



**From production to finance,
that is from work to legal currency.**

What has happened? For hundreds of thousands humanity has lived a nomadic life with a primitive economy of pure subsistence, based on hunting, fishing and the harvest of natural products such as fruits, roots, tubers and mushrooms. Everybody carried out a function according to his capacities.

About 11.400 years ago, after the domestication of some animals, a large part of humanity became resident, discovered agricultural economy and began producing with the two-year rotation of crops. Agriculture requires the availability of a territory. For this reason property arose. At first it was shared. Production needs work. Work means labour. Slavery arose and common property passed to a few people.

Work exploitation arose with the property of few people and slavery. In order to convert better natural resources into products we need tools, the so-called means of production and specialization. So division of work arose. People established social classes and work exploitation increased.

Exchange arose from production, at first with barter, later with means of payment. And here it is money. Profit arose from money. Selling for a quantity of money higher than the one necessary to buy, exchange doesn't happen anymore to satisfy needs but to have more money. The more money people have, the more goods people can buy and sell, the more people can earn.

As the less purchase costs and the more people earn, to increase profit people increase work exploitation. To obtain higher productivity, slavery was replaced by bondage, then by waged work. Money became the equivalent of work exploitation, the difference between the market value of goods (prices) and the value recognized to work (wages).

At a certain moment, for convenience, money was deposited at a keeper's, who issued a receipt of it. With deposit receipts people can make payments. They themselves become money. The keeper realized that only the smallest part of deposits was withdrawn and he began issuing false receipts for the same deposit. Fiduciary money arose. It wasn't guaranteed by the deposit of real goods, but by the keeper's solvency. Money was lent against interest. The bank arose.

The bank lends fiduciary money without real value against an interest. So money increases without increasing of the deposit of goods, then money wealth increases without increasing of the production. It's a fraud, but nobody realizes it. But it's a risk. Then we must legitimize fraud. Central banks arose. They are recognized by states. On condition that their money was lent to states and that interests were paid by those who work and produce. Legal tender arose, by which people were obliged to accept as payment fiduciary money without value. If money had real value legal tender wouldn't exist.

And finance arose. Through fiduciary money without any real value, the acceptance of which is enforced by legal tender. At the beginning, this money is of use to finance states, to purchase means of production and to exchange a higher quantity of goods at a sale price that is higher than the one of purchase. This way, those who have money earn both the interest on loans and the difference between sale prices and purchase prices.



But, they want more and more. And when they realize that they can't earn more than a certain limit from the work exploitation and from the difference between sale and purchase prices, they manage to take the saving of those who work and produce. With the diffusion and growing importance of financial activities in an economic system. They increase the interest on the savings deposited or received for management and they pay it with the following deposits: they receive a capital of 100 and promise an interest of 10, then they receive new savings for 120, pay 110 and earn 10. On paper.

And when the financial system can't pay capital and interests with new deposits anymore, the banking system issues new fiduciary money and they offer it outside real economy, i.e. production, causing an apparent value increase in outstanding securities, with which they «cover» virtually the commitments toward the depositors.

The increase of currency in circulation, which is higher than the one of the production value causes the decrease in value, i.e. in purchasing power, of the same money, with two severe effects: a further withdrawal of value from work and a consumption drop. Indeed, if for 100 of production value, money for 200 is in circulation, people purchase half hundredth of production with a hundredth of money and the rest of the production remains without demand. It's axiomatic.

Money loses his whole purchasing power in the long run with this process and the real production of goods and services decreases through the decrease in demand. At a certain point, who has goods doesn't accept legal tender anymore and there is a further contraction of the whole real economy: so, people consume less and then production decreases, above all what is necessary to satisfy basic needs. It's automatic. If it goes on this way, the situation can only get worse and the system implodes. It's unavoidable.

The «big» measures and the guarantees of the States and of the central banks don't have any concrete effect. The only thing that central banks can do is issuing new money. But they have to choose between investing it in real economy and letting speculative finance and their élites come down into debts or committing it to those who control finance and letting real economy collapse. They choose the second solution, without realizing that this way there will be the collapse both of finance and of real economy.

States can do absolutely nothing. They are full of debts and with the plan of collecting fewer taxes through the economic depression. They can only increase their debts, but this way they themselves fail. This will happen in the following months. Now, it costs more to insure the public securities of the major states than the ones of private enterprises.

On the other hand, the finance abyss is so deep that the injection of some thousands of billions of new money is useful only to delay its agony few weeks. Suffice it to think that as from the 7th November 2008 losses of fake CDS (credit default swaps) started, for a value estimated at 20.000 billion of US Dollars.



