per cent of total emitted, is previewed.

#### **28) REPUBLIC OF THE EARTH (WORLDWIDE GOVERNMENT)**

The Republic of the Earth is a democratic Government system, which all the Inhabitants of the planet can participate in.

It was founded on the first of January 2001. The Constitution of the Republic of the Earth affirms the principles of a system of human relationships founded on peace, well - being, freedom, democracy and solidarity. The Dispositions of performance of the Constitution preview the rules to be applied until the election of an International Assembly and the Worldwide Government.

The institution of the Republic of the Earth, as a planetary Government, with the task of unifying the development processes, should not be confused with the rise of a new empire, but as an alternative mechanism regarding such perspectives.

The Republic of the Earth does not reaffirm the supremacy of a new State but its confirmation and above all achieves the sovereignty of the people in all the States. The idea that Human Beings can reach the time of sufficient self - control without the need for intervention on behalf of an authority goes back to the time of the origin of the State, considered as a means to promote the development of maximum individual responsibility. But, as usual, when the instrument – the State – has been asserted, and it too becomes an end, with the usual point, that every part of the system strives towards its maximum potential, until it is attainment.

Conceptually and historically, this strategy does not exceed the State, since the substitution of a dominant class with an other cannot reach its maximum potentiality and, therefore, cannot succeed in modifying the vision of the State as an end.

Only with its maximum potentiality can the State be brought back to its original function of promoter of the maximum responsibility of every individual, because only the maximum potentiality of the State – understood as a democratic State - may

coincide with the maximum responsibility of every individual, therefore rendering useless the same existence of the State.

The idea of the Republic of the Earth therefore considers that the cessation of the State can be obtained through the maximum expression of democracy, with the task of taking part where States have not succeeded, and therefore overcome their limits in exercising the function of contributing to the development of the maximum responsibility of the Inhabitants of the planet, in order to establish a situation where cohabitation it is founded alone on rules spontaneously accepted and adopted, without ever again needing intervention from any pre - constituted authority as in the case of the States.

The Republic of the Earth must be understood, therefore, as a new institution and not as one superimposition/overlapping regarding the States. And it must start from the basis, from the Inhabitants of the Earth, certainly not from the existing States; otherwise it would be a matter of an organization of States and not an organisation of citizens.

In this vision, the Republic of the Earth is an expression of the people of the Earth, in fact «of the population of the Earth, » identifying guideline/reference values, aiming to transform these values in pragmatic features: first induced, through the process of emulation, from the actions of the new institution; then, spontaneously adopted by every part (by every individual), at the moment in which every part achieves maximum individual potentiality.

As every reality has a beginning and an end, it is also true for the State, it was established out of necessity, and will cease to exist only when there is no longer the necessity.

In order to affirm such an institution it must demonstrate the advantages that derive from its foundation and use adequate strength to make it start from the bottom and make known its mechanism and aim.

It is not possible that the Republic of the Earth will change at the end, because its nature tends towards maximum potentiality and, consequently, its own final dissolution. And it is exactly this aim – of final auto - dissolution that in the end prevents the transformation of its nature.

The objective of the final dissolution through maximum potentiality constitutes in itself the guarantee that the Republic of the Earth will not be able to act in order to consolidate its potentiality, but as a way of potentialising the participants to their aim, in other words achieve its own dissolution.

The cost of the plan will be 14.3 billion Eur/Usd (56.9 billion Dollars PPP), equal to 572 million Dhana, the 0.11 per cent of total emitted.

## **29) DHANA (WORLDWIDE CURRENCY)**

Dhana means money. Value is the ability of things to satisfy needs. The measure of the value is the relationship between things and necessity. The measure unit value is size on the basis of which the relationship between a thing and the needs that it satisfies is estimated/valued

Currency is a value measure unit. Dhana is the monetary measure unit of the real value of the material and immaterial goods. Its economic base is made up of capitals from enterprises/companies/businesses, in other words from means of production.

Every resource has a value because it serves to satisfy necessity. While some natural resources have a sufficient ability to satisfy necessity without any human activity, others need to be transformed to be able to satisfy needs, desires and emulation.

Instinct, memory and physical strength are human resources able to satisfy the need to preserve, remember and move. Air and water, if they are pure, the different fruits of nature and its caverns are environmental resources able to satisfy the need to breath, drink, eat and find shelter.

Various mental faculties must be developed so that they assume the ability to understand, think, judge and to deduce. Many fruits are not usable in their natural State unless they are cultivated or transformed. The green grass is not edible unless it is transformed. Lime cannot be used as a form of shelter unless it is no transformed into houses.

And so it is for many other natural resources that alone they are not able to satisfy needs, unless transformed into products. To do so, human activity is required, work is necessary. Human labour is the way in which physical energy and human intellect is employed.

Nearly all the natural resources would have no value and could not satisfy needs unless transformed into products through work. Therefore it is work that produces value because it is work that renders things able to satisfy needs.

In defining a value measure unit, not only can the value be separated from work, being intrinsic to the things (products) but also it assumes in nearly all things the essential nature because these same ones have value.

The value is not therefore a relationship between two or more things but between things and needs. The measure of the value of one depends on the work load of a certain type, employed in the unit of time required to transform it into the State in which it can satisfy a need.

The currency is a value measure unit. What can this unit of measure be represented by other than the unit of work? We can then define currency, as a unit of value measure unit, as a measure unit of work. For a currency that has work as its monetary base, the monetary measure unit would be work of a certain type.

While it is possible to establish the exact time employed in work, it is not possible to define precise parameters for the amount and the quality of work in the time unit. Therefore the terms normal work quantity and average work quality will have to be used. We then define the monetary unit that measures the value as a normal work amount of average quality for a certain time. The size of such a monetary unit is directly proportional to the result that is obtained. Greater the productivity, greater the value of the job, greater the size of the monetary unit.

Dhana is the monetary unit that measures the work unit, understood as normal work amount of an average quality/type for a certain time. Increasing productivity will increase the value of Dhana. Dhana was introduced on the 14 June 2001, with the emission of the first 6 billion Dhana, guaranteed by a capital of 150 billion Euro.

Subsequently a further 34 billion Dhana has been issued, guaranteed by a capital of 850 billion Euro.

The emission of nearly 500 billion Dhana is previewed, guaranteed by a total capital of 12,500 billion Eur/Usd.

Total cost to issue Dhana will be 22.4 billion Eur/Usd (89 billion Dollars PPP), less of 10 per cent of the cost to issue every other currency.

