

ENDING THE BLIND & POINTLESS BATTLE

The Case for Venezuela

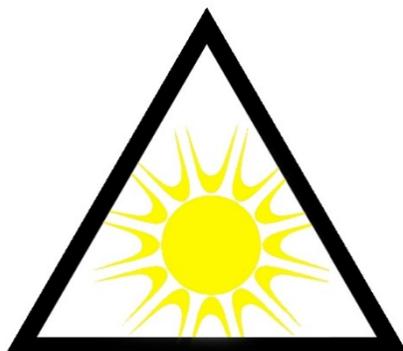
A half-truth is a complete lie.

**Two half-truths do not make one whole truth;
they make two crimes.**

**Liberty is a half-truth and Equality is a half-truth;
they have proved to be two colossal crimes against humanity.**

**Only when Liberty and Equality are synergized by Fraternity
shall we be free and equal in harmony and peace.**

WELCOME TO CIVILIZATION



Written and produced by:

**'Golden Meand Society', foundation,
Seru Grandi 80,
Bonaire CN**

Michiel Bijkerk LL.M, President
Rodney A. Juliet M.D., Board-member
Ruben J. Suriel, Board-member

With help from:

Ms. Janeth Uzcátegui Montilva LL.M., ex-consul of Venezuela

Translation into Spanish by:

Ms. Janeth Uzcátegui Montilva

NO Copyright

Free to copy, distribute, quote and comment. Please do.

Please *don't* quote out of context, distort or disrespect.

CONTENTS	pg.
Elucidation	1
Introduction	2
<i>Human Rights and Responsibilities</i>	6
<i>World War III and the Mahabharata</i>	8
<i>Without Synergism we will Destroy Ourselves</i>	10
Binary Economics, the New Paradigm	12
<i>Three kinds of power (1st introductory remark)</i>	13
<i>Three kinds of labor relations (2nd introductory remark)</i>	16
<i>What is justice? (3rd introductory remark)</i>	18
Binary Economics Summarized	21
<i>No queremos caer de un socialismo salvaje en un capitalismo salvaje.</i>	26
<i>Therefore: the Indispensable Eco-balance principle</i>	28
<i>Three Key Ingredients of Binary Economics</i>	30
1. <i>Universal private ownership of productive capital assets.</i>	33
A. <i>Economic Democracy Account</i>	34
B. <i>LNR-Bank</i>	35
C. <i>National Consumers Trust (NCT)</i>	37
D. <i>ESOP's and CSOP's.</i>	38
E. <i>RECOP's</i>	43
F. <i>Agri-Coop's</i>	44
2. <i>Binary acquisition and binary growth.</i>	46
3. <i>Concluding remarks.</i>	49
Eco-balance principle funded	51
GMS's legal interest	53
Strategic Recovery Plan for Venezuela	55
A. <i>Banco Central de Venezuela ('BCV')</i>	55
B. <i>Banco del Tesoro ('BT')</i>	57
C. <i>Banco de Venezuela ('BdV')</i>	58
D. <i>CanTV and other Venezuelan utility-companies</i>	62
E. <i>Venezuelan ESOP's, CSOP's and Agri-coops</i>	63
F. <i>Abolition of the Venezuelan Armed Forces</i>	64
G. <i>The Courts, the Auditors and Electoral Board</i>	65
Can World-War III still be avoided?	69
Epilogue	70
Complaint & Petitions	72
Abbreviations	75
Bibliography	76

Elucidation

Why not point out on the cover that *spirituality* is the third force that reconciles and synergizes the two opposing half-truths? Well, it is. But in politics and economics spirituality is called solidarity or fraternity.

So, yes, we do advocate spiritual or fraternal politics, economics and ecology. Without spirituality these disciplines have no ethical basis, a building without foundation. A House of Cards without values.

It was the French who planted three words into the World-Soul: '*Liberté, Egalité et Fraternité*'¹. The Americans developed liberty to its extreme. Russia/China banked on extreme equality. Two competing half-truths.

The result: Cold War and many horrendous hot wars. Human rights abuses, environmental devastation and extreme economic hardship for the great majority of people, as though these absurdities are normal.

The 'missing link' still is fraternity.

This Report aims to insert fraternity into world politics, economics and ecology, firmly based on interfaith spirituality.

The interfaith Temple has seven sides ...

¹) We give homage to the French for their genius and courage to have planted those famous three words into the World-Soul. However, in this and future Reports we will use the more common word 'Justice' instead of 'fraternity' to denote that third spiritual force that is still missing in world politics, economics and ecology.

Introduction

This century will be about three things:

1. Global freedom and individual empowerment vs. autocratic rule.
2. Global economic prosperity for all vs. economic privilege/elitism.
3. Global working with nature vs. working against nature.

The rest is trivial. As soon as we choose the first part of these three great choices, peace and harmony will emerge. As long as we go for the second part, there will be constant friction, wars and ecological devastation.

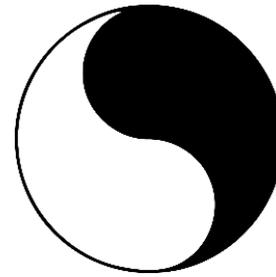
The only established democratic societal institution that has the required state-power to pull humanity out of its present state of confusion and ignorance by peaceful means, is not politics but the judiciary. And the judiciary can do so by using human rights and responsibilities as a tool to lift up humanity and to make sure we will evolve to global freedom, global personal economic equivalence and global ecological restoration.

Most people would argue that this is the ambit of politics. Although there is truth in this common opinion, a closer look at the actual functioning of politics reveals that it must be helped along by a third spiritual force. This is so, because democratic politics is characterized, broadly speaking, by two opposing forces constantly vying for power, namely those in power and those in the opposition (also known as the 'left/right divide'). This divide is the cause why, more often than not, politics is paralyzed. Politicians spend more time and energy in breaking each other down than pulling humanity up and guiding society forward.

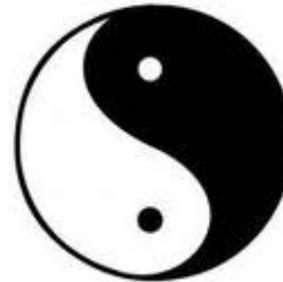
And here it is prudent to interject that nothing in this Report should be understood to imply an attack against multi-party democracy. Quite the contrary. Democracy should be improved and be made more inclusive, but it remains essential for the development of humanity.

However, the constant power-struggle between 'right' and 'left' forms an existential threat to democracy. Note that this 'right/left' struggle is beyond political ideologies. During the Cold War it expressed itself mainly as a struggle between 'capitalism' and 'socialism', but this is not necessarily so. In the U.S.A., for instance, we see the capitalist 'right' fighting against the capitalist 'left'. In China there is now a socialist government, but a capitalist economy. We are dealing here with two

forces that are beyond politics. They exist in Nature. And they are equally strong. That is why sometimes one side 'wins' and then the other side. In Chinese Philosophy these two forces are known as 'Yin' and 'Yang'. They are absolutely equal in strength. One cannot defeat the other. It is therefore a philosophy of dualism. Cf. the illustration.



Later a third element was added. In what is known as a 'Taijitu', this third element ('taiji') is depicted in various ways. 'Taiji' means 'great pole' or 'supreme ultimate', a spiritual force which turns the two opposing forces into two complimentary forces. It is the 'monism' within the dual forces. In Western philosophical terms this is sometimes called 'dialectical monism'. In religious terms this phenomenon is known as 'love'. In politics it is referred to as the 'common ground', although this term lacks the spark of synergy. The most common Taijitu in the West is the Yin Yang symbol with an added dot in each part of the diagram, symbolizing this third element. Cf. the illustration.



Now, this 'supreme ultimate' is independent of the two opposing forces. If it was not independent and impartial, it could never combine them. It is therefore the unifying force. And it is capable of unifying, because the two opposing forces originally sprang from it.

What does this mean for society? Well, is it not clear from this that the judiciary is the third natural force? It is the judiciary that holds the key. It alone is capable of reconciling the two opposing forces we see so clearly competing against each other in politics, economics and ecology. In politics as 'the left' vs. 'the right', in economics as 'supply-side' vs. 'demand-side' and in ecology as the need for environmental destruction for the sake of economic production versus the need for preservation for the sake of environmental health and our own survival even.

Note that the third force is both the origin of the two opposing forces and their reconciler. But, if judiciously applied, it also synergizes them. Common ground is neutral, like a truce. The parties do not fight any longer, but neither side is happy. Peace, however, is achieved when both sides are happy and energized by their reconciliation. Then a miracle happens which is so sprightly expressed by the equation: $1 + 1 = 3$.

This is the so-called 'win-win' outcome. Not only are the two sides reconciled, they strengthen each other resulting in a more than double outcome.

That is *synergy*.

So the independent and impartial judiciary should always seek to use its state-power to create synergy between opposing forces. To achieve this, it can apply human rights as a crowbar, i.e. as a tool to lift up humanity out of its dualist exhaustion and stupor.

The Human Rights Council (HRC) has formally not been set up as a Global Court of Human Rights between nations (as opposed to the Human Rights Committee, which *has* in fact been set up as a Global Court for individual human rights complaints). But the HRC is the nearest thing in existence to such a Global Court. And General Assembly Resolution 60/251 contains sufficient elements to conclude that it is *similar* to such a Court. At any rate, we urge the HRC to view its function in this way.

The assertion that the HRC is an embryonic Global Court of Human Rights between nations is supported by the following preamble recitals and articles set out in General Assembly Resolution 60/251:

- the reaffirmation that all human rights are universal, indivisible, interrelated, inter-dependent and mutually reinforcing (3rd preamble recital); => the HRC has clearly been set up as the organ to universalize this fundamental principle among all nations;
- the premise that universality, objectivity and non-selectivity, as well as the elimination of double standards and politicization in the consideration of human rights issues, is essential (9th preamble recital); => this is exactly how a Global Court of Human Rights for cases between nations should act;
- the reaffirmation that the U.N.'s human rights machinery should be strengthened so as to ensure the effective enjoyment of all human rights by all world citizens, as well as the right to development by all nations (12th preamble recital); => although the HRC's power to achieve this is presently very limited, the HRC is honor-bound to use what power it has without any tinge of politicization, which is exactly how an independent and impartial Global Court should act;

Furthermore the following articles:

- Art. 2. The HRC is to promote and protect all human rights and freedoms [...] in a fair and equal manner.
- Art. 4. The HRC shall be guided by the principles of universality, impartiality, objectivity and non-selectivity.
- Art. 5, sub letter (c) and (i). The HRC shall make recommendations to the General Assembly (hereinafter: 'G.A.') for the development of international law in the field of human rights.
- Art. 12. The HRC must work in a way that is transparent, fair, impartial and results-oriented [...].

So the HRC as a Global Court of Human Rights for cases between nations should be fair and respect the principle of equality of arms (art. 2). It should be impartial, objective, universal and non-selective (art. 4). In other words, all nations must be treated equally; there are no privileged or exempted nations. Further, the HRC is to establish precedents, form case-law and develop jurisprudence in the field of international human rights (art. 5). Finally, it must work in a way that is transparent (*inter alia* publish its findings and recommendations) and results-oriented (so it must do more than write reports; it must make clear that it has teeth).

It is admitted that the HRC has been assigned many more tasks than the ones high-lighted here. But we focus here on its function as a semi Global Human Rights Court for cases between nations and/or cases between NGO's and nations. *The HRC should assume this role, because otherwise it will produce many reports but no tangible results.* Dialogue, reports and statistics help a bit to protect and promote human rights. But what is really needed, is clear rulings reinforced by recommendations to the General Assembly (G.A.) to suspend the membership rights in the HRC of notorious human rights violators and/or recommendations to the G.A. to request the Security Council (S.C.) to recommend the suspension or expulsion of U.N. members who make a hobby of violating human rights.

If the HRC does this with the limited powers it has now, it will be taken more seriously. We therefore urge the HRC to adopt our primary petition, i.e. to recommend that the G.A. adopt a Resolution recommending the S.C. to request the Vatican to negotiate a peaceful resolution to the Venezuelan crisis. And, if this fails, to suspend Venezuela's U.N. membership for an indefinite period of time.

Human Rights and Responsibilities

To talk about human rights only without mentioning human responsibilities is fallacious. It is akin to believing that there is only light and no darkness, or only above and no below.

Just as there are two natural opposing forces as mentioned above ('Yin' and 'Yang'), so every human right implies a human responsibility which is just as weighty as the corresponding right.