Governments and banks show their complete littleness: they either pretend that they don't know, and then they have to be abolished for starvation, or they don't understand what is happening, and therefore they have to be eliminated for express incompetence. In any case, they will not solve the situation, because just they created legislative and monetary means from which it derives. Moreover, it's not possible to solve a problem by adopting the same solutions that caused it.

The only solution to get out of this situation, in which the majority of humanity is, is disconnecting legal tender from real economy and replacing it with a currency that represents the future work necessary to produce goods and services that people will purchase with the same currency. If shared out in equal parts, this work currency is also the only pacific means to redistribute evenly wealth on the planet.

For these purposes, in 2001 the Dhana currency was issued, the only currency in the world with real value, guaranteed by enterprise capitals since the issue for a nominal value equal to one gram of fine platinum per a Dhana. But, if the nominal value of a Dhana is equal to a gram of platinum, today its real value is equal to about 2,6 grams of platinum, equal to about 47 euros or 72 US Dollars per a Dhana, through the relation between nominal value of the capitals as guarantee and the number of issued Dhana.

Dhana is issued by Dhura, a body established by the Republic of the Earth. Dhana is divided into one thousand Kana-Dhana. It is issued in physical (metal and unfalsifiable tickets), electronic and telematic currency. Dhana as tickets is issued in 1, 5, 10, 50, 100 Dhana and in 1, 5, 10, 25, 50, 100, 250 and 500 Kana-Dhana denominations.

Each inhabitant of the planet aged at least sixteen years old is assigned 100 Dhana (100 Dhana kit). Dhana in physical currency is assigned against the reimbursement of the only issuing cost, different for each country proportionally to the average per-capita yield or against the commitment to perform 100 hours of work in favour of Dhura or other person in authority, in one or more times within five years from the date of assignation. Dhana in telematic currency is assigned free through the Akadhana system. Dhana in electronic currency is assigned free with the electronic Gandhana till.

More than 100 Dhana to be assigned for each person aged at least sixteen years old won't be issued, except a 5% to be addressed exclusively to humanitarian initiatives. The 1000 Dhana denomination has been issued for this purpose. Therefore, the total amount of Dhana to be issued won't exceed 500 billion Dhana and 25 billion Dhana for humanitarian initiatives. In order to point out the close connection between economic justice and peace, Peace Dhana in metal was issued, the currency of peace, which is a Dhana worth.

The adoption of Dhana is simple. It mustn't be offered, but requested as payment: by those who offer work and by those who sell goods and offer services. Above all by workers. If workers ask for Dhana as payment of their loans, enterprises must ask for Dhana as payment of the goods and services offered on the market. This way we start again the virtuous circle that stopped with legal tender.



Unfortunately, the situation is so serious that not even Dhana is sufficient anymore now. For this reason Parasparam and Equalizing were constituted. Parasparam is the first society with capital in Dhana. Equalizing is a unit of value equal to a certain quantity of national currency.

All these initiatives belong to the Holos Global System plan, which was launched in 2000-2001 to face the most felt and urgent problems of humanity to change the world. But, at the point we are, it's not so much a matter of changing the world as of saving it. Without the initiatives of Holos Global system within few months there will be a progressive impoverishment, not only of the poorest populations, but also of the ones that still can satisfy their needs with their savings. The process of impoverishment will involve the most developed Countries, the poorest ones and also the developing ones, China, India, Russia and Brazil included.

Indeed, the richest Countries will consume and produce less and less, the poorest Countries will remain without the few resources coming from outside and the developing Countries will not be able anymore to export. The same Countries exporting oil and other natural resources will remain without demand. It will be the definitive chaos. And it is easy to foresee that in this situation local and international violence will increase with the highest probability of new wars. On the other hand, the diffusion and growing importance of financial activities in an economic system is considered by the freest economists the last stage of the economic system founded on the work exploitation.

At the same time our planet can't sustain the consumption standard, or rather the waste standard, of the last decades. The problem isn't the population growth, but the way humanity refers to the environment through their craving to have. This caused a very serious disequilibrium between humanity and planet. Someone thinks about a decimation (through wars and epidemics) and someone suggests the forced limitation of the population growth.

To thirty billion people can live on the Earth, with the current scientific and technological progress. It's better if in little groups than in big cities. But, we all have to adopt austerity and severity consistent with the real needs and to abandon the excesses. The excess of consumption can't substitute ethics and morality. And waste doesn't cause happiness for anyone, but only appearance and habits for a minority and poverty, uncertainty and desperation for the majority.

Saving the world means starting from the bottom, it means transitional phase: from the consumer society to the one of awareness, of moderation and of consciousness. But, the revolution of consciences implies the necessary material conditions. There will be never revolution of consciences without an equitable redistribution of wealth. This must be our common categorical imperative. For everybody. Also for those who haven't understood yet. Together we can.

Thank you for the attention.

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