### **30) KAYAMARA (MORTALITY CAUSE)**

Kayamara means immortality. people die of hunger, silks, hardships, disease, and old age. people died from accidents, war and violent actions. people die. Whatever the cause, people die. Man and the woman, the young p and the old, the poor and the rich the educated and the ignorant, the beautiful and the ugly, the good and the bad, the peaceful and the violent, the clever and the stupid. All Human Beings die. Forever. You can live a single moment over a hundred but then you die. We are accustomed to the death. We consider unavoidable. We think it is impossible not to die. Also for this reason we die.

Instead of rebelling to this defeat of life, we imagine life after death It is a mystical vision one. It is the negation of reason. The Kayamara program proposes to defeat physical death. Is it madness? What is madder who rebels against death and tries to defeat it or who accepts it unconditionally and surrenders to it? Is it impossible to beat death? Must we live in order to die?

No, we can live in order not to die. In order to beat death we must in the first place believe that it is possible, then we must try to make it possible. Every Human Being can participate in this program. For love towards himself and those he loves. Letting oneself and his loved ones die is madness .It is a responsibility that nobody should have to face. In order to defeat the death it must no longer be necessary to die.

A cost of 748 million Eur/Usd (2,969 Dollars PPP), equal to 48 million Dhana, is previewed for this plan. A very little cost for the life.

### **CONCLUSIONS**

Now, to sum up, Holos Global System. We have started from the real problems, from needs: energy, water, food, health, knowledge, communication, production, the environment, resources, emergencies, circulation, research, injustice, poverty, mortality. We have found and indicated solutions, instruments and methods in order to improve things. We have put the solutions together in thirty plans and we have joined them in a single program. We have found the resources in order to promote and to fulfil the entire program that we have introduced above all to the different States and nations.

Now it is the moment to directly introduce the program to the people, using all the pacific actions and the mass media available.

We have always worked driven by the duty to act and by the responsibility that comes from the fact that we are lucky to have been born and living where, in spite of the endured injustices, it has been possible to think, create and produce. Now is the moment to allow those who have not had the same opportunities to participate. And that is what we shall do.

### **The new human community order (2005)**

The XXI century is the century of the truth, about our planet's conditions, about human nature, about society, about civilization, about politics, about economy and also about morals and religion. Time has come to reveal and stop the lies of history and chronicle. To do so, we need courage and strength to change. This text is addressed to everybody who can read. Each one of them has also the task of explaining it to those who cannot read it by themselves. This is a concrete proposal to create together a future with peace.

#### **The facts**

The Earth covers a surface of about 485 million square kilometres with 30% exposed land, 12% arable land, 1.85% irrigable land, and it has more than one million kilometres of coasts and 752 thousand kilometres of land boundaries.

At the end of 2004 6 Billion and 379 Million human beings lived on the Earth. Considering an average increase of 1.14% per year, they will be 6 billion and 452 million at the end of 2005, 6 billion and 823 million in 2010 and about 8 billion in 2025. Life expectancy at birth is 64 years and 4 months (66 years for women, 62 years and 8 months for men). The average age is 27 years and 8 months (28 years and 5 months for women, 27 years and 4 months for men).

People at least 15 years old amount to 4 Billion and 982 Million, of which 3 Billion and 997 Million (80.22%) can read and write (85.9% men and 74.2% women). People at least 15 years old who can't read or write amount to 985 thousand, nearly one fifth of the whole planet's population.

The main languages are: Arabic (17.8%), Chinese (14.37%), Hindi (6.02%), English (5.61%), Spanish (5.59%), Bengali (3.4%), Portuguese (2.63%), Russian (2.75%), Japanese (2.06%), German (1.64%), Korean (1.28%) and French (1.27%).

The main religions are: Christian religion (32.71%, 17.28% of which Catholic religion, 5.61% Protestant religion, 3.49% orthodox religion and 1.31% Anglican religion), Islamic religion (19.67%), Hinduism (13.28%) Buddhism (5.84%), Sikhs (0.38%), Judaism (0.23%), other religions (13.05%); 12.43% has not a religion and 2.41% are atheist.

As the average increase is forecast to have a 2.78% rate, in 2005 the world's gross domestic product (GDP) will be of 41.612 Billion US Dollars (53.617 Billion Dollars PPP), equal to 6.449 US Dollars (8.310 Dollars PPP) per capita.

The GDP in 2005 will come from agriculture and fishing for 1.620 Billion US Dollars (3.9%), from industry for 12.157 Billion US Dollars (29.2%) and from services for 27.834 US Dollars (66.9%). According to the purchasing power parity (PPP), the GDP in 2005 will come from agriculture and fishing for 4.094 Billion Dollars PPP (7.6%), from industry for 17.554 Billion Dollars PPP (32.7%) and from services for 31.969 Billion Dollars PPP (59.6%).

Despite of the GDP increase the real per capita purchasing power in 2005 will be 2.56% lower than the one in 2004 because of an average world inflation rate of 3.84%.

In 2005 we will consume 15.080 Billion kilowatts of electrical energy, almost 28 Billion oil barrels and 2.548 Billion cubic metres of natural gas. Crude oil reserves are evaluated about one billion barrels (Iraq and Saudi Arabia have the major reserves). Considering the substantial increase of oil consumption in some countries, among which China and India, crude oil reserves will exhaust in less than thirty years.

The labour force is 2 Billion and 900 Million people (44.95% of the world's population). Of which 299 million (10.3%) are unemployed. Another 161.5 million people can work (additional labour force), so the unemployed labour force is par to more than 461 million people.

The produced wealth per work unit is on average 18.495 Dollars PPP (1.383 in agriculture and fishing, 6.019 in industry and 11.080 in service industry).

The investments have a value of about 8.109 Billion US Dollars per year, equal to 19.5% of the produced wealth.

Despite 433 Billion US Dollars of economic aid, the population below the poverty line in 2005 is 1.644.742.000, one fourth of the planet's population, with an increase of 8.5% compared with 2004.

2.253.348.000 telephone lines are in use, 1.346.305.000 mobile phones and more than 678 Million of Internet connections.

In 2004 the states spent 11.771 Billion US Dollars, equal to 29% of world GDP, with a deficit of at least 472 Billion US Dollars.

In 2005 states will spend at least 12.029 Billion US Dollars, with a deficit of more than 481 Billion US Dollars.

The states' expenditure in 2005 will be 28.9% of world GDP. Without considering the services sector, public spending is the 87.3% of the wealth produced by agriculture, fishing and industry (13.777 Billion US Dollars).