G.A. Resolution 53/144 of 9 December 1998 proclaiming the Declaration on the Right and Responsibility of Individuals, Groups and Organs of Society to Promote and Protect Universally Recognized Human Rights and Fundamental Freedoms contains a few general provisions that emphasize the duties and responsibilities of individuals and groups with respect to human rights. Mostly this Declaration emphasizes the obligation of states to respect human rights. Now, this is important, of course. States do have an important role to play. But states consist of individuals. Even if the states were complying with all of their human rights obligations, if the citizens were not, there would still be massive human rights violations. And this is often the case.

So this Resolution may be considered a step in the right direction. At least it recognizes that citizens and groups of citizens (such as companies and other associations) have human duties and responsibilities as well. But the Resolution still approaches the problem much too one-sidedly. Unless respect for human rights becomes equally as much an obligation of each individual citizen, such proclamations will not achieve much.

Further light on this subject is thrown by the cable which Mahatma Gandhi sent to the late Mr. H. G. Wells. Gandhi's cable ran as follows:

"Received your cable. Have carefully read your five articles². You will permit me to say you are on the wrong track. I feel sure that I can draw up a better charter of rights than you have drawn up. But what good will it be? Who will become its guardian? If you mean propaganda or popular education you have begun at the wrong end. I suggest the right way.

Begin with a charter of Duties of Man and I promise the rights will follow as spring follows winter. I write from experience. As a young man I began life by seeking to assert my rights and I soon discovered I had none - not

² H.G. Wells (famous English author) had proposed five articles of Human Rights.

even over my wife. So I began by discovering and performing my duty by my wife, my children, my friends, companions and society and I find today that I have greater rights perhaps than any living man I know. If this is too tall a claim, then I say I do not know anyone who possesses greater rights than I”.

Now, it is easy to be wise when quoting a famous wise person. But the truth is that Gandhi made an important and valid point. However, he goes to the other extreme. Life is not only about duties. It is about rights and duties. They should be equally balanced, like the forces of ‘Yin’ and ‘Yang’. And they should be synergized by the unifying third force which in this context we would call ‘joyous work’ or ‘work-joy’ for short. To do your duty inevitably implies work. But when you put joy and pride in your work, the duties are lighter and they are done better. And when your rights are respected, it also gives joy.

In all things we must move from the rivalry of dualism to the peace of ‘*trialism*’ (i.e. ‘*three-ism*’). This is still so uncommon in our society that the word just coined to describe it, doesn’t even exist in the English language. We know the ‘triad’ (like: ‘Faith, Hope and Charity’), but not ‘*trialism*’. The word ‘trinity-thinking’ expresses it better. We will adopt that. But as a general theory we need a word that includes the synergistic spark, the unifying force, making one plus one equal three.

That is why we propose to use the word ‘synergism’. In this Report we will consistently use the word ‘synergism’ to describe a third way of living, acting and thinking as well as to denote a new third way of looking at politics, economics and ecology. How this works in practice will be explained in the following chapters.

Now, what is the unifying synergetic force in politics, economics and ecology? We answer thus:

In politics it is *Justice* for the Love of God.

In economics it is *Fair Distribution* for the Love of Humanity.

In ecology it is *Life* for the Love of Nature.

To conclude this sub-chapter, we ask the indulgence of the Human Rights Council that from here on we will refer to your august body as the ‘Human Rights & Responsibilities Council’, abbreviated ‘HRRC’. Forgive us this childish way of trying to make it sink in that it is essential that we should all start thinking of ‘responsibilities’ as soon as we use the term ‘human rights’. The one does not exist without the other.

World War III and the Mahabharata

We detest fear-mongering. No, this is not strong enough. We insist that fear is decidedly the wrong emotion to stir up and use in order to effect societal change. The prime principle in the turnaround manager's playbook to first instill fear among the workers (i.e. the fear of losing their jobs and thus their livelihoods) is utterly disgraceful. The only emotion we are allowed to stir up to effect any social change is love.

So, please understand that we mention WW-III not to arouse fear. On the contrary, this Report aims to arouse love, as will be proved by its overall contents. However, the specter of WW-III is daily becoming more visible. Nevertheless, we would not even mention it, if we could not offer an alternative paradigm to avoid it. This Report sets out the new paradigm³ that will avoid it, if humanity will embrace it.

Which brings us to the Mahabharata, the ultimate tale of ambition, power, deceit and war. But also of justice and salvation, as well as the means to achieve this, namely by Krishna.

A terrible war is brewing. On the one side the Kaurava led by Duryodana, first born son of the blind King Dhritavashtra of the Kuru Kingdom. Duryodana is the Crown Prince. However, his cousin Yudhishtira, leader of the Pandava, also lays claim to the throne, as the latter's father Pandu used to be the King and he, Yudhishtira, is older than Duryodana.

Yudhishtira knows the war is inevitable and that he has no alternative but to fight. But he laments having to do so. He is utterly depressed by what is coming. All will be destroyed. When asked: *'What's the use of fighting, if all will be destroyed?'*, he has no answer. He describes the coming devastation, ending his somber soliloquy with the words:

***'The Creator drinks the terrible wind and falls asleep ...'*⁴**

Krishna, the personification of the third unifying force (i.e. 'love'), makes it clear to both Duryodana and Arjuna (Yudhishtira's brother and top-

³ We will be referring frequently to the book 'Binary Economics, the New Paradigm' by Robert Ashford and Rodney Shakespeare, University Press of America, 1999, Lanham U.S.A. As explained in the previous sub-chapter, 'synergism' powers this new paradigm.

⁴ Yudhishtira describes the war which transitioned into the Age of Kali, the Black Time, when people are farthest from God. We are now transitioning into the Age of Dwapara, when God starts waking up again. Cf. 'The Holy Science' by Swami Sri Yukteswar.

general) that He will not take sides. Both ask Krishna to be their ally, but He refuses. In response to these requests he asks Arjuna what he would choose: 'Either the mass of Krishna's warriors, fully equipped, ready for war, or Krishna Himself, alone, unarmed, taking no part in the battle'?

Arjuna doubts not. He chooses Krishna. And so, as Arjuna had the first choice, Duryodana concludes that he gets the entire mass of Krishna's warriors. Krishna confirms this.

Krishna then asks Arjuna if everything has been done to prevent the war? Whereupon Arjuna asks if it can still be prevented, knowing that it can't. Krishna confirms that he, Arjuna, has no choice between Peace and War. But Krishna wants to know why Arjuna has chosen Him? Arjuna explains that he needs Krishna to be his chariot-driver. This Krishna accepts.

So what does this all mean? It means that War cannot always be prevented. Everything must be done to try and prevent it, but when it does come, love must be its driver.

A paradox it is. For war appears to be nothing but hatred. However, self-sacrifice is also part and parcel of war. And self-sacrifice is an act of love. The third unifying force can only rise like a phoenix from the ashes of war, *if it was driven by self-sacrifice.*



So the objective of this Report is to show how a war may be prevented and at the same time, if it cannot be prevented, *why* and *how* it should be fought and what its aim should be, i.e. the establishment of the New Paradigm, a global civilization led by the third unifying force.

In politics this unifying force is *Justice* for the Love of God.

In economics it is *Fair Distribution*⁵ for the Love of Humanity.

In ecology it is *Life* for the Love of Nature.

⁵ We cannot think of an existing single word in English to express this concept. Perhaps we should coin the word 'fair-dist'? To do so, would risk the emergence of the aphorism: '*fair-dist is fairest*'. Very true indeed, but perhaps a burden we should not wish to impose on the English language. Let's wait and see what single word will emerge.

Without synergism we will destroy ourselves

What is 'synergy'? Wikipedia says: *'a dynamic state in which combined action is more effective than the sum of individual component actions'*.

So how can that save us? Well, combined synergetic action is not just more effective, it is *exponentially* more effective. And if we want to feed a hungry world, in which we have long passed the threshold of more than one billion people going hungry (only made worse now by the Coronavirus COVID-19!), we will need an exponential increase in global food production, just to address this very first basic global need.

Now, there has been one who explained synergy to us a long time ago. He once gave a crowd of more than five thousand hungry people just 5 loaves of bread and 2 fishes. The strange thing was, they all had their fill and there were still 12 basketfuls of leftovers. We refer, of course, to the 'miraculous multiplication of loaves and fishes' by Jesus the Christ (Gospel of St. John 6:5 - 14). The miracle is 'synergy' and fair distribution⁶. If we apply synergy and fair distribution wisely, we will find that all can have their fill and there will still be plenty left over!

There is enough for everyone.

There is enough, because the natural order is abundance, not scarcity. Where textbooks on economics basically describe economics as the 'social science of the distribution of scarcity', they miss the mark. For instance, Paul Samuelson: *"Economics is the study of how people choose [...] to employ scarce productive resources which could have alternative uses, to produce various commodities over time and distribute them for consumption [...] among persons and groups in society"*.

Such basic flaws in economic theory are usually not noted, because most people have been conditioned to live in fear of scarcity. This blinds them. The parable aims to take away this fear. It teaches that scarcity is a mental block. Abundance is the natural order. This natural order can be restored by synergetic production and fair distribution. *How* this can take place *naturally* and without governmental distributive action will be explained later.

⁶ Robert Ashford, Prof. of Law at Syracuse University, NY, was the first to draw attention to this parable in the context of 'binary economics', which is based on synergy and fair distribution. Cf. his various writings on the subject mentioned in the Bibliography.

Now, synergy is not the property of any particular religion, of course. It is a principle, just like the principle of causality. Synergy works because it is rooted in love and intelligent cooperation. This can be applied by any group, any religion or any state, anywhere in the world. And it has in fact been promoted by all world religions, although not under the banner of 'synergy'. Most people apply it to a certain extent within the family circle. However, up to now it has hardly been applied effectively in society.

This Report focuses on Venezuela, because it is a country in crisis which badly affects all neighboring countries, including the islands of Aruba, Bonaire and Curaçao. So it not only behooves us morally to contribute towards helping Venezuela recover as soon as possible, as an NGO domiciled on the island of Bonaire, it is also our self-interest to help. And if Venezuela can be saved by synergy and fair distribution, it would set the stage for other countries as well.

A well-coordinated use of synergy and fair distribution would transform Venezuela 'miraculously'. And this could come about without any violence. Not one sword need be drawn, except the sword of reason. To turn around Venezuela by synergetic non-violent means, creating more growth, more contentment and more peace, simply makes sense. If this were possible, anyone in his or her right mind would do whatever he or she could to achieve it.

That is why we petition the HRRC to allow us to explain how this could be done in general and then to recommend the proposed synergistic 'Strategic Recovery Plan for Venezuela' to the General Assembly.

Binary Economics, the New Paradigm

Countless are the pundits who analyze the current political, economic and ecological situation, concluding that they are all in a very bad state. And all of them are right. None of them, however, will tell you what can be done to improve the situation apart from the old stale capitalist or socialist remedies we already know only half work.

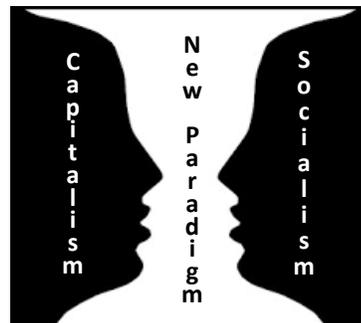
It is clear: Without a completely new political/economic/ecological model, which is neither capitalist nor socialist, there will be no change.

Until everything explodes. But, then, what will we do afterwards?

The authors of the book 'Binary Economics; the New Paradigm', however, do offer a new political/economic model. So to the HRRC and other readers of this Report we say: *'If you want to spend your time listening to and reading the reports and commentaries of the aforementioned pundits during hundreds and thousands of 24/7 news cycles, by all means go right ahead. But don't complain when you discover that they offer nothing new and, even worse, don't complain if all of a sudden everything does indeed explode'*.

Without a clue as to what to do afterwards ...

The authors, Robert Ashford and Rodney Shakespeare, were very careful in choosing their book-title. The economic model called 'Binary Economics' (hereinafter also: 'B.E.') is not theirs. It was developed by two other giants, to wit the Americans Louis O. Kelso and Mortimer J. Adler. But Ashford and Shakespeare knew that this B.E. model is the core ingredient not of A New Paradigm, but of The New Paradigm.



How come the pundits do not see it?

Their courage to state this clearly and openly, risking the contempt and ire of most if not all of the aforementioned 24/7 pundits, is admirable.

They therefore deserve the ear of the HRRC, the General Assembly and indeed the Security Council. And of everybody else, of course, *including* the aforementioned pundits, if they are courageous enough to recognize their repetitive mistake.

Now, there are many other giants who have helped develop B.E. and related subjects. We just mention a few of them here, to wit: Dr. Norman Kurland (president of the Center for Economic and Social Justice, CESJ, in Washington), Michael D. Greaney and Dawn Brohawn (both also CESJ), the Englishman Peter Challen and the Indian economist Prof. Ekambaram Viswanathan. All of them and many more have contributed greatly. Crucially even. And for years. The fact that we have chosen Ashford and Shakespeare's book as our guide to explain B.E. may in no way be understood as an underestimation of the others' worth. On the contrary. It just happens that we find Ashford and Shakespeare's book the most easily understandable. However, we give due credit to all those who *know* and have worked steadily and tirelessly to promote and develop this New Paradigm, i.e. a really new and complete political/economic/ecological *and* ethical system we have chosen to call 'synergism' for reasons already elucidated. However, there are other good candidates to denote this New Paradigm, namely 'Economic Personalism' (CESJ), 'Universal Capitalism'⁷ (Kelso) and 'Democrism' (Viswanathan).

Three kinds of power (1st introductory remark)

There are three kinds of power: economic, political and spiritual.

Economic power is raw money power. He who has the money, decides.

Political power is police and military power. He who commands the police and military, rules.

Spiritual power is mind power. He who controls the hearts and minds of the people, leads. He can persuade them to do his bidding.

Now, in the Christian religion these three kinds of power are known as the Three Temptations. They are mentioned, *inter alia*, in Luke 4: 1-14. Below we render *our* understanding of this part of scripture, acknowledging with respect that some may disagree.

The first temptation is to turn stone into bread. In other words, Satan says: 'Be ye the richest man in the world'! But Jesus declines.

⁷ Kelso: 'The political objective of Universal Capitalism is maximum individual autonomy, the separation of political power wielded by the holders of public office from economic power held by citizens, and the broad diffusion of privately owned economic power'.

The second temptation is the lure of politics. In other words, Satan says: 'Be ye the King of the world!' But Jesus declines.

The third temptation is to throw himself from the Temple-top. In other words, Satan says: 'Be ye the Magus of the world!'. But Jesus declines.

Now, these refusals do not mean one should not make money, nor go into politics, nor acquire spiritual capability. They just mean that one should not seek economic, political or spiritual power *for their own sakes*. If one has money or power, or has received spiritual gifts, these are to be used to the glory of God and for the benefit of mankind.

Now in Europe, for a long time the Church wielded both political and spiritual power, as well as quite a bit of economic power. But the French and American Revolutions heralded the beginning of the end of the Church's political power. When exactly the Church lost this power is hard to say. It was a gradual process. But most historians would agree that by the last quarter of the twentieth century the Church's political influence had dwindled to such a degree that it became negligible⁸.

It still wields a considerable degree of spiritual power, but it has no longer any state power to enact and execute its canon law in society. In other words, a vacuum of enact-able and executable spiritual power has arisen in society. The state is now run by economic and political power only, with no consideration as to spiritual values and natural law.

Simply put, we now have a State without God.

Of course, these lines are no more than broad strokes. There are still a few states *with* God. Iran is an example. And some would argue that Iran is precisely the example to prove that a State without God is a good thing.

To this we answer: No! It is true that the Separation of Church and State is necessary, because religions still instigate wars against each other. However, that does not mean that spiritual values and natural law should be banished from society. We need a secular state in the sense that the three state powers should adhere to no *particular* religion. But we do need a State with God, i.e. a state based on spiritual values and natural law. In other words, society needs a state power which can secure *interfaith*⁹ spiritual values and natural law.

⁸ *Note!* We say this with all due respect to the Church. We state a fact. Not a judgment.

⁹ Provided spiritual values and natural law are recognized, the term includes atheism.

Now, the best known way to achieve a secular state is human rights and multi-party democracy based on periodic secret and universal ballot. However, that has brought us to the pernicious state we are in now, i.e. a State entirely without God, i.e. no spiritual values and no natural law.

How can this be remedied?

The answer is simple. The contents of interfaith spiritual values and natural law may be objectified by means of codification. And then assign the task of securing such values and natural law to the independent, impartial and truthful judiciary.

The judiciary is the only non-politicized¹⁰ branch of government which has the required state power to fill the spiritual vacuum left by the loss of the Church's political power. It can secure the objectified interfaith values and natural law by means of the process known as 'judicial review'.

Now, to a certain extent the interfaith values and natural law have already been objectified in the U.N. human rights treaties. We hold that apart from adding a list of human responsibilities to these human rights codices, a list of interfaith values and natural law (in the form of general principles of justice and equity) should be included in these codices as well.

An international human rights body, such as the HRRRC, would then have to be tasked with judicial review of decisions made by nations, whenever a nation or an NGO files a complaint, whereas the current U.N. Human Rights Committee would remain charged with the adjudication of individual human rights (and responsibilities) complaints.

We know. This will not happen tomorrow. We merely suggest that something along these lines should happen, if we want human rights and responsibilities as well as interfaith values and natural law to be taken seriously.



*The Hammurabi Codex.
Should we not carve the text of
the corrected and expanded
human rights treaties in stone?*

¹⁰ Provided a system is in place to appoint judges non-politically!!!

Three kinds of labor relations (2nd introductory remark)

Here we have to speak raw and unadulterated truth. Some people may find it brutish and perhaps offensive. We apologize for that. But we have to state it, because we have found that it is the only way people get it straightaway and never forget it.

If a man wants to have sex with a woman, there are three ways he can go about it.

1. The first way is by means of brute force. He can beat her half-unconscious and then force himself on her. This is called rape. The sex is completely unfree. The man basically *owns* the woman. There is extreme inequality. This is the way uncivilized people do it.
2. The second way is with money. He can pay her for the sex. This is called prostitution. Physical coercion is replaced by economic persuasion. The sex is half free. There is no real equality. Although the man does not own the woman anymore, there is a strong element of economic coercion. This is the way half-civilized people do it.
3. The third way is the natural result of reciprocal affection. The sex is voluntary and free. There is no coercion. The sex is an integral part of a partnership-relationship between full and consenting equals. This is the way civilized people do it.

Now let's look at economic production and labor-relations.

1. The first way is by means of brute force. One can beat the laborer half-unconscious and force him to work. This is called slavery. The employer *owns* the slave. There is no freedom. There is extreme inequality. This is uncivilized labor-relations.
2. The second way is with money. One can pay the worker for his labor. This is called wage-slavery. Physical coercion is replaced by economic persuasion. The worker is half free. There is no real equality. The employer does not own the worker anymore, but there is still considerable economic coercion. This is half-civilized labor-relations.
3. The third way is the natural result of reciprocal respect. The labor is voluntary and free. There is no coercion. The work is done in the context of a partnership-relationship between equal partners, all of whom own a part of the work-place. This is civilized labor relations.

We doubt not that all peaceful people of good will do agree that half-civilized will not do. We have to move to a civilized society.

To that end Louis O. Kelso invented the 'ESOP' (Employee Stock Ownership Plan¹¹) and went on to invent various other financial instruments to diffuse stock ownership universally. His general aim was to make all citizens co-owners of productive assets (such as businesses, shops and all major companies basically). In other words, his aim was to make all citizens partners together with management and shareholders.

In short, Kelso wrote the blueprint for a civilized society. His binary economics also entails a fulfilment of the traditional '*Trias Politica*'. The triad of government powers (executive, legislature and judiciary) remains intact. But B.E. creates a second triad: Economic power for the citizenry¹², political power for government and spiritual power for the judiciary.

The sceptics who value maximum worker productivity above civilized and just labor-relations may take heart from the following quote from the ESOP Guide-book 'Journey to an Ownership Culture': '*a recent study of Washington State ESOP's found participative majority-owned ESOP's had a 33% increase in sales revenues relative to their competitors*'.¹³

So we can be just, civilized *and* productive!

ESOP's and similar financial instruments will be discussed in more detail below. What we want to bring home here is that a completely new economic system was envisaged and devised by Kelso *cum suis*. The literature on it is complete and readily available (see the Bibliography).

Its time has come now.

We concur with the following remark by Robb Smith for Integral Institute. "*There really is one planetary civilization connected in real-time, and much more so than any other era we're going to rise together or fall together. The global pandemic demonstrates that. The threat of nuclear annihilation demonstrates that. Climate change demonstrates that. If we don't reorganize ourselves to handle these things together, a serious planetary regression is possible. The stakes go up a lot from here forward*".

It is high time for this New Planetary Civilization.

¹¹ ESOP may also mean: 'E_xcellence, S_ervice, O_pportunity, P_roducativeness'.

¹² Note! The *entire* citizenry, i.e. every man, woman and child.

¹³ Page 58, 'Journey to an Ownership Culture', edited by Dawn K. Brohawn, published for the ESOP Association in 1997 by Scarecrow Press, Maryland 20706, USA.

What is justice? (3rd introductory remark)

Libraries full have been written on this question. Nevertheless, a few thoughts can be expressed here. This is relevant in the context of this Report, because we have stressed the importance of interfaith spiritual values and natural law. So we owe it to the reader to state at least broadly what we think that means.

Well, very broadly then, the general principles of justice and equity already mentioned in the 1st Introductory Remark are the reflection through the human lens of interfaith spiritual values and natural law.

Now, the expression 'natural law' refers really to the metaphysical realm of existence. It is an idea of faith. However, the word 'law' refers usually to the physical realm of existence, i.e. the laws written by man. So the expression 'natural law' is intrinsically contradictory. But as this expression is widely used, we have used it as well.

Up to this point. Hereinafter we will refer to it as 'natural *justice*'.

So we will be examining in broad strokes the meaning of interfaith spiritual values and natural *justice*. And for the sake of brevity, we will summarize this concept by the single word 'Justice' or 'Interfaith Justice'.

What is Justice?

Justice is balance. With or without human assistance, everything in Nature is always in balance, both physically and metaphysically. So everything is always just. The only thing humans can do is assist, i.e. work with Nature, not against. In other words, work with Justice, not against. Every unbalance we create will rebalance, both physically and metaphysically (which are really one anyway).

So, if we create an unbalanced society, you know what will happen. And you can see what is already happening.

Rebalancing is always painful.

To ease this pain, the best we can do now is to direct this rebalancing process toward Kelso's justice-based civilized society, the New Paradigm.

But then we must be sure that it is *just*. So, again: 'What is Justice?'

'The moral arc of the Universe is long, but it bends toward justice', answers Martin Luther King.

A very hopeful viewpoint indeed. But it still does not tell us what justice *is*. Perhaps it cannot be defined. Religion has a similar problem. What is God? It cannot be defined. His/her/its existence cannot be proved.

So, we are in a pickle.

However, not being able to prove or define, does not mean there is nothing there. Our own consciousness is there. But its existence cannot be proved. It cannot be measured either. For the measuring of brain-waves, for example, does not measure the subjective *experience* of thinking. And we do not know whether it is the brain that produces thought or if Thought uses the brain to express Itself. Or if there is a mutual interchange.

And what is 'knowing' anyway?

Perhaps another approach will be more fruitful. Although we do not know what justice ultimately *is*, we do understand the need for making rules to order society. And rules must be applied and enforced, otherwise we might as well not make them. But rules must also be judged with respect to their fairness in general and with respect to their fair application in particular cases.

Now, fairness is an inner experience, just as thinking is. We all experience it by means of our 'sense of justice'. Usually more so when we feel something is unjust. But however that may be, the sense of justice is there. But if we were all free to go with our own sense of justice, even if it clashes vehemently with someone else's, soon everybody would be warring against everybody else. There would be constant war and chaos.

That is why courts were invented. To do justice and keep the peace. Otherwise we would have to settle our differences amongst ourselves, if necessary bloodily. So it is the task of the courts to reconcile opposite viewpoints harmoniously.

In other words, the courts are always seeking the third unifying principle. We can see this expressed in the common Justice-symbol, i.e. the Beam Balance, consisting of a stand and a crossbar from which two scales are



suspended. The stand is the unifying principle. The very same thing is expressed by the Taijitu symbol (*cf.* page 3).



If Justice is not the common ground between East and West, then what is? We hold that Justice is the Universal Golden Mean.

So courts the world over settle disputes and maintain peace. And for their guidance they base themselves on values and general principles of justice and equity. These can and should be objectified and included in the revised Human Rights treaties as was already noted in our 1st Introductory Remark.

Now, these values were originally developed by religion. So they are really *spiritual* values. However, they do differ between religions. So it would be wise if all religions came together to draw up a list of common ground values and articles of faith. This way interfaith spiritual values may be established. And if all religions would then promote these without abandoning their own idiosyncratic traditions, these interfaith spiritual values would gradually permeate global society.

The HRRC could play an important role in this.

To finalize these reflections on Justice, we will state our own point of view, without pretending to prove anything here.