State debts in 2005 will overcome 29.521 Billion US Dollars (71% of world GDP), of which more than 1.196 Billion US Dollars (2.88% of world's GDP), for military expenditures. As the total costs of electricity, oil and natural gas consumption is also 2.9% of the GDP, military expenditures cost as much as energy consumption.

4.151.884.000 of 6 Billion and 452 Million people (64.3%) live in democratic republics (formally), 1.577.975.000 (24.4%) in socialist states, 387.265.000 (6%) with constitutional monarchies (formally), 186.562.000 (2.8%) under military dictatorships, 118.122.000 (1.8%) in Islamic republics and 30.289.000 (0.46%) under absolute monarchies.

More than fifty wars are being fought. Millions of people suffer violence and live under wretched conditions. This text is first of all for them, because everyone has the right to live in safety and peace.

### **National states**

For centuries the state has been considered the only political and legal territorial organization that can guarantee everyone the possibility to obtain the *greatest* happiness at the lowest price. People have been believing that states would have done just laws, guaranteed justice, order and defence of citizens, would have protected environment and promoted the development and well - being of nations. Therefore peoples agreed to submit to the states' power. In the states in which people's



sovereignty formally became established peoples thought they had conquered freedom, democracy and justice and that they could live in peace and safety to reach development, well - being, solidarity and order.

But states failed. All the expectations that had justified their institution turned out to be pure illusions. They showed their main aim is to protect themselves and their machinery. They've established that people's sovereignty can be exerted only to the best of state constitutions. They've established democratic principles of form but not of substance. They've made a very big number of laws, which the states themselves don't observe at first.

They've limited peoples' freedom establishing that only what law provides is legal and allowed and that everything else is illicit and forbidden. They've misused power both inside and outside their territories. They've stirred up plots, disputes, violence and wars in order to be considered defenders and arbiters in the conflicts they themselves caused.

They've prevented economic initiative by individuals and groups that refused compromises with their power and favoured only those who supported their supremacy. They've embezzled enormous resources from firms and workers through unbearable taxations: centralized States take up almost a third of the worldwide produced wealth. The military expenditure of states costs as much as all the energy used every year on the planet.

They've formed gigantic bureaucratic machineries with which they control every person and every activity. They've favoured every kind of privilege and financed congregations and corporations in every sector of society, economy, law, culture, science, information and politics. They've drugged public opinion with false information, apparent ideals, commonplaces and false axioms.

The results are terrible and under everybody's eyes. About 6.4 Billion of people live on the Earth in 191 recognized states. Less than a quarter of the planet's inhabitants use three quarters of all the available natural resources. One out of four of us have nine times more wealth of each one of the other three. One out of a thousand holds more than half of all the Earth's wealth. One out of six has ten times more energy of each one of the other five. More than half the inhabitants of the planet don't have enough drinkable water. One human being out of eight doesn't have food and each hour more than one thousand children die of hunger. More than half of them die due to curable illnesses because they can't take care of themselves. One human being out of five can't write or read. Three out of four don't have means to communicate with others.

There is no economic planning for the overcoming of poverty and hunger. There are no concrete national development plans. Enterprises are lacking and therefore also the possibility to work in order to produce. Economy is affected by recurrent recession cycles that worsen the situation of the poorest ones. One out of four of us doesn't have sufficient production means and can't work. Only one out of six disposes of sufficient consumer durable goods. The prices are affected for more than the seventy per cent by the services' cost. The environment is progressively destroyed by pollution and according to the most authoritative forecasts the situation will become irreversible within 10 years.

Only the five per cent of money is employed in real economy. Less than the ten per cent of the savings are addressed to productive purposes. More than half the produced wealth is addressed outside productive economy. Less than a thousand multinational corporations control the whole economy and the markets. The enterprises produce less than the seventy per cent of what they could. International payments are carried out with currencies with almost no real value. Less than five hundred persons control information and use it towards their interests. Personal safety systems are inadequate related to the real risks.

Viability is insufficient and circulation is more and more difficult and chaotic.

Financial and monetary transactions are getting slower and expensive. Military expenses are three times the amount sufficient to solve hunger in the world. Only the one per thousand of the yearly produced wealth is addressed to science and research. To be able to survive the human being is forced to become more and more egoist.

Two out of three of us don't know democracy and one out of three lives in apparent democracies. Currencies don't have real value and are accepted just because they are legal tender. With this legal tender currency states have accumulated debts equal to more than 70% of the yearly world wealth and in this way they will overcome it within the next twenty years.

The facts show us that the states and their international organisations are not able to solve material problems and so peace is considered impossible. With money, fear, and false information you control the world. With money you produce weapons and control information. With weapons you control resources and with the media you control public opinion. States are instruments of who holds money, produces weapons and controls information.

People's sovereignty is just an illusion. The democracy we are experiencing is just formal, a pretence to disguise the power of a few people. In fact, consent depends first of all on the control of information. Freedom, equality, justice, development, solidarity and peace are the abstract principles.

Reality is much different. There is no freedom if the life of nearly all of us depends on who controls the states. There is no equality if the development of the individuals depends on their origin. There is no justice if laws are made in order to guarantee power to those who use the states and the international law is submitted to the will of the strongest.

There is no development if the majority of the resources belong to one of us out of one thousand. There is no solidarity if the poverty and the strain of many go towards the well being of a few. There is no peace if it's upon the same states that have always wanted wars. Popular sovereignty can't rise from international organisations of states that are really just supranational means hegemonised by the same groups that control the states.

What is the state and what does it do? The state is an organisation made up of human and material resources that draws legitimacy from a constitution people accepted and it keeps this legitimation through the electors' vote, taxation and public debt. Each state has a people, a territory and a government. It has exclusive legislative, executive and judicial power. Its function is (should be) to redistribute equitably the produced national wealth. It has the monopoly of the use of force in order to guarantee internal

order, the observance of the law and defence. The state is above all a war machine, the most efficient war machine. It arises from the war at the end of which feudalism was defeated.

In the so called democratic states the election laws guarantee the assertion of political forces (parties) that propose to keep and consolidate the state in order to use it as instrument of power towards the people. The parties have public and private backing: the political force that has more resources and more information services wins more consent. Each big party or coalition of parties represents a social bloc, a coalition between several economic interest groups. Civil servants side with the political forces that favour their interests.

Taxation affects revenues and consumption, favouring the social bloc that supports who wins the elections. The yearly deficit (difference between current expenses and tax revenue) is covered by public loans. The public debt is continuously increasing. To pay back loans and the relative interests states incur in new debts. Any private person in the condition in which the states are would be proclaimed insolvent.

Somebody pointed out that actually national states don't exist anymore since the end of the second world war because since then no state has had complete sovereignty with the relative right to use force without the consent of the majority of the other states. They talked about it as a world but not formal state, which is made up of all the states gathered in one centrality: the United Nations.

It's pure rhetoric. National states, particularly after September the 11<sup>th</sup> 2001 continued exerting all their sovereignty with the use of force inside and outside, carrying out both legitimate and illegitimate actions based on false excuses. The reality is evident: national state exists, continuing to make war as usual. And it will continue making war until it exists, because war is in its original nature and violence is in its character.

And therefore there is only one choice to take. States must be abolished, their constitutions must be repealed and they must be turned into administrative authorities. We can and must do this for the interest of the greater part of people.

Abolish states means eliminate their territorial sovereignties and the relative borders, it means to eliminate those who make wars, who cause wealth concentration and poverty, who hold humanity to the bureaucracy and parasitism by the resources of those who work and produce.

We must abolish the states and we must do it now, without intermediate changes, without transitional periods. Who wanted to use the states to guarantee more equality and justice caused only less freedom, more violence, less democracy, more bureaucracy and more poverty.

The states won't stop existing by themselves. They never finish. Like other means invented by men, they turned into purpose too. And the purpose of the states is to protect themselves. National states will never be able to put into practice the principles on which they are based. And the reason is simply because they don't want it. Because it would mean their extinction. Until they exist they will always and only act in order to protect themselves and the interests they represent, i.e. those of a well organized narrow minority, which use the majority. States can be abolished only by the society's will.

Instead of the governments of the states we must form popular communities provided with the power of making, executing and getting laws observed. It will be the civil post - state society, based on law and on reason. Only this way we can pass from appearances to reality, from formal democracy to actual democracy, from legal tender money to money with real value, from the created order to personal responsibility, from bureaucracy to participation, from economic policy to economic democracy, from estate and capital economic to productive investments, from interstate organizations to the union of peoples, from nations to the universal community.

### **The post state society**

The civil post - state society develops from the dissolution of the state. No people have ever constituted a state of their own will, except perhaps the first Roman republic, after the expulsion of the last king of Rome. The state's power rose from the power of weapons. Monarchies and empires arise from wars.

Modern states are just the transformation or the split of monarchies and empires provided with absolute power. The evolution of states took place thanks to the action of few people, who received a mandate from their peoples. From the evolution of states arise nations and from nations arise national states. The state has been necessary evil, an instrument to temper social conflicts for centuries. The legitimacy of states is based on their acceptance by peoples.

States had to rule legitimately peoples in order to guarantee peace. Above all they failed in this, because they arose from wars. War, the use of force and violence, are in their nature, in their character. For this reason they are continuing. Only definite interests forced them to make peace or to refuse war. Abolish states means suppress subjects that arise from war and have been continuing making it since they began to exist. States' policy is only the temporary suspension of war, which always starts again afterwards. Almost all political forces that ruled states made war.

States had to guarantee justice, equality before law. But they guaranteed overpowering to those who supported them. Interstate organizations had to guarantee international law. But, the stronger states are, the more they violate international law. States had to redistribute wealth. But they took possession of wealth. To abolish states means cancel a current debt and avoid a future debt increase.

Humanity has reached a sufficient level of development to face their problems and they don't need power bodies and hierarchies to solve their conflicts anymore. The state isn't necessary evil anymore. Civil society is now able to settle conflicts by self - managed bodies without the need to confer territorial sovereignties to external bodies. The overcoming of national states has to rise from the grassroots, in a democratic way and without transitory phases, without periods of anarchy. The dissolution of states out of people's will doesn't cause the breakdown of civil society but leads to its joining together in a universal community.

Humanity of the XXI century is made up of people who believe in their own individuality but at the same time know they are part of a whole that includes all people who live on the planet. And they realize every day that environment is inseparable part of humanity. In few years the globalisation of socio - economic

relationships will be completed. Each of us will feel more and more different from each other person and for this reason he will understand he needs the trust, the co-operation and the tolerance of all the others.

### **The Republic of the Earth**

What's needed in order to solve the problems of the entirety of the human beings is a new world political system that expresses the greatest authoritativeness. The new government system has not to be a global state or another state or interstate body but a government without state, the government of the entirety of the Earth's inhabitants. As the will of the majority of all human beings overcomes any other power, a world government directly elected by the inhabitants of the planet represents the greatest power. This is the axiom from which arises the Republic of the Earth as government system directly elected by the inhabitants of the planet. The Constitution of the Republic of the Earth establishes the fundamental principles for a civil cohabitation with twelve simple articles.

#### **Article 1**

The Republic of the Earth is a democratic government system of the inhabitants of the planet and their groups with the aim to live in peace as well as possible.

It draws origin from the existing political structures and it is created by the need to face material problems, in order to guarantee every human being the right to believe in own happiness and the right to act to achieve it, respecting others and nature.

The Republic of the Earth is made up of those who ask to become part of it under the condition of acceptance of the Constitution.

#### **Article 2**

The control and the management of the Republic is entrusted by people to their representatives, elected by the most valid ways and means depending on to the level of perception and knowledge of the same people.

Any action, which modifies the appearance and the substance of the democratic system, is prohibited.

#### **Article 3**

The Republic recognises and guarantees all unalienable rights of the human person and promotes the development of all human beings, recognising their individual diversities, moderating their effects for the common good, guaranteeing individuals and groups freedom of thought, expression and action freeing them from their primary needs and, as much as possible, from fear.

It is inspired by principles of truth, beauty and justice, which can and must animate all mankind and demand the fulfilment of the duties necessary to guarantee the best development of every person and the maximum evolution. To this purpose it undertakes the task to remove the obstacles that can prevent such results.

#### Article 4

All the inhabitants of the Republic have the same dignity and full equal rights and duties.

The Republic resolves the conflicts between its inhabitants, assuring free, fair, equitable and peaceful competition, moderating excesses.

#### Article 5

The Republic recognises that the human system is an organised whole of individuals, their relationships and behaviours.

The Earth is the environment made up of all parts influencing such a system and also all others parts, the behaviour of which, being influenced by the system itself.

#### Article 6

The Republic aims at the improvement of social, civil, political, economic, moral and religious systems and, therefore, the improvement of the relationships and the behaviour between human beings and between them and other systems of the Earth, taking into consideration their mutual interconnection.