We hold there is One Common Ground of Being. This may be called 'God', provided you do not define this 'God-concept' in any way. We further believe that Justice and God are the same thing, but viewed from two different viewpoints, i.e. the human relative viewpoint (Justice) and the divine absolute viewpoint (the one Common Ground of Being).

The work of the Courts is done by judges, attorneys and prosecutors together. All three play their own indispensable part. This work is commonly called 'doing justice'. *It is the sacred art of reflecting the absolute Justice of the One Common Ground of Being in society.*

So this is what we build on. However, we do not consider our view to be antagonistic to a secular point of view. Nor to any religion.

Justice always remains the same.

The reader will make up his/her own mind. If you read this Report to its end, you will *know* that Kelso's justice-based civilized society is indeed more just than anything Man has known or tested so far.

Binary Economics Summarized

Justice Brandeis: *'We may have democracy, or we may have wealth concentrated in the hands of a few, but we can't have both'*.¹⁴

Justice Brandeis's words still resound today. His words were simple, precise and true. Now, don't jump to the conclusion that this quote means that we advocate socialism under the guise of the new cunning word 'synergism'. We don't. Socialism is a half-truth. We have no inclination to support any half-truth. It will get us nowhere. The problem is that capitalism also is a half-truth and with a few words Justice Brandeis nailed its essential flaw. Only when the good elements of these two half-truth ideologies are reconciled and combined in a spiritual third point (the 'Golden Mean'), shall we have peace and harmony. Synergism is that third point. Its economic theory is called 'Binary Economics'.

We begin our exposé of Binary Economics by retelling an embellished story first told by Louis O. Kelso¹⁵. The question is: *'Who does the work?'*

The incredible Story of the Donkey, the Man and the Truck

First episode

During the 1920's a poor Cuban farmer, named Pedro Ranchero, worked his *conuco* growing black beans and peanuts. Every Saturday he carried a sack of beans and peanuts on his back to the local market. The farming was hard labor, but the weekly hauling of the sack on his back was even harder. And, you guessed it, in spite of all this hard work, he only made peanuts! For every sack of produce he received only \$10.-.

One day a donkey saw Pedro's juicy green bean-bushes and decided to invite himself to a feast. He jumped the fence and started eating. Pedro did not like that. He was about to chase the donkey away, when a bright idea struck him: *'That donkey is strong enough to haul 4 sacks of beans and peanuts'*. So he caught the donkey and trained it to haul sacks.

¹⁴ Louis D. Brandeis, U.S. Supreme Court Justice from 1916 thr. 1939. He was the first Jew to be nominated a Supreme Court Justice in the U.S.A.

¹⁵ Kelso's first book on what he later termed 'Binary Economics' was published in 1958. Co-authored with philosopher Mortimer J. Adler, it was entitled: 'The Capitalist Manifesto'. An unfortunate title, because no socialist at the time would ever even read it. It was followed in 1961 by the book entitled 'The New capitalists', also co-authored with Mortimer J. Adler. Later he wrote a few more (cf. the Bibliography).

At that moment, Pedro became a capitalist. He bought another 3 sacks of beans and peanuts from his neighbors at the wholesale-price of \$5.- per sack and made the animal haul 4 sacks of beans and peanuts to the market every week. Pedro's income rose from \$ 10.- to \$ 25.- a week.

Analysis. Traditional economists (up to today) would hold that *Pedro* had become more productive. They would say that Pedro's productivity had increased by 150%. For instead of hauling just 1 sack per week, he now hauled 4 and made \$ 25.-. So the output per worker had risen, meaning Pedro's productivity had risen. But Pedro saw it quite differently. He knew that he now actually did *less* work. He had not become more productive; he had become *less* productive. It was the *donkey* who did the extra work! The only thing Pedro now did was *supervising* the donkey. He now walked free and laughed all the way to the bank!

How could conventional economics get it so wrong? Even a simple *guajiro* like Pedro has enough common sense to understand that it is the donkey that makes the extra \$ 15.-. Now, the donkey was Pedro's property. So Pedro simply put his property to work, which made it possible for him to become less productive whilst making more money.

In other words, Binary Economics holds that there are two factors of production, namely 1) human labor and 2) non-human productive property. Each factor adds in its own way to the total productive output. The word 'binary' refers to these two factors. So, production is not effected by human labor only, as traditional economists hold.

We may call all non-human productive property: 'productive capital assets'. Examples: hand tools, machines, computers, robots, raw materials, arable or industrial land, farm animals, ships, trucks, trains, airplanes, railways, docks, airports, quarries, mines, power-stations, factories, intellectual property rights, radio-stations, newspapers, telecommunication networks, in short any non-human thing or right which may be owned by humans and may be used to produce goods and/or services to generate income.

Due to mechanization, automation and robotics these productive capital assets are doing increasingly more of the work to produce goods and services than human labor. This means that human labor becomes more and more dispensable.

Thus workers are marginalized and wages will go down.

Second episode

Pedro was very happy. He himself did less work and his profits had gone way up! Sometimes the donkey would stubbornly refuse to walk – this kind of behavior later came to be known as ‘going on strike’ –, but then Pedro would hit the poor animal where it really hurt with a special thorny stick, thus forcing it to walk on.

Modern employers remember such tricks from the old days

Things went so well for Pedro that the bank was willing to lend him enough money to be able to buy 9 new conuco’s. Interest and repayment cost him \$ 5.- per week per conuco (total \$ 45.-). To manage all this, he had stopped farming his own conuco and had employed 10 human workers to farm his now 10 conuco’s for him. Yes, things went really well for Pedro. Okay, these human workers did cost wages, but they produced more than they cost. And as they did not own any conuco’s themselves, they had no other choice but to work for Pedro. Whenever these workers would ask for higher wages, Pedro would dismiss them and hire others. Labor relations are pretty easy when there are many unemployed.

So Pedro now owned 10 conuco’s, 10 animal slaves and he employed 10 human wage-slaves, each earning a wage of \$ 3.- a week. Each conuco produced one sack of beans and peanuts per week. So he gained \$ 7.- on the produce from each of his 10 conuco’s, totaling \$ 70.-. Each donkey hauled 4 sacks, one from Pedro’s own 10 conuco’s and three bought wholesale from his neighbors at \$ 5.- each. So on top of the \$ 70.-, Pedro gained \$ 15.- extra on three extra sacks of produce hauled by his ten donkeys, totaling \$ 150.-. In all his gross income now totaled \$ 220.- a week. Less \$ 45.- for the bank, his net gains were now \$ 175.- a week.

Analysis.

Following the same kind of flawed reasoning as exposed earlier, Pedro’s productivity appears to have gone up again. For instead of making \$ 25.- a week, he now made \$ 220.- gross a week. An increase of nearly 800 %!

In reality, of course, Pedro now did even *less* work than he used to. Not only did he not haul sacks anymore, he no longer did any farming work either, nor supervise his donkey. His workers did all that for him. The only thing he now did, was manage his workers and hold accurate account of his earnings. And as the bank was being paid, he slowly rose to the rank of ‘baron’, i.e. a large land-owner, a ‘*latifundista*’ in Spanish.

And this affected his mind. For Pedro began to consider his own input (i.e. managing his workers) as much more important than the input of his workers. That is why he felt perfectly entitled to the proceeds produced by them. For in Pedro's mind he was indeed *alone* responsible for this huge productivity increase of nearly 800%. After all, it was his idea. He had borrowed the money. He had taken the risk. And where would the workers be, if it were not for him? They should be thankful to him.

And so Pedro began to see his workers as non-human productive capital assets, just like his donkeys and farming tools.

Do you now see that the difference between slaves and wage-slaves is indeed not more than marginal?

Third and final episode

Now capitalists (like Pedro) will always try to maximize their income from their productive capital assets. So when Pedro once saw a new invention drive by, i.e. a truck, he immediately saw its potential: a huge increase in the capacity of sack-hauling much faster than donkeys. So, no need of donkeys anymore. Moreover, the truck could also be used as a tractor to plow and prepare the land. So, fewer workers needed!

Pedro immediately went to the bank and borrowed money to buy a truck. This cost him \$ 1.- a week extra for repayment and interest. He sacked 7 workers, hired one driver and thus the four of them produced as much beans and peanuts as 10 workers did in the past. So he saved \$ 18.- per week on wages. So his total weekly *gross* earnings went up to \$ 238.- (\$ 220.- + \$ 18.-), whereas his weekly *net* earnings rose to \$ 192.- (= \$ 175.- + \$ 17.-, deducting \$ 1.- to be paid to the bank).

But there was another boon. The truck could haul 80 sacks. So, on top of the gross earnings from his own 10 conuco's, he could buy another 40 sacks of produce at the wholesale price of \$ 5.- That's another \$ 200.- bucks! So, his gross earnings even rose to \$ 438.-!

He slaughtered his 10 donkeys and sold the meat as goat-meat. Nobody noticed; the taste is similar. Yes, Pedro had learned how to make money!

He was now a man of leisure. And to make sure that this would not change, he joined a club of plutocrats who made sure that the 'democratically elected government' would always keep it that way. How? Well, simple. They financed the political parties, thus 'persuading' the politicians to do their bidding. Which worked pretty well!

Analysis

Now 4 workers were producing \$ 438.- per week. According to traditional (flawed) productivity calculation, each worker now produced \$ 109.50.- per week. So their productivity had gone up from \$ 22.- to \$ 109.50.-, in other words by approx. \$ 400 %!

But this is all wrong, of course. The workers' productivity had not gone up at all. It was the truck that did the extra work, replacing 6 workers!

So, we see here an increase in earnings as a result of investment in mechanical capital assets (mechanization), instead of in human workers. And by juxtaposing a machine (truck in this case) next to human workers, it becomes evident that from the owner/employer's financial point of view, the two are interchangeable. Machines and workers are both just 'capital assets'.

That is why, lawyer/economist Norman Kurland, head of the Center for Economic and Social Justice ('CESJ'), always signs his mail-messages by the phrase: 'Own or be Owned'. Thus he admonishes everybody that unless you *own* capital assets, you yourself *will be* a capital asset!

From a financial point of view, the only difference between workers and machines is that machines can work 24 hours a day, produce more and never complain. So there is good reason why owners/employers prefer machines over workers. Moreover, workers always want higher wages, whereas owners/employers always want higher profits. Obviously, these two interests must of necessity clash and give rise to perpetual conflicts.

So, we may be sure that the replacement of human workers by machines, computers and robots will be pursued relentlessly until nearly all work will be done by machines, computers and robots, eventually up to 99%.

Do you see now why workers need to pay attention and demand the introduction of a civilized economic model? An economic model in which every man, woman and child will co-own the conuco's, the machines and the robots. Because as co-owners they will receive their share of the proceeds. This is called *dividends*. If workers of the future don't receive dividends, they will become destitute. They will not be able to receive any wages anymore because there won't be any jobs left. The machines and robots will be doing all of the work.

In short, we need Kelso's binary economics.

Quod erat demonstrandum.

‘No queremos caer de un socialismo salvaje en un capitalismo salvaje’

Translation: *‘We don’t want to fall from savage socialism into savage capitalism’*. This is how the Cuban dissident and human rights activist Oswaldo Payá Sardiñas¹⁶ expressed the dilemma. Both systems have their victims and cruelties. Although he advocated a transition to multi-party democracy for Cuba, he was not sure how one could civilize the inevitable capitalism that would result therefrom. He was aware of capitalism’s flaws. He just thought that multi-party democracy and human rights would be the basis for a better system which he himself had not yet defined.

We personally met Oswaldo Payá several times at his home in Havana and we remember him with warm feelings and admiration. We tried to convince him that synergism would be a better way forward than capitalism, but he could not convince his supporters and preferred to stick to civil rights (freedom of speech, freedom of assembly and multi-party democracy) hoping that the outcome would at any rate be better than Cuba’s socialism, which is, to say the least, very unproductive.



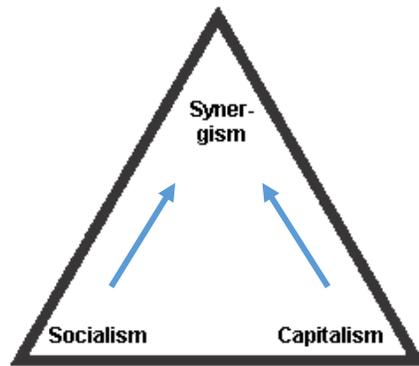
*Cuban dissident
Oswaldo Payá*

We would certainly not assert that all is bad in Cuba. High-standard education and health care is now available to all Cubans, which during Fulgencio Batista’s dictatorial capitalist regime was reserved for the elite only. The trend of this Report is not to dismiss socialism wholesale. Neither do we dismiss capitalism wholesale. On the contrary. We grant that the capitalist economic model produces more goods and services, resulting in an overall higher standard of living for most citizens. Also in most capitalist countries there is much more freedom than in socialist countries. However, granting that capitalism is the better of the two does

¹⁶ Wikipedia’s introduction is correct: *‘Oswaldo Payá Sardiñas (29 February 1952 – 22 July 2012) was a Cuban political activist. A Roman Catholic, he founded the Christian Liberation Movement in 1987 to oppose the one-party rule of the Cuban Communist Party. He attracted international attention for organizing a petition drive known as the Varela Project, in which 25,000 signatories petitioned the Cuban government to guarantee freedom of speech and freedom of assembly as well as to institute a multi-party democracy. In recognition of his work, he received the European Parliament’s Sakharov Prize and People in Need’s Homo Homini Award’*.

not mean that it is good and fair. It is not. Extreme social and economic inequality as in capitalism cannot be justified just by pointing out that in socialist countries people are even poorer.