Democratically,

1. it analyses social relationships and their influence on interpersonal relations, promoting the maximum solidarity in every field and assuring the means of achieving the understandings of each person with fellow creatures and nature;
2. it establishes the more fitting rules in order to guarantee the best civil relationships as a means to the greater possible individual freedom and the justice between all human beings;
3. it sets up political relationships, establishes their legitimacy and the most best ways of promoting the participation of peoples in the creation and the management of their institutions;
4. it programs economic relationships, production processes and the destination of wealth for the fulfilment of primary needs, considering them essential conditions in guaranteeing human survival and defeating poverty on the whole planet;
5. it considers and protects moral relationships and the ways aimed at achieving spiritual well - being, through the reinforcement of inner strength so as to act consistently with what is generally recognised as true, right and beautiful;
6. it guarantees the freedom of religious relationships and promotes the search for the original cause and the final aim of humanity.

#### Article 7

The Republic supports all initiatives aiming at promoting processes that accomplish the utmost level of development, proposing itself as a basis, therefore, as an organisational principle and also as a lever of balance.

It accelerates the process of awareness regarding the reality and nature of problems, leading to the recognition of the facts corresponding to the evidence or truth, establishing the degree of priority of different problems for the common good. It discovers their origins and their causes and it proposes possible goals, achievable solutions and likely consequences.

It also identifies available resources and it verifies the methods of production of the necessary means of setting up strategies. Those are in fact organisational premises allowing for the best use of resources and produced means, orienting people to the more suitable praxis of achieving the expected results consistent with the adopted strategies, analysing the obstacles and elaborating the ways of overcoming them. It then verifies the results and the produced effects.

#### Article 8

The Republic, by recognising that human beings need to feed themselves in order to live, it promotes and supports the transformation of natural resources through work, favouring the adaptation of production relationships to the level of development of the productive forces.

It also recognises the need for a minimum territory for every person and the natural need to be on good terms with others.

Therefore it protects social relationships, guaranteeing enough food and adequate housing.

It protects physical and mental health through all means and all available treatment and promotes research on both the prevention and treatment of diseases, contributing to the achieving the longest possible life.

It guarantees equal dignity to all inhabitants; it favours and protects the composition of the family and of the couple as the natural base of society.

It protects motherhood and infancy, promoting a flexible and responsible education for children.

It assists old people and it favours their integral permanency in society, as well as recognising their experience.

It guarantees nutritional and health facilities to: native people, injured or sick people, disabled people, involuntarily unemployed people, old and poor people, rehabilitating and activating those who may be useful to social and productive life.

It speeds up the plans and realisation of pleasant and suitable environment for every inhabitant.

Asserting full freedom of arts and sciences, it supports cultural and educational programs, making information clear and unconditioned, removing obstacles to help maximise knowledge, guaranteeing an instruction and a cultural education oriented towards the improvement of human relationships and suitable to the requirements of work, art, sciences, technique and ethics.

It prevents any initiative alienating consciences and limiting freedom of judgement of its inhabitants.

It recognises the unit of all individuals and takes part in the conflicts between instincts and reason or individuality and community, supporting the spread of altruism and care of others and guaranteeing effective solidarity between people, actively promoting actions for peace.

It is engaged in eliminating crime and its causes and in guaranteeing public order, adequately mitigating all form of degeneration and correcting its effects.

It guarantees human life in all its expression and promotes the values of being and becoming, safeguarding the freedom of women without preventing new lives from

being born but taking into consideration the effects of an excessive demographic development, to be maintained within supportable limits.

#### Article 9

The laws of the Republic are inspired by universal recognised principles of international Rights and are characterised by simple meaning and syntax.

The Republic demands the implementation of social and civil duties in the interest of all the inhabitants of the Earth, eliminating contradictions between norms and repealing those that are obsolete.

It guarantees the demonstration of right and wrong also in relationships with the institutions, promoting the review of the civil, penal and administrative processes and showing the consequences of an insufficient sense of duty.

#### Article 10

The Republic guarantees full sovereignty of all its inhabitants and their equality in face of the law.

It promotes political integration of all the people of the Earth, recognising the local autonomy in terms of programming and political, administrative and fiscal decentralisation.

It guarantees all inhabitants freedom to gather in any form, being it not in secret, in order to improve the individuals and groups by means of a free dialectic process of ideas.

The Republic is divided into international, national, regional and local governments, all set up as required by the people electing them.

It promotes political participation by means of an electoral system in which the people exercise an effective and constant sovereignty on the governments and are protagonists of their continuous renewal.

The inhabitants of the Republic are represented in the International Assembly constituted by a representative for every ten million inhabitants.

The faculty to legislate is normally up to the international Assembly, but also the inhabitants of the Republic can take the initiative to propose, to approve and to abrogate them according to the law.

The representatives in the international Assembly are elected directly by the inhabitants of the Republic and stay in office four years, except in the case of non - fulfilment of the undertaken engagements with the constituents.

The Government of the Republic is made up of twelve elected governors from the International Assembly, who then elects the President.

The Government remains in office until revocation by the international Assembly although not for more than six years from the date of election.

The Government is ruled by the President and has the task to carry out the decisions taken by the International Assembly and to approve urgent decisions.

The International Assembly must ratify such decisions within a year and the possible non - ratification involves the resignation of the Government.



#### Article 11

The resources of the Earth belong to all its inhabitants and are available to those who want to produce, but with respect for the environment.

The Republic guarantees a fair availability of resources, a fair means of production as well as the freedom to participate, encouraging production and trade with the workers' participation in the management and outcome of the enterprises.

The ways of production and destination of wealth must correspond to the requirements and the effort of all inhabitants of the Earth and must be oriented towards the maximum productive reinvestment of wealth.

The Republic guarantees useful occupation to all active population who have in turn to carry out activities best suited to the needs and character of the individual, at the same time taking into consideration the more general requirements.

The taxes from individuals are applicable only on non - productive consumption.

The Republic contributes to the reorganisation of the budgets of member governments.

The budget of the Republic must be transparent as possible.

The Republic cannot get into debt except to receive down payments of guaranteed future income.

#### Article 12

The Republic encourages coherence between logic and action and promotes sincerity and altruism as maximum expressions of individuality.

On the Earth complete independence of every moral and religious belief is guaranteed.

The Republic actively promotes the understanding and integration between different cultures and various customs and it considers irrenounceable patrimony every ethnic group and every genetic characteristic as something that cannot be given up.

The Republic has the obligation to defend its own inhabitants from any inner or external violence.

It solves and, if necessary, eliminates the conflicts jeopardising the safety of its inhabitants (using force only when unavoidable).

The International Assembly establishes all unforeseen and not - forbidden events by this Constitution and it takes all the necessary provisions to realise the principles and the objectives established by it, valid for all governments and people taking part in the Republic of the Earth.

The disposition of performance of the Republic of the Earth provides that:

1. The constitution of the Republic of the Earth is in force from the first of January of the year 2001;
2. The International Assembly is elected within three months from when at least one hundred and twenty million inhabitants will have taken part to the Republic of the Earth;
3. Until the election of the International Assembly provided by the Constitution, the management and the coordination of the Republic of the Earth will be run by the Committee of the Representatives; formed by the two hundred founders designed at

the end of each solar trimester by obtaining the greater number of votes and accepting the task;

4. The members of the Committee of the Representatives are mandatory of the other founders and responsible for the allocation of the resources of the Republic of the Earth;

5. The Committee of the Representatives establishes kind and manners of the representation of the Republic of the Earth;

6. Until the election of the international assembly, the Committee of the Representatives will be renewed within the 20th day of the month following the end of each solar trimester;

7. The last Committee of the representatives will organize the election of the International Assembly;

8. The currency of the Republic of the Earth is "Dhana", with a totally guaranteed emission value;

9. Until the election of the International Assembly the Committee of the representatives undertakes every decision pertinent to the management of the currency of the Republic of the Earth;

10. The Republic adopts a central informative system under the responsibility of the Committee of the representatives and its delegates;

11. All the acts pertinent to the running of the Republic of the Earth achieved before the election of the International Assembly are published on [www.asmad.org](http://www.asmad.org) web site.

The Constitution of the Republic of the Earth is not an act by which a body grants rights and undertakes obligations towards society. It is neither a request, nor a proposal, nor a concession. The Constitution of the Republic of the Earth is a social agreement by which each single person asserts his own rights, recognizes the rights of others and undertakes his own duties. It is an act of responsibility, by which human society declares that the power of an external body (the state) has stopped existing and directly undertakes the power to decide how to create its own future. By this act human families cancel every tutelage coming from outside and take again the reins of their own history.

### **The human community**

With the Republic of the Earth arises the civil post - state society, in which the human community asserts the following fundamental principles for a free, fair and pacific cohabitation.

*The human being is the most developed life - form on the Earth, which is the natural environment where the human being is born, lives and dies.*

*The close bond with his environment calls for the maximum respect for nature.*

*Every human being is a person who is different and separate from others.*

*On the Earth there are sufficient natural resources for life and evolution of every human being.*

*People know they have to work to live and to improve their own conditions of life.*

*The destination of the goods of the planet is universal and everybody has the right to enjoy and have at his disposal the fruits of his own work.*

In order to realize these principles the human community must give itself some essential rules, which international law unanimously recognizes as valid.

*Every human being must have at his disposal the necessary resources to do what he can for a living and his development.*

*Air and water in nature are free from any bond and they must be at everyone's disposal. Other natural goods can be recognized to individuals and groups without any bond.*

*All human beings are born equal in dignity, rights and obligations and they are free to act in order to satisfy their needs and wishes.*

*Human beings organize their relationships in social communities as unions of people with common needs, purposes, relationships and bonds, so that they can form one body. The community lays the rules down for a civil and pacific cohabitation of the people who are members of it. Everybody can live communally with others but he must accept their rules.*

*The community's rules are laid down according to the natural law based on common good and on smaller evil. It is good what has universal moral value and is considered bad or wrong and causes damage, pain or suffering. Violence against others and nature is never good.*

*Every person is free to live, know and act for his own happiness.*

*All that isn't in contrast with the rules of the community and with the common good is allowed.*

*Everyone's happiness springs from personal conditions and environmental conditions and from individual and collective actions. The community helps everyone to face pain and facilitates and defends his or her happiness.*

*The freedom of every single person is the power of expressing his own personality in thought and action and his own subjectiveness without causing damages to others.*

*Individual freedom is restricted only by collective freedom.*

*Survival, assistance and physical and intellectual development of every person without the ability to provide for his own needs are dependent on the community.*

*Every person must be able to know the reality of past and present. The information must be free and true.*

*People who can do it must use personal and environmental energy to transform natural resources in products by their own or with others and to carry out a service that is useful to the community.*

*Every person must use his own abilities to take care at least of himself.*

*On the Earth there aren't sovereign territorial political and legal bodies but only bodies with territorial jurisdiction, which represent the social communities and are directly elected by them.*

*Every person can circulate and settle everywhere on condition that accepts the rules of the place where he goes or stays.*

*No one can occupy spaces that are reserved and belong to others.*

*The right to have reserved space is acquired by purchase, donation or succession.*

*All people have the right of property or tenure of the goods necessary for their life.*

*Property that doesn't originate in productive work is unjustified.*

*The surface of the Earth is broken up into villages, districts, municipalities, regions, confederations and continents only in order to organize the best cohabitation possible and to establish the competences of the bodies representing social communities.*

*Villages are population centres outside the cities.*

*Districts are parts or sectors of cities.*

*Municipalities are made up of villages and districts.*

*Regions are made up of groups of municipalities.*

*Confederations are made up of groups of regions.*

*Continents are made up of confederations.*

*Each community that is settled in a part of territory lay the rules down and get them carried out and observed by bodies representing the community, which are democratically elected.*

*The rules of the continents prevail over the ones of the confederations, the rules of the confederations over the ones of the regions, the rules of the regions over the ones of the municipalities, the rules of the municipalities over the ones of the districts and the villages.*

*The representative bodies are the community council, which lays the rules down, the executive committee, which gets the rules carried out of common interest and the justice body, which gets them observed.*

*Representative bodies have jurisdiction on the part of territory of the community that elects them.*

*Rules and regulations, the number of members and the duration of the appointment of the representative bodies are decided on by the community that elects them.*

*Each representative body lays the rules and the proceedings for its own working down.*

*In order to harmonize the rules and avoid jurisdiction conflicts between them, the first representative bodies are elected first for continent, then for confederation, for region, for municipality, for district and village.*

Some precise information about the right of property is necessary, starting from the relationship between individual or private property and universal destination of goods. Property is the right to enjoy and to dispose of products and ideas. As products and ideas are the result of the processing of natural resources and energy by work, property represents the result of work. Property springing from work is therefore justified (lawful). It is unjustified (unlawful) when it doesn't spring from work but from unlawful activities and abuses: for example, robbery, theft and embezzlement don't legalize property.