It should be clear by now that we are not advocating either of these two systems. Nor are we disparaging them. They both have their good and bad. But we maintain that Synergism is better and more just than both.



There is a '*Tercera Posición*' (third position) as Oswaldo Payá called it. In English it is usually called the 'Third Way', but as this term was hi-jacked by others who were not advocating Kelso's Third Way at all, CESJ decided to add the word 'just' to it. So, Kelso's Third Way became the '*Just Third Way*'. We have adopted this. So we would say: 'Synergism, the Just Third

Way'. The description 'Just Third Way' is important, because we maintain that it is more just than the other two *combined*.

In short, BE means justice for all and prosperity for all.

Binary economics (BE) provides the following benefits:

- An economy of more equal opportunity, fairness and respect for all people individually;
- A free market way for all people to achieve increased levels of economic prosperity and autonomy;
- A systemic solution for poverty, by way of a far more inclusive and efficient private property system;
- A practical market alternative to the redistribution of wealth;
- The potential for beneficial political realignment drawing upon those of the left, right and center who are sincerely committed to a better world;
- A strengthened democracy;
- An economic foundation for voluntary control of population levels;
- A lessening of pressure to emigrate;
- A practical basis for a new honesty, optimism and generosity of spirit.

We have copied this list from the preface to the book 'Binary Economics; the New Paradigm' by Robert Ashford and Rodney Shakespeare. We agree wholeheartedly. However, we have left out one of their bullet-points, namely: '*A practical means for helping to protect flora, fauna and the environment*'. The spirit behind BE would certainly move in that direction, but the lifting of people worldwide out of poverty is impossible without drawing massively on natural resources. At least 1.6 billion new homes would have to be built (UN-Habitat 2017 estimate), requiring great amounts of wood, cement, iron etc. As these people's incomes grow, they would start buying things they cannot afford now. Proper beds, chairs, tables, gas stoves etc. And later also cars, LCD screens, washing-machines, refrigerators, air-conditioners and proper heating in colder climates. And hopefully even good books! They would also start eating more, which means more food would have to be produced, necessitating the clearing of more agricultural land.

And much, much, much more ...

It is sad to say that from a purely environmental point of view, poverty of the masses is beneficial. Now, of course, this is not what we advocate. On the contrary, we advocate BE. And BE would indeed lift billions of people worldwide out of poverty much faster than capitalism, let alone socialism (which appears to be based on poverty; equal, but everybody poor). We just think it is correct not to create wrong expectations.

What we can say is that we are conscious of the problem and we support any and all innovative ways to minimize the negative environmental impact of BE. But we reject altogether the notion that we cannot lift people out of poverty, because from an environmental point of view that would be unsustainable.

That is a murderous proposition.

Therefore: The Indispensable Eco-Balance Principle

The problem identified in the above section can only be solved by applying the '*eco-balance principle*'.

This principle accepts the inevitability of a necessary amount of environmental destruction for economic reasons, but solves this by active environmental restoration. To be more precise: by an over-compensation of environmental restoration. Simply put: 'If you cut down 10 trees, you

have to replant 11 in their place elsewhere'. Environmental destruction is manageable, provided more environmental reconstruction takes place simultaneously. This is easier said than done. Sure. But it is the only way.

BE is only viable, if this eco-balance principle is adopted. And yes, it is going to cost a lot of money. We have to face up to it. We would have to agree to tax ourselves considerably (up to 10%) to pay for it. And only synergism based on BE is capable of producing this huge amount of extra money required to massively reconstruct the environment. Capitalism will not do it, because it does not produce enough and lacks the heart to do it. Socialism lacks the resources to do it.

A huge industry specializing in all kinds of environmental and biological reconstruction will have to be set up, all paid for by BE. Because the very nature of Synergism (based on BE) *does* have the heart *and* the resources to take on this extra challenge and do the job with conviction.

So we should really not speak of just 'BE' (Binary Economics), but of 'BEE' (Binary Economics & the Eco-balance principle). These two have to be one for survival's sake. For we do face not only a humanitarian crisis, which can be solved by better economics, but also an environmental one, which can only be solved by better ecologies¹⁷.

It will be a massive and continuous effort. It will never be finished. But it will pay off. Our species will survive and everybody will be able to live a good life. Not just surviving, but living as human beings should live. Where all people have enough wealth, income and *leisure* to enjoy and participate in sports, culture and spiritual development.

Where '*the pursuit of happiness*' is not a dead letter, but a living reality, which, incidentally, will also lead to physical and mental health.

This is what BE promises. It is a big promise. We know. That is why its theory should be studied by everyone who has a brain to study!

It is now literally to BEE or not to be ...

¹⁷ The word 'ecologies' is a neologism, of course. We let it stand. It is short and precise: 'Logic-based Ecology'.

Three key ingredients of Binary Economics

In this section we will discuss three key ingredients of Binary Economic theory. We have to keep this Report short and simple. Otherwise no-one will read it. For a detailed and complete exposé of Synergism and BE we must refer to the Bibliography.

Key ingredients:

- 1) ***Universal private ownership of productive capital assets***: By the application of a number of financial instruments, ownership of stocks and shares in productive capital assets will be universally distributed.
- 2) ***Binary acquisition***: Universal private ownership of stocks and shares in productive capital assets will be paid for by the dividends received on the acquired stocks and shares themselves¹⁸.
- 3) ***Binary growth***: As universal private ownership of stocks and shares in productive capital assets is universalized, binary economic growth will take off like a rocket.

Now let's see if this is true.

In his Encyclical 'Laborem Exercens' (translated as 'Work in Progress'), Pope John Paul II struggled with the problem of '*ownership of the means of production*' as the Socialists used to call what we now call 'ownership

¹⁸ In the book 'Binary Economics; the New Paradigm', Robert Ashford and Rodney Shakespeare formulate this idea as a 'basic binary property right', defined thus: '*The right to acquire capital on non-recourse corporate credit and to repay the loan with the earnings of the capital acquired*'.

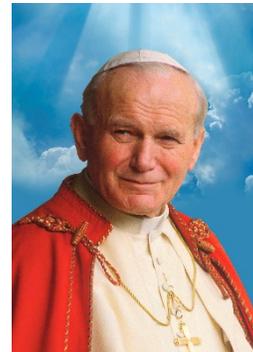
We propose that this 'binary property right' should be added as a basic human right in the International Covenant on Civil and Political rights. However, the word 'corporate' should be deleted, because this unnecessarily limits this 'binary property right' to the corporate sphere (*cf.* below).

Note that by 'capital' the authors mean 'stocks and shares in productive capital assets'. Note also that their definition is limited to '*corporate credit*', because one of the most often used financial instruments to achieve the objective of 'Universal private ownership of productive capital assets' is the ESOP, developed by Louis O. Kelso. This instrument is used within the corporate sphere, financed by private banks. However, the non-recourse loans may also be extended by Central Banks or other Development Banks set up specifically for the purpose of universalizing private ownership of productive capital assets. These loans can be 'non-recourse', because the financial instruments include a mechanism which *insures* the loans by means of capital credit insurance (or 'default risk insurance'). *Cf.* 'Democracy and Economic Power' by Louis O. Kelso and Patricia Hetter Kelso, pg. 41 *ff.*

of productive capital assets'. After rejecting the Socialist view that this ownership should be transferred to the State, he did his utmost to find a 'third way'. And he did in fact find it, but his directions were incomplete and not entirely clear. But if one reads carefully, one can see that the basics of BE can all be found in point 14, last par. of the Encyclical:

“Thus, merely converting the means of production into State property in the collectivist system is by no means equivalent to "socializing" that property. We can speak of socializing only when the subject character of society is ensured, that is to say, when on the basis of his work each person is fully entitled to consider himself a part-owner of the great workbench at which he is working with every one else. A way towards that goal could be found by associating labor with the ownership of capital, as far as possible, and by producing a wide range of intermediate bodies with economic, social and cultural purposes; they would be bodies enjoying real autonomy with regard to the public powers, pursuing their specific aims in honest collaboration with each other and in subordination to the demands of the common good, and they would be living communities both in form and in substance, in the sense that the members of each body would be looked upon and treated as persons and encouraged to take an active part in the life of the body”.

Pope John Paul II knew that the present system of what he calls 'rigid capitalism' is not fair. He knew also that everyone is *'fully entitled to consider himself a part-owner of the great workbench at which he is working with everyone else'* (cf. the above quote).



Pope John-Paul II

By the 'great workbench' he means all work that is being done by all people around the globe. In other words, in socialist terms 'the global means of production', which we would describe as 'all productive capital assets globally'. The idea of likening this to a 'great workbench' is very useful. One can mentally see everybody around the globe doing his/her part at this gigantic workbench.

And note that he says that the ownership of this great workbench should be 'socialized'. We call this 'universalized'. But the meaning is the same.

He further suggests that this could be achieved by *'associating labor with the ownership of capital as far as possible'* (cf. the above quote).

And lastly he suggests that *'intermediate bodies with economic, social and cultural purposes'* (cf. the above quote) should be formed to achieve this goal of 'socializing' capital ownership.

What Pope John Paul II meant by 'intermediate bodies' is not immediately clear. Perhaps he means 'cooperatives'. Perhaps he means what we now call 'NGO's' (non-governmental organizations). But in the context of the quote, the latter possibility must be rejected, because in what we now term 'NGO's' the element of co-ownership is lacking. And furthermore, most NGO's are subsidized by government, which makes them totally dependent on government. So they do not enjoy *'real autonomy with regard to the public powers'* (cf. the above quote), which the Pope emphasized so much. So we conclude he meant 'cooperatives'.

And let us go on record here that we agree with Pope John Paul II that cooperatives are indeed one way to 'socialize' (we would say 'universalize') capital ownership. In fact cooperativism forms an integral part of what we call 'Synergism, the Just Third Way'. So, cooperatives yes!

Mondragon Corporation¹⁹ comes to mind ...

But we expand the basic understanding that Pope John Paul II gives, by including all other 'bodies' or 'entities' that form part of the 'great workbench', namely all for-profit corporations, such as limited liability companies of all sorts, for-profit foundations, for-profit associations, private companies etc. All these corporations are *'intermediary bodies'* as the Pope suggests, i.e. intermediary between the State and citizens.

In any multi-party democracy where free enterprise is allowed and encouraged, all these for-profit entities are genuinely autonomous of government, unless they are government-owned or heavily subsidized by government. And there is good reason to include all these types of corporations (provided they are autonomous) within BE, because in most instances such for-profit corporations function more efficiently than cooperatives and provide a much more diverse array of co-ownership-arrangement options. But cooperatives definitely have their place within BE, for the basic principle in cooperativism of universalizing private ownership in productive capital assets is the same as in BE.

¹⁹ The Mondragon Corporation is a corporation and federation of worker cooperatives based in the Basque region of Spain. It was founded in the town of Mondragon in 1956 by graduates of a local technical college. It is the tenth Spanish company in terms of asset turnover and the leading business group in the Basque Country. *Source: Wikipedia.*

So, we are in the good company of a great religious thinker, when we now return to the three key BE-ingredients.

1) *Universal private ownership of productive capital assets.*

As said, the objective is to universalize ownership of productive capital assets. Another way of saying this is that ownership of productive capital assets should be *democratized*. Universal suffrage is *political* freedom for everyone. Universal capital ownership is *economic* freedom for everyone. Political democracy without economic democracy will always be unstable, as the past couple of hundred years have demonstrated.

Now, economic democracy does not mean egalitarianism. Far from it. Substantial differences in wealth and income will remain. But the differences will be much less extreme and even the poorest will still have a living wage *plus* a substantial income from dividends. And the process to achieve such a reality of real freedom for everyone is *natural*, without having to 'tax the rich to give to the poor'.

So, we are *not* talking about 'Robin Hood'-socialism.

So *how*, then, can this be done? Well, by the implementation of a number of financial instruments that will gradually (say, in 25 years' time) deliver the complement of political democracy, i.e. economic democracy. That is to say, a society in which every man, woman and child will be the owner of stocks and shares of companies and other entities which form part of the 'Great Workbench', as Pope John-Paul II calls it.

These financial instruments are flexible. They can be applied in hundreds of different ways. However, in this Report we can only mention the most important ones. And we cannot go into the details of how they are to be applied in daily practice and how they may be adapted to any and all circumstances.

Below a list of the most important Synergistic Financial Instruments. Note carefully that universal distribution of stocks and shares in productive capital assets automatically and *naturally* results in universal distribution of profits. So in Synergism every man, woman and child receives a fair share in the profits made by the 'Great Workbench', i.e. all production units, which we normally identify as limited liability companies, commercial partnerships and all kinds of other for-profit corporate bodies, including foundations, cooperatives and associations.

A. We begin with what we call an **'Economic Democracy Account'** (EDA²⁰) for every citizen. The Central Bank or a special Development Bank of every country opens a bank-account in the name of ALL citizens (including children from their day of birth).

Every year this (Central) Bank extends a (near) interest-free²¹ loan of \$ 5,000.-²² to every citizen, which MUST be used to buy *full-dividend* stocks and shares in productive capital assets, in this case solid and stable companies mostly listed on the Stock Market. The government publishes a list of companies the citizens may choose from.

How will these loans be repaid? How could children ever pay back such loans? Sounds ridiculous, doesn't it? Well, this is where **Binary acquisition** kicks in. The loans will be repaid by the dividends earned on the stocks and shares themselves. In this way, it takes between 10 to 13 years for the yearly loans to be repaid. So, while the baby is sleeping in his/her cradle, there are men and women, machines, computers and robots working hard at the 'Great Workbench' to produce the goods and services humanity needs and thus to make profits, which produce the dividends that pay off these loans.

You see, BE does have a brain! Or not?

As security, these stocks and shares are pledged to the lending Bank until the loans have been fully repaid. For extra security these loans are also insured (default risk insurance) by the lending Bank itself, i.e. every citizen pays a small percentage of the dividends received to the Bank to form a 'Capital Credit Insurance Reserve' within the Bank itself, in case one or more of these apparently 'solid and stable' companies should run into financial trouble anyway, which is something that cannot always be foreseen.

These stocks and shares will not be freely transferable to third parties until they are fully paid.

²⁰ A full exposé of this Synergistic Financial Instrument can be found in the book 'Capital Homesteading for Every Citizen', written for CESJ by Norman Kurland, Dawn Brohawn & Micheal Greaney, published by Economic Justice Media, 2004, Washington U.S.A.

CESJ calls this Financial Instrument 'Capital Homesteading' and the account 'Capital Homestead Account'. We prefer to call it 'EDA' = 'Economic Democracy Account'.

²¹ A small percentage may be required to cover the Central Bank's operational expenses.

²² The amount depends on a number of factors, but we cannot here go into the details of how this should be calculated. The amount chosen serves only as an example.

- B. **LNR-Bank.** The second Synergistic Financial Instrument is the Land and Natural Resources Bank, in which all citizens receive *for free* one non-transferable voting share as a citizen's civil right.

Whenever national political elections are held, the people will at the same time vote in the strictly non-political President, Treasurer and Secretary of the LNR-Bank. Candidates must have relevant academic qualifications and broad managerial experience. Their job is to run the Bank and to make sure that it remains profitable, so as to be able to pay out dividends to the shareholders, i.e. the people. Remember Kelso's recommendation that economic power must be in the hands of the people? This is one clear application of this principle.

Worth mentioning in this context is that government should be as small as possible. This recommendation by ex-President Bill Clinton applies *a fortiori* in a synergistic society, especially when it comes to economic activity. So the idea of privatization is taken very seriously in a synergistic society. Only when there is clear added value for the citizens to entrust government with certain economic tasks and responsibilities, should they be carried out by government. This is the principle of economic subsidiarity.

So remember these two basic principles of Synergism: *privatization and economic subsidiarity*.

And, there is a third. It is what the LNR-Bank is particularly based upon. It is this: individual persons can only own as property what they themselves have produced through labor. Whatever was produced by God (or if you have an atheist bent, by Nature) is the property of the people as a whole. Land and Natural Resources are the people's property. Yes, it must be managed and it may be used to produce goods. BUT it may not be usurped by government, nor by an elite.

Let's call this the 'Natural Property principle'. This principle should also be added to the human rights & responsibilities treaties. It could simply be formulated thus: '*Land and all natural resources are the property of the people, barring exceptions as stipulated by law*'.

So the LNR-Bank will be in charge of managing and exploiting all land and natural resources. Now, of course, land that has already been given out in property to individuals, cannot be expropriated just like that. By law exceptions can and must be made. We cannot go into details like these, even though in this case they are very important.

The main goal of synergism is justice and prosperity for all, resulting in peace. So, we would never recommend measures that would disrupt the basic order of the existing society. If expropriations in a lawful manner are considered necessary for the common good, this should be done gradually and with respect for everybody's acquired rights, irrespective of whether these were acquired justly or not.

We cannot undo all injustices of the past. We should not live in the past, nor in the future. We should live and work Now at the Great Workbench towards reasonable and beautiful goals, which must be achieved by peaceful means. So, no 'invasions'. Any expropriation only against fair compensation. But, please, understand that as long as there is no justice and prosperity for all, there will be no peace.

So, the LNR-Bank will make money for the people. However, people do need government. Synergism does **not** promote anarchy. On the contrary. We state unequivocally that political power should remain in the hands of a democratically elected government. **Synergism is emphatically pro democracy.** And there must also be law and order. Flexible order, for sure. But order just the same. And to maintain law and order, political power does also entail government's monopoly on coercive power. Not abuse of power, but the rightful use of it.

Synergism is not about destroying what is good and has been tested. It is about adding new things to make what is good, even better.

So, having set your minds at ease on this, the reader will now readily understand that government does also need money to do its job properly. Therefore, in accordance with the law the LNR-Bank will give out land-leases to citizens and companies as well as concessions to private sector companies to exploit all natural resources for the economic benefit of the people. But seeing that government in itself is also for the benefit of the people, part of the concession-proceeds will go to government. The exact percentage cannot be determined at this stage, but it will be the people who determine it.

It is granted that the government maintains its right to tax the people, but with respect to the LNR-Bank it is not a matter of taxation. It is a matter of the people in all fairness granting its government a percentage of the concession-proceeds to use for its rightful purposes.

By now it should be clear that synergism is indeed the natural bridge between capitalism and socialism.

- C. **National Consumers Trust (NCT)**. All utility-companies (like water & electricity provider), seaports, airports, railroads, toll-highways, toll-bridges, transportation companies, refineries, mining companies and all other companies that process natural resources will be 'socialized' as Pope John Paul II would call it. That is to say, they will be privatized, turned into for-profit operations and will be held by private investors (1/3), by the employees (1/3) and by the consumers (1/3).

This list of such companies (let's call them 'utility-companies') is not exhaustive. And the percentages of the share-holdings held by each group may vary, but employees and consumers must always own a substantial part.

Many of these utility-companies are presently government-owned. Those which are, will be privatized synergistically, meaning that stocks will be transferred to aforementioned three groups. In this case, only the private investors would have to buy and pay for their stocks at a significantly reduced price. The employees and consumers receive their stocks for free. Note that the 'private investors' also are consumers. So in that capacity they also benefit. And employees may also opt to be private investors as well.

If new utility-companies are set up, either the Central Bank or private banks will extend the loans to the employees and consumers to buy their stocks (secured by pledging and 'default risk insurance'). These stocks will be paid up by means of **binary acquisition**. However, private investors would have to pay up immediately.

These will all be voting shares. To avoid that consumers would have to make too frequent use of their voting right with respect to complicated decisions to be made by a great variety of companies, the consumers' shares are held in trust for them by the NCT, which will vote on behalf of them whenever necessary. The NCT collects the dividends for through-payment to the consumer-shareholders.

The NCT is fully accountable to the consumers. The NCT-board is appointed by the consumers and may be removed by them when results leave to be desired.

These utility-companies are run by two directors, one appointed by the private investors (the financial director) and the other by the employees (the personnel director). The NCT does not appoint any director and does not interfere in the daily running of these

companies. It only intervenes 1) when financial results are deficient and 2) when the two directors of any of these companies cannot reach agreement on certain issues, in which case the NCT will cast the decisive vote. This semi-*'judicial'* function requires that whatever percentages the private investors and the workers hold, the consumers' stake must at least be large enough to be able to break any deadlocks that of necessity will occur from time to time.

Examples. If the private investors own 45% and the employees also 45%, the consumers would hold 10%. This is enough to be able to cast the decisive vote. But the consumers might also hold more than 50%.

Whenever the financial results of any of these utility-companies leaves to be desired, the NCT has to step up to the plate and help make the required decisions to turn around the negative trend.

- D. *ESOP's and CSOP's*. 'ESOP'²³ stands for 'Employee Stock Ownership Plan'. It was Louis Kelso's first binary financial instrument. As the name indicates, these are private sector companies in which the employees or some employees own shares, acquired by *binary acquisition* in a special way which will be outlined below.

The ESOP has a proven track record in the USA. There are approx. 6.500 active ESOP-companies, holding over \$ 1.4 trillion and covering more than 14 million employee-owners (*cf.* footnote 23). There is an ESOP Association and the National Center for Employee Ownership. Soon an *International* Center for Employee Ownership will be set up.

There is more, but this should suffice for the reader to rightly conclude that with respect to Employee-Ownership we enter into safe and well-charted waters. We do not have to invent the wheel again. Louis Kelso and Mortimer Adler invented it for us already. We stand on their shoulders and expand on their concept, not only to broaden stock ownership among all people, but also to help cultivate an *'Ownership Culture'*, so that Pope John Paul II's vision of a 'socialized' Great Workbench may become a beautiful reality producing the *prosperity for all* humanity so desperately needs.

²³ In total, there are approximately 6,416 ESOP's in the United States, holding *total assets of over \$1.4 trillion*. In 2018 alone 279 new ESOP's were created, covering more than 37,000 participants. ESOP's cover over *14 million participants*, of whom 10.3 million are active participants—i.e. those currently employed and covered by an ESOP. Source: www.nceo.org

This is what the USA National Center for Employee Ownership has to say about 'Ownership Culture':

*"Just about every ESOP company wants to have employees who think and act like the employee-owners. Compelling research and decades of experience show that employee ownership is in fact a powerful tool to improve corporate performance – but **only when companies have "ownership cultures" in which employees think and act like owners.** That is a lot more than being nice to customers, cutting down on waste, coming to work on time, and even working hard on the job".*

Okay. So how is an ESOP set up?

An ESOP is set up when the owner of a company decides he wants to include his employees (a nice word for 'workers') as owners in his company, either all of them or some of them. He can then decide to sell outstanding shares to them, or issue new shares to them.

Now the first question is, why would an owner want to do this? Is he crazy, or what?

Well, there are many answers to this question. In the USA one of them is that the government has passed legislation offering tax-incentives to do so. Another is that ESOP's have generally proved to be more efficient and thus more competitive than ordinary companies. They usually also make more profits.

Also, fewer ESOP's go bankrupt as compared to non-ESOP's.

Does this surprise you? Well, if it does, try saving your company from bankruptcy, when your workers have nothing to lose. Any business-owner who has passed through this experience will have no difficulty whatsoever to understand that workers can be your allies, or they can be your indifferent servants.

We all know from experience that indifference sucks and stagnates.

It was a wise Greek²⁴ who said: *'It is absurd to entrust the defense of a country to people who own nothing in it'.*

It is equally absurd to entrust the operation of a business to people who own nothing in it.

²⁴ Diodorus Siculus.

Now, all these reasons are cogent and valid, but they all have a negative element in it. That is to say, they all start from the premise of self-interest. It is in the owner's well-considered self-interest to sell shares to his employees. And self-interest is a strong force in reaching decisions. Nor do we pretend that self-interest is altogether wrong.

But we posit that such well-considered self-interest is the expression of another force turned inside-out, which at this turbulent moment in history is driving humanity harder than ever towards sharing. It is the unifying third force, which is expressed in art. 1 of the Universal Declaration of Human Rights as the injunction to '*act towards one another in a spirit of brotherhood*'.

You see, the old French '*fraternité*' again. It is the power of 'agape'.

And the strange thing about 'agape' is ... that in the end it *pays*!

Why? Well, if workers experience more joy and pride in their work, because they are part owners of the company, they produce more. ESOP-experience in the USA confirms this.

So now that we know *why* ESOP's are a good idea, we can return to our explanation of how they are set up.