War is a matter of embezzlement. By war you take possession of territories, goods and privileges not by work but by force (for example granting of utilization). Property originating from a war is always unjustified and unlawful and therefore it must be cancelled. Cancelling an unlawful property doesn't mean breaking any right of property but eliminating the action of expropriation by force. So the right of property and the other rights of disposability, which formed because of wars, must be cancelled. Deposits, mines, buildings, treasures and other material values on which people acquired rights owing to a war must return into disposability of the peoples from whom they were taken away.

## **The community order**

The distinguishing features of the XXI century are the search after truth and the conquest of freedom. Each of us can and wants to know what accords with actual reality and what is appearance or pretence instead. Each of us wants and can live in the greatest possible independence.

Who forms part of the Republic of the Earth recognises that truth is everybody's fundamental need, that peace is essential condition for everybody's whole development and that justice is the only alternative to violence.

So down with national powers. No people are enemy of other people. Only states are enemies of other states. Only states make wars among themselves. And to make it they use their peoples. Powers, states, base their superiority on laws studied to keep privileges on taxation, public debt, bureaucracy, and party magistrates and on weapons.

Civil post - state society will base its own authoritativeness on will and commitment of the majority of people, on free and voluntary contribution, on individual responsibility, on solidarity, on independence and on union. The strategy for liberation of peoples is only one. Studying in order to know, communicating quickly, working, stopping social conflicts, fixing feasible aims, using all non - violent means, withstanding pressures and compromises, refusing blackmails, isolating parasites, adopting a currency for all peoples.

The new political system in which civil society is organized has to guarantee the transformation:

*from state to civil post - state society;*

*from formal democracy to substantial democracy;*

*from the government of the state to the government of the community;*

*from the constituted order to the community self - determination;*

*from international organizations of states to the union of peoples;*

*from state bureaucracy to responsible participation in the community;*

*from nations to universal community;*

*from speculative economy to real economy;*

*from economic policy to economic democracy;*

*from estate facilities to investments promotion;*

*from legal tender currency to currency with real value.*

This is not a declaration of war to the states but a declaration of peace, for those who have more power and for those who don't have it. So there must not be secrets in specifying the actions to carry out. Only in wartime you must not reveal your own strategy.

The essential concrete actions for entering pacifically into post - state civil society and for realizing the community order are:

*adhering to the Republic of the Earth by declaring to share the principles of its Constitution and the disposition of its performance;*

*electing the international Assembly of the Republic of the Earth so that people can appoint the Government of the Republic, which stops all international military activities and all violent conflicts by the authoritativeness springing from the mandate of those*

*who form part of the Republic of the Earth, by proposing peoples concrete and reasonable solutions of the current conflicts;*  
*electing and activating the bodies of self - determination of social communities per continent, per confederation, per region, per municipality, per district and per village, establishing their jurisdictions in legislative, executive and judicial field;*  
*getting every power in contrast with the established rules by social communities eliminated from constitutions of national states;*  
*eliminating borders among states;*  
*redistributing equally natural resources and means of production so that every person can work and produce what is necessary to live;*  
*liberalizing production and trade by eliminating all useless obstacles and taxation in order to guarantee a loyal production and trade competition;*  
*intensifying and spreading the basic research and the applied research in all sectors and particularly in the ones of energy, health and technology;*  
*instituting specific community bodies in order to face the problems of general interest (energy, water, food, health, culture, information, and so on);*  
*creating an intercommunity fund for services of public utility with resources coming from voluntary contributions according to the principle that everyone should give how much he can to have what he needs;*  
*forming a world security force to keep the order and get rules observed in the community and among them;*  
*facing the most felt and urgent problems and using the available means and technologies to obtain quick results, as each delay represents a bigger cost than the one that is necessary to accelerate.*

So the community order arises, the new political and legal organization of the human relationships, based on self - government and responsibility of who forms part of the community. For this organization employees and public and private workers, entrepreneurs, traders and consumers, artists and scientists, retired people and students, families and enterprises. Each of these figures performs a useful function for the others and each of them needs the others.

To those who say that this project is impossible, that it has never been and could not be realized even by a great power, we must answer that it's true: this project could not be realized even by all the states of the Earth together, because their purpose isn't to solve material problems of their peoples but keep the power over their peoples. And to those who maintains that now that citizens need protection against international terrorism we cannot think to abolish the only body that can guarantee their safety, we must answer that the force of the states doesn't eliminate the origins, causes, actions and the effects of international terrorism, evil which we have to eradicate.

The roots of international terrorism, its causes, arise from wars, from invasions by which they have stolen and continue stealing resources. The roots arise and develop from poverty, from despair. The answer isn't the repression of effects but the elimination of causes. Islamic terrorism doesn't want to conquer the west but it certainly wants to chase the west away from places that aren't of the west and from which the west draws the means to feed its own life styles and it pretends to continue doing it. It will not be possible. The obliged choice of the west is its own self - criticism.

Some people are already doing it but those monstrous bodies of bureaucracy and false representation of reality, which depend on states, hiss them. We should not fight international terrorism; we have to eliminate it without fighting, by eliminating the causes from which it originates.

The force of states, of big powers and the one of the only superpower, which has remained, is known. They are gigantic, monstrous forces, which have never existed before. But it is also known that these forces are temporary, based on the consent of all those who foster these forces and accept that enormous resources are taken away from them, i.e. one third of wealth produced every year on the planet, deceiving themselves that future will be better. These forces are based on conventions, habits, commonplaces, and indifference: conditions that are difficult to remove.

However, when people realize that they can't go on this way anymore, these conditions can revolt against those who created and wanted these conditions. When people realize that continuation of states brings continuation of civil society up for discussion, because social questions are too many as to the missing political answers, they realize the need to change.

The organization of civil post - state society and the community order are not and will never be final results, so they will never be aims but only means to improve human society by reason and consciousness, responsibility and individual will, until everyone has conquered the ability to control by himself the instincts from which our evolution originates. But this will be a different story.

## Annex 7

### From Hierarchy to Conarchy (2006)

The word hierarchy comes from Greek *hierarchía*, from *hierárches* meaning chief (from *árchein*, to command) of sacred (*hierái*) services, meant as mutual relation of supremacy and subordination.

The adjective *hierarchical* comes from the Greek church word *hierarchikós*, qualified to command, which refers to a hierarchy and its functions: hierarchical structure; hierarchical power; what is due according to the position one has in a hierarchy.

The words *classification, grade, scale, in relation to a structure, command, order, commitment, shape, composition, frequency, range, degree, law, norm, regulation, ordering arrangement, order, vertical structure, selection, series, set, system, charter, tone, succession* are synonymous of hierarchy.

Hierarchy has a lot of synonymous and no antonyms.

Normally, as a habit, one tends to identify the word hierarchical with the word organized, which has indeed many antonyms: *Babel, bedlam, uproar, chaos, confusion, disorder, disorganization, indiscipline, laxity, and also madhouse, mess, bustle, row, shambles, din, huddle, crowd, congestion, throng, mass.*

This why the opposite words to organization take also the opposite meaning of hierarchy. So, it looks like if hierarchy exists then also organization does and that if there isn't any hierarchy there's also no organization.

But is that really true? Hierarchy is the effect of selection and selection is the fundamental rule of evolution. The parts the strongest and most suitable assert themselves against the others. That's how it is since the origin of universe. The annihilation of some parts allows other parts to evolve. It seems the only possible natural law.

Actually, selection is just the first law that allowed the evolution process: a fortuitous law asserted as effect of the increase of complexity.

To understand this concept we have to imagine the moment zero before the beginning of time. There is no space without time. Indeed, time is an effect of space. Because matter is made by energy, space and time, the only thing that could exist before space and time is pure energy devoid of space and time, made of independent and still elementary particles at their simplest stage, provided of primordial intelligence: a chaos of totally unexpressed potential energy.

Because everything takes place for necessity, and necessary is what we can't go without, also pure energy devoid of space and time has required to go from the simplest stage to a complex one.

To do this, pure energy had to transform. In order to transform, its independent energy particles had to start relations with each other through motion, creating space and therefore also time and becoming interdependent.

With the beginning of space and time, pure energy started its evolving process, from the stage of maximum simplicity towards the one of maximum complexity.

Each stage of the evolution process corresponds to specific necessities.



In order to face necessities one makes some attempts. A necessity can be satisfied with the first or different attempts, until one of them doesn't fulfill the necessity.

The attempt, perhaps not the first one, that satisfied the evolving necessity of the interdependent elementary particles provided of primordial intelligence was selection. By continuing, the best way could have been different but the primordial intelligence of the elementary particles and the very strong acceleration of the first events didn't allow other attempts.

So, the selection process (choice) became rule of the evolution process. Hierarchy is necessary in order to apply the selection rule. The sacrifice of some parts is functional to the evolution of the whole of the other parts. Until us.

Now after billion of years since the beginning of time and space, human being is provided of a much higher intelligence than the primordial one of the elementary particles and can therefore try to discover an evolution rule better than selection. The idea of *conarchy* rises from this consideration.

The word *conarchy* is derived by Greek *àrchein* (chief, commander) and *koiné* (common, union) and means to command in union, together. Conarchy is the opposite of hierarchy. A hierarchical structure can be represented as a step pyramid. In a hierarchical structure, the parts are placed on different dyadic (double valence) levels (steps). Who is on a certain level represents himself when he addresses those on the higher levels, while he represents the totality when addressing the parts on lower levels.

A conarchical structure can be represented as a sphere in which every part interacts with the others. All the parts of a sphere have the same valence despite having different functions: for example, the parts the closest to the center of the sphere keep a certain equilibrium compared to the external environment and those who are closer to the spherical surface maintain the speed and direction of the sphere.

In a system with a conarchical structure there are no levels. Each part moves and communicates freely with the others. There is no selection but there's a union. The evolution of each part, of all parts is common. Every part has the same beginning environmental conditions and all parts can operate for their maximum self - fulfillment.

The hierarchical organization is founded on a relation of supremacy of some parts in regards to the others (supremacy and subordination). In the conarchical organization each part takes part to the management of the evolution processes and forms a whole totality aiming to the maximum possible evolution of all the parts.

How can the hierarchical structure be transformed in a conarchical one?

Also in this case, the solution has to comply with rational logic.

The hierarchical structure causes always two typical fundamental and alternative effects: explosion and implosion.

We have an explosion when the subordinated parts rebel against their condition crushed by hierarchically higher parts, causing a rapid and violent expanding reaction that divides the system. But the explosion doesn't change the systemic structure and time puts the system back as it was.

We have an implosion when the higher parts crush too much the hierarchically subordinated ones. In this case, a sudden brake takes place in the system which falls

suffering the pressure of the higher parts with fragments shooting towards the inside. Not even the implosion changes the structure of the system and time carries out a fission causing the fixing or integration of the fragments with the parts placed on the typical hierarchical levels.

Therefore, with the typical effects of a hierarchical structure, this structure doesn't change. A fusion process is needed in order to manage to transform it.

Fusion is the concentration of more parts or group of parts, its result is the formation of a new body run by laws different from the ones of the rest of the system.

A web can form as effect of the fusion process, a concatenation of parts and groups that put together can attract all the other parts of the system in the same conditions.

If the objective of the fusion is a conarchical structure, in the end all the system will have a conarchical structure.

The fusion process needs a trigger and material conditions to make so that the parts can participate: first of all information and, then, knowledge of the structure of the system and knowledge of one's own possibilities, then will, courage and, finally, concrete action.

The simplest way to take part in the fusion process is the one where three parts form a group represented by the letter Y: each of the three parts forms a new group of three parts, each part forms another group of three, until each part isn't fused in a group of three.

The progression of the Y process in the formation of a structure is very quick: 1, 3, 7, 15, 31, 63, 127, 255, 511, 1,023, 2,047, 4,095, 8,191, 16,383, 32,767, 65,535, 131,071, 262,143, 524,287 and then 1,048,575. More than one million parts in 18 stages. Then 2,097,151, 4,194,303, 8,388,607, 16,777,215, 33,554,431, 67,108,863, 134,217,727. More than 100 million parts in another 7 stages. Finally, 268,435,455, 536,870,911, 1,073,741,823, 2,147,483,647, 4,294,967,295. This way in 30 stages, in which each part forms a group of three parts, 4 million parts can take part in the fusion.

The Y process is already running, although it's kept as slow as possible, this to be completely sure the conarchical structure is valid. But, a part from any tactical reason, because the human beings living on Earth are almost 6.5 billions, of which 5 billions are at least 16 years old, this structure, before been displayed, will have to be formed by more than 3 billion participants, more than the 60 per cent the parts (people) at least 16 years old.

Until then we must build conarchy and live with hierarchy.

From then, conarchy will take the place of hierarchy.