As said, when the owner is wise enough to want to include his workers as allies (i.e. owners) in his company, he can either sell outstanding shares to them, or issue new shares to them.

Now, of course, shares represent value. So the employees would have to buy these shares. But the workers usually do not have the money to buy them. They are lucky if they can make ends meet, but only very few can put aside any real savings to be able to buy shares.

So, how can this problem be solved?

Well, we have in fact already given the answer, namely: '*binary acquisition*'. The shares are transferred to the employees, who will pay for them with the dividends the shares themselves generate. As security the shares could be pledged to the owner and once they are fully paid, the pledge is lifted. Thereafter, the employees may exercise full ownership rights.

Another way could be to set up a workers' trust, which borrows money from a bank to pay for the shares. The workers pay back the loan to the bank with the dividends the shares themselves generate.

As security the company may guarantee the bank-loan and/or the default risk may be covered by means of 'capital credit insurance'.

There are many variations to this theme. For example, a company may wish to buy or build new premises. The new building will then be mortgaged to the bank as security for a loan extended to the workers' trust, with which the trust pays for the new shares issued to the workers. The loan will be repaid by the dividends the shares will generate. So, the loan is pumped around. Shortly: the bank lends to the trust, which buys the shares. The company then uses the purchase-price to buy the new premises, which is mortgaged to the bank.

Perhaps if you read this for the first time, you may not immediately get it. But the fact that ESOP's in the USA are worth approx. \$ 1.4 trillion and cover more than 14 million employee-owners cannot but convince you that ways have been found to do this. And as you get the hang of it, it is not so complicated after all.

It's always easy when you know it.

The point is NOT whether *binary acquisition* works, or not. It does. There is plenty of evidence to back this up. The question is why we should want to set up ESOP's and implement the other financial instruments we have already mentioned.

An excellent answer is given by Pope John Paul II:

"When man works, using all the means of production, he also wishes the fruit of this work to be used by himself and others, and he wishes to be able to take part in the very work process as a sharer in responsibility and creativity at the workbench to which he applies himself.

From this spring certain specific rights of workers, corresponding to the obligation of work. [...] But here it must be emphasized, in general terms, that the person who works desires not only due remuneration for his work; he also wishes that, within the production process, provision be made for him to be able to know that in his work, even on something that is owned in common, he is working "for himself".

This quote is from point 15 of 'Laborem Excercens'. Pope John Paul II calls this the 'personalist' argument. Only a worker-owner really works 'for himself', while at the same working for others.

We would say that this is only civilized, is it not?

Two points of caution. First of all, synergism is not ‘workers self-control’. We do not go back to socialism. Synergism (or ‘Universal Capitalism’ as Louis Kelso preferred to call it) is about diffusing ownership of productive capital assets among the whole population. It does not aim to change the way in which production takes place within the setting of businesses as we know them. So, the capitalist private sector should continue to do what it is doing now, only the ownership of its capital should be universalized as much as possible.

Synergism is neither capitalism nor socialism. It is the third middle between them. It is the *‘Golden Mean’*, based on the third unifying force. It combines the best of both, turning these two old dinosaurs into a completely new political/economic system all its own.

Behold, all things are become new²⁵

Secondly, this means that businesses should be *managed* as they are now. The fact that employees will be co-owners of companies, does not mean that they should stop doing their duty as employees. Labor laws will change, but the basics will remain. If a worker-owner does not perform, he will have to be dismissed. And worker-owners do not become managers, just because they own shares. *By nature* people need leadership. The ‘ESOP-revolution’ will not change this.

In this context we quote the inventor of ESOP’s Louis O. Kelso:

“Everyone should own a piece of the wealth-producing capital of this country, but not everyone can be a manager. Or should be”.

Okay. Points of caution taken and carefully noted.

A few words remain to be said about *CSOP’s*. The acronym stands for ‘Consumer Stock Ownership Plan’. Some companies, a supermarket for instance, might want to bind their customers. Well, it is obvious that full dividend receiving customer-owners will be very reliable.

As said, in the end *agape pays!*

So, CSOP’s can be used to make your customers *pay*. The same system of *binary acquisition* may be used to issue or sell shares to customers. CSOP’s may at the same time be ESOP’s as well, as we already saw in the description above of the National Consumers Trust (NCT).

²⁵ KJV 2Cor.5, vs. 17: Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

In other words, the CSOP is yet another successfully tested financial instrument, designed to diffuse productive capital assets or 'capital ownership' as Kelso would call it. It is another tool to achieve the main goal of universal capital ownership. Kelso expressed it thus: *"The sole missing link is the recognition that the acquisition of capital ownership by the millions is an indispensable goal. That is the turning point - our recognition of the proper goal"*.

- E. **RECOP's**. The acronym stands for Residential Capital Ownership Plan. Kelso understood that to achieve the goal of prosperity for all, the logic behind BE would have to cover all productive capital assets. Heretofore we have discussed the financial instruments abbreviated as EDA, LNR-Bank, NCT, ESOP and CSOP. Kelso suggested a few more, one of which will be discussed in this section, i.e. the RECOP.

It is disputable whether private residences can be considered to be '*productive capital assets*'. They would appear to be *consumptive capital assets*. Kelso also struggled with this problem, but defended BE-financing for private residences nevertheless, arguing that in a real economic democracy a home is a vital 'capital instrument'. He was wrong. It is not a '*capital instrument*'. It is a capital asset. And it is only a *productive capital asset* when rented out to third parties.

However this may be, we agree with Kelso that BE-financing should be made available for every natural person who wants to buy or build a home for himself. We agree with Kelso also that the goal of economic democracy (i.e. prosperity for all) cannot be achieved without it.

So, the Central Bank (or another bank set up by the Central Bank especially for this purpose) will extend mortgage-loans to every adult applicant to enable him/her to buy or build his own home. The loan-amount will depend on the individual's income (in terms of salary and dividends), but 100% loans will be granted to an amount high enough to build or buy at least a small home. In this set-up we deviate slightly from Kelso's set-up, but the end-result is more or less the same.

These loans will carry very little interest, no more than 0.5%. As extra security, each loan is insured against the default risk by an external insurance company, either a private sector insurer or one set up as a public-utility. The default risk insurance will be no more than 0.5%. So, at an interest rate of max. 1% every adult can buy or build a home. This is part of what a synergistic society does for its fellow-citizens.

And this has in fact been a world citizen's right since 16 December 1966, the date on which the International Covenant on Economic, Social and Cultural Rights (ICESC) was adopted by the U.N. Art. 11 is clear: everyone has the right to adequate housing. Yet in 2020, more than 50 years since, UN-Habitat estimates that 1.6 billion people lack adequate housing.

So what are we doing wrong? Well, many things. But one of the most important factors why we never seem to be able to shed poverty is the fact that our financing system is wrong. BE-financing can remedy that. This is how Kelso explains it ('Democracy and Economic Power', published by University Press of America, 1986, page 99):

'Conventional housing finance suffers from the same defects as every other form of savings-based finance. It is unnecessarily costly for the rich and economically ruinous, if not utterly useless, to the poor. It permanently throttles the home-building industry by tying it to loans from banks [and other credit-providers] – a finance system that routinely levies interest charges on home loans equal to three to five times, or more, the purchase price of the house itself.'

RECOP-finance solves the problem Kelso refers to. If adopted, the poor can finally afford to buy or build their own home.

- F. **Agri-Coop's**. In the agricultural sector of society cooperatives have always played an important role. And were often successful, whereas in other sectors of society we have seen that cooperatives – partially due to their structure based on 'one man, one vote' – could not keep up with the competition. This is why Synergism prefers the use of the well-tested shares-based for profit corporation-form for production.

As an oddity, we mention here that on our island of Bonaire, the only cooperative that is still operating, is an agricultural cooperative.

So, in the agricultural sector, for certain functions we would support the cooperative form of production. If it works there, why not? On the other hand, there is no compulsion. Large farms, where many workers are employed, could easily be turned into ESOP's. They would become more efficient. And very large plantations could sell plots to their workers to be paid for by binary acquisition.

Smaller farms often form cooperatives for certain functions. For instance, the cooperative owns a large agricultural warehouse, where members can rent storage-space. Such cooperatives are often also

used to *collectively* purchase seeds, agricultural tools, tractors and other farming materials for its members in order to be able to negotiate lower prices. They obviously serve their members well in this way. Also, if any profits are made, each member receives his part. This is often not the case, because the profit-motive in the ordinary sense of the word is usually not the main driver in such cooperatives, unless one considers cost-saving also as profit.

In short, cooperatives (in agriculture or elsewhere) can also be financed by *binary acquisition*, provided they are feasible, i.e. either profitable or at least cost-saving. In other words, **they should make business-sense.**

Furthermore, small farmers who want to expand will be encouraged and BE-financed, e.g. as ESOP's.

We must stress again that BE-financing is only available to *feasible* projects, i.e. projects that are profitable or at least cost-saving. This is a general rule that Synergism does NOT set aside. All work financed BE-wise must add something valuable to the Great Workbench at which we all work and by the production of which we all prosper.

Charitable organizations and religions must certainly also be financed, but NOT by BE-financing. Charity and religion are also very important for man's uplifting and moral/ethical education. They are vital. But the proper way to finance such organizations is by taxation turned into subsidies and/or private donations. BE is about justice and prosperity for all, not about charity and religion.

That is not to say that charity and religion play no role in Synergism. They definitely do. As a matter of fact we would not even have come to the understanding of BE without religion. Please re-read the Introduction to this Report. It was not a coincidence that we started there. Charity and religions are of vital importance for society as a whole. That is why they should be subsidized. What we do say is that *charity is not a substitute for justice.* We cannot have a situation in which people would be dependent on charity or religion for their sustenance. No. People should be dependent on *justice* not only for their sustenance, but for their *prosperity.*

We repeat, BE is about justice and prosperity for all.

There is always room and necessity for charity. We do not contradict the injunction of 'Hope, Faith and Charity'. On the contrary, we confirm it. But a society should be based on justice, not on charity.

2) *Binary acquisition and binary growth.*

We have spent much space on explaining the first of the three Key Ingredients of Binary Economics, i.e. *universal private ownership of productive capital assets*. This is BE's essential goal. In the course of the above discussion of the various BE financial instruments designed to achieve this goal, the means to achieve it was sufficiently explained, namely the implementation of these financial instruments by BE-finance, which is based on *binary acquisition*. The result of all this will be exponential *binary growth*. So exponential in fact, that it scares us!

So, remember. The *goal* is *universal private ownership of productive capital assets*. The *means* is *binary acquisition*. And the *result* is scary *binary growth*.

Why this binary growth scares us, we will explain below.

First we wish to ask the reader whether he has noticed that nowhere in this Report was there any mention or suggestion of violent means. Nor of illegal means. Please consider that. BE is the first Revolution that can be achieved completely without the necessity of any violence.

Please, think about that and remember it.

So why does binary growth scare us? Because it will be exponential. Ten, fifteen, twenty percent per year. This is absolutely necessary to lift people around the world out of poverty. So we must do this. However, the scary part is that this will necessitate a tremendous amount of natural resources. And the environment is already near breaking-point as it is now. So, we cannot talk just about BE. We must talk about BEE.

The Eco-Balance principle must form part of BE-growth. Will this slow us down? Unfortunately, yes. But the inevitable environmental destruction accelerated by binary growth must be over-compensated by environmental construction. And that will cost huge amounts of financial resources. We must accept that burden for the very survival of us all.

So, we must find the right balance between necessary economic growth to lift people out of poverty and environmental restoration. Part of the

financial gains made by binary growth must therefore be channeled into (non-productive) environmental restoration.

There is no other way. 'Sustainable development' as it is promoted nowadays, does not take into account the tremendous economic growth that is needed to lift people out of poverty. Sustainable development would be a reasonable proposition, if the Eco-balance principle was incorporated into it. As it is today, it is an economic growth throttle. That is NOT justifiable to the poor on the earth, who have a right to prosper and thereby to be free from want. Binary growth will deliver that.

And so, why will binary growth be exponential? That is easy. As the masses of poor people start to receive higher wages plus substantial dividends on top of that, they will spend it all. Their needs are far from met at the moment. They will finally be able to buy the things they need. And they will do so. Demand will increase exponentially. And supply will follow, because binary production will rise exponentially as well.

Let's examine poverty more closely. Figures from the World Bank Group show that 8.6% of the world population live in 'extreme poverty'. Then they say that 9% live in ['normal' (?)] 'poverty'. So, together roughly 20%²⁶. It is presumed they imply that the rest (80%) are okay.

So the problem is not that dire, it appears. Unless the figures are wrong.

Well, these figures *are* completely wrong. BE-economists would be ashamed of claiming that only 20% of the world population live in poverty. This figure proves how wrong thinking has taken hold of organizations like the World Bank. Are they under pressure to prove that capitalism is lifting people out of poverty? It certainly appears so.

So let's explain why we use such harsh words here against the World Bank. They define 'extreme poverty' as living on \$ 1.90 or less per person per day. And 'normal' poverty is defined as living on \$ 3.20 or less per person per day. That's roughly \$ 60.- resp. \$ 100.- per month.

Now, of course, \$ 100.- in Liberia or Burundi will buy you much more than in the USA. But we would define \$ 100.- per person per month as 'extreme' poverty still. And now that we have re-defined this, all of a sudden 20% of the world population live in extreme poverty instead of the World Bank's 8.6%. You see, what a simple definition can do?

²⁶Source: www.worldbank.org

The Brookings Institute²⁷ even goes so far as to classify people with \$ 11.- to \$ 110 per person per day as belonging to the 'Middle Class'. We are not kidding you. Check it out for yourself (follow the link below). In their definition, the World Bank's 'normal' poverty is called 'vulnerable households'. For crying out loud! They hide the truth not only by wrong definitions, but by inventing meaningless euphemisms too!

Well, gentlemen and genteladies of the Brookings Institute. This just won't do. Can you live on \$ 20.- a day? That would be approx. \$ 600.- per month. That is less than the minimum wage, let alone a living wage! That is dire poverty! But according to your own Brookings Institute, with this income you would be a full member of the 'Middle Class'.

Let's be reasonable here. A *living* wage anno 2020 would be around \$ 2,000.- per person per month. That is about \$ 67.- per person per day (that would be wages of approx. \$ 11,50 per hour in an 8-hour workday). Below this living wage, people are *poor*. Plain and simple. Let's not try to hide this fact by calling a certain segment of them 'vulnerable households', please. If you want to call people who earn more than \$ 67.- per person per day 'Middle Class' (although we don't really see why you should), we can accept that. But people who live on less than \$ 67.- per person per day are poor. That is an acceptable definition of 'poverty'. And people who live on between \$ 30.- to \$ 50.- per person per day are 'extremely poor', whereas people who live on less than \$ 30.- a day cannot really live. They are the 'poorest of the poor'.

Let's define that as 'deadly' poor. Yeah, that's about right.

So now that we have re-defined 'poverty', let's try and make a meaningful estimate of the number of people worldwide who live in poverty.

A World Bank Report of 2018²⁸ claims that nearly half of the world lives on less than \$ 5.50 a day. Hey, so now \$ 5.50 per person per day is used to draw attention to world poverty and the percentage of poor people has all of a sudden risen from 20% to nearly 50%! You see, it's all a mix-up of definitions and figures! If we claim that 70% of the world population lives on less than \$ 30.- a day we can't be far off the mark. In other words, according to *our* definition 70% of the world are deadly poor.

²⁷ www.brookings.edu/blog/future-development/2018/09/27/a-global-tipping-point-half-the-world-is-now-middle-class-or-wealthier/

²⁸ <https://www.worldbank.org/en/news/press-release/2018/10/17/nearly-half-the-world-lives-on-less-than-550-a-day>

They all must be lifted out of poverty. That's about 5.5 billion people. Binary economics can do that. Not in 5 years' time. Not in 10 years' time. But in 25 years' time everybody will know that BE can do it!

Capitalism will not do it and socialism cannot do it.

According to Oxfam the world's richest 1% have more wealth than 6.9 billion people. Need we say more? Capitalism *will* not do it.

According to Wikipedia (List of Minimum Wages by Country) the monthly minimum wage in Venezuela as of May 2020 is now the equivalent of \$ 1.10 per month! Need we say more? Socialism *cannot* do it.

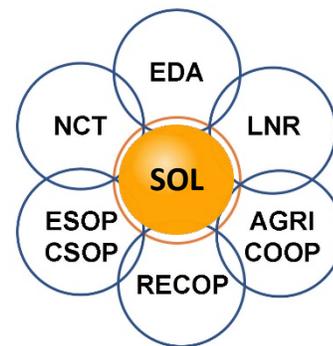
So even if the reader is still doubtful of BE, one has to admit that we cannot possibly lose anything by giving it a try. So, let's test it out in Venezuela. To be blunt, the country is in ruins anyway. What can be lost?

3) *Concluding remarks.*

First a summary of the financial instruments described. These instruments are flexible. They can be applied in many ways. And we have not mentioned them all yet²⁹. As binary thinking sinks in and people both rich and poor see the benefits, any new instrument to accelerate the process of economic, social and ecological healing will be welcomed by all.

So, above we have discussed the following BE-finance instruments:

- a) Economic Democracy Account (EDA);
- b) Land and Natural Resources Bank (LNR-Bank);
- c) National Consumers Trust (NCT);
- d) ESOP's and CSOP's;
- e) RECOP's;
- f) Agri-Cooperatives.



In the image the letters 'SOL' in the center stand for 'Stock Ownership Liberty'. The word 'sol' is, of course, Latin for 'sun' as well. BE is freedom and sunshine.

This is the BE-package we recommend for Venezuela to start with.

²⁹ We have not yet discussed Kelso's 'Commercial Capital Ownership Plan'. Not because we do not want to. It is indeed an important part of the BE-structure. But first the other instruments must be implemented.

To show that BE financial instruments are flexible, we use as an example the Central Bank. Every country has a Central Bank to fulfill various public economic functions. Usually it is 100% government-owned, but in most instances it functions more or less independently.

And in most instances it is a not-for-profit institution, which indeed it should be and remain so in a BE-based economy as well.

But in a BE-based synergistic society the government cannot have the controlling power in the Central Bank. Because in BE-logic the economic power must remain in the hands of the people. On the other hand, the government must sometimes be able to pull public financial levers to correct certain market failures. Therefore, we would recommend that in a synergistic society the government would hold 1/3 of the shares, the employees 1/3 and the consumers 1/3, or similar holdings.

In this set-up either the employees or the consumers may fulfill a supervisory function. Or both together. If either the employees or the NCT 'rings the bell' in the sense that they believe the government is usurping power or is making wrong decisions, the employees and the NCT have enough voting power to correct the situation. Note also that Central Bank employees will be nominated by the government, but with the prior approval of the NCT.

In the Chapter entitled 'Strategic Recovery Plan Venezuela' we will show in as concrete as possible terms how these BE financial instruments could be introduced and applied in Venezuela. This is necessary, because these *instruments of distributive justice* are indeed much more *just* than the capitalist wealth and income distribution-system (which transfers nearly all to a tiny elite of owners). At the same time these instruments are much more efficient than the socialist (collectivist) production-system.



But, first and foremost, because they are the only feasible means to achieve peace in Venezuela between the warring socialist and capitalist forces. Without BE the capitalist side

may 'win' for a short while and this only after much bloodshed. But the socialist wound will continue to fester until it bursts open once again.

Only Synergism, the just third way, based on BE-economics, will bring peace.

ECO-BALANCE PRINCIPLE FUNDED

We said earlier that we must accept the burden of the Eco-balance principle for the sake of the very survival of us all.

And we stand by it.

We agree wholeheartedly with the nature-conservationists and the ecological lobby as a whole. They are right. Our ecological survival is at stake. However, they always seem to forget that our survival depends just as much on economic production as on ecological health. Without food, shelter and transportation, to name just a few, we cannot live. So economic production is just as vital as ecological health.

And as the world population increases, we will need more and more land to house and feed everybody.

We note with sadness that nature-conservationists are usually well-to-do people. They already live. They are not deadly poor! The deadly poor don't give a hoot about the environment. They cannot. They have to survive economically. That is where *their* attention is! Look at how Haiti has become a wasteland. The people need wood for cooking. So they take it. They can't afford gas or oil or some other luxury. They simply don't have the money!

Please, wealthy nature-conservationists get this into your heads. We agree with you. You are right. But economic production of necessity



Eco-balance, the vital balance between nature, housing and production for the economic and ecological survival of humanity.

entails environmental destruction. Not long ago there was woodland where your ample houses have now been erected. Yes, we can save as many trees as possible when construction of new dwellings and factories takes place. But we will have to cut down at least *a few* trees to clear land for farming, to build factories and homes for people to live in!

That is why we must accept the inevitability of a certain amount of destruction of nature for the vital

sake of our economic survival. As little as possible, agreed. But a certain amount of destruction cannot be avoided.

And with exponential BE-growth, the destruction will also increase exponentially. We are not deceiving you. But we must do it, because people must live at a level that they have at least some leisure-time and some money to enjoy cultural activities. In other words, they must have at least a 'living income'.

That can only be achieved by BE.

And that is why we insist on the adoption of the Eco-Balance principle: *'If you cut down 10 trees, you must replant 11'*. Or 15, better still.

Instead of trying to conserve nature and stifle the economy or to destroy nature at will to boost the economy, we should reach the third unifying point of view.

The Eco-balance principle combines the best of both, so that we will survive economically as well as ecologically. *Whatever will be destroyed for our economic survival will be reconstructed for our ecological survival.*

There is indeed no other way.

So we must agree voluntarily to tax ourselves to pay for massive ecological restoration. In a BE-economy we suggest the government levies 10% dividend-tax (or as much as is reasonably needed) from every adult citizen. Five percent will go to the government for public use. Five percent will go to fund projects for the restoration of nature at a 50% higher rate (over-compensation) than its inevitable destruction.

And we propose to anchor the Eco-balance principle in the human rights & responsibilities treaties as a fundamental right and obligation of every citizen to always maintain balance between the destruction of nature and its reconstruction. For quite some time coming the reconstruction part must be considerably larger than the destruction part to make up for our irresponsible destructive practices in the past.

GMS's LEGAL INTEREST

Before considering the implications of BE-theory for Venezuela, first a few remarks about the legal interest the undersigned petitioner (i.e. the NGO 'Golden Meand Society' foundation, abbreviated 'GMS') claims to have in filing this complaint against the Bolivarian Republic of Venezuela. Simply put, what right do we have to file this complaint?

In this context we remind the HRC that our island of Bonaire is situated about 50 miles off the Venezuelan coast. Between the Kingdom of the Netherlands and Venezuela a border-treaty is in effect.

We share a long history with Venezuela during which the islands of Aruba, Bonaire and Curacao (the 'ABC-islands') played an important part in liberating Venezuela from Spanish colonial rule. They funded Simon Bolivar, granted him and two of his sisters asylum for a couple of years and helped him militarily as well. The two most well-known islanders personally fighting in Venezuela's War of Independence were Pedro Louis Brion and Manuel Piar.

About Brion Wikipedia relates the following: *"Pedro Luis Brión (July 6, 1782, Curaçao – September 27, 1821, Curaçao) was a military officer who fought in the Venezuelan War of Independence. He rose to the rank of admiral in the navies of Venezuela and the old Republic of Colombia"*.

About Piar Wikipedia relates: *"General Manuel Piar, a mulatto native of Curaçao, conceived and executed the conquest of Guayana Province with Admiral Brion supporting that enterprise with his gun-boats"*.



After the first stage of the Revolt in Venezuela had failed, Bolivar took refuge with two of his sisters on the island of Curaçao. Jewish lawyer and merchant Mordechai Ricardo made two houses available for the Bolivars; one of the houses, an octagonal building by the sea, is preserved today as the 'Octagon' in Curaçao. Brothers Richard and Abraham Meza also helped Bolivar

finance his fight against the Spanish powers.

Relations between the islands and Venezuela were not always rosy, but without exaggeration it may be said that they were always intense. So, yes, even from a historical perspective Bonaire has an interest in the well-being of Venezuela. And now that Venezuela is in political and economic freefall with millions of Venezuelans fleeing their country, it is only right that we on Bonaire do what we can to help Venezuela.

The islands should definitely do more to receive the flood of refugees, but the very best thing we can do is to help restore peace and law and order in Venezuela. This is what GMS intends to do with this complaint. To create the last chance, perhaps, to achieve peace by means of diplomatic dialogue.

In fact, there is no better alternative.

So, definitely yes, GMS as a human rights NGO³⁰ does have a legal interest in this complaint. The situation in Venezuela is unsettling the entire region and our islands are also much affected. Don't forget that many islanders have personal family-relations who are suffering in Venezuela. A UN-appointed team of investigators under the auspices of the HRC recently (15 September 2020) confirmed that Venezuela has committed (and is committing) crimes against humanity³¹. And then there is the constant threat of military intervention and war, which would most likely involve or at least gravely affect our islands as well.

GMS itself is also directly affected by having to scramble to help Venezuelan refugees who come to our island, legally or illegally, to seek asylum. So, on the matter of GMS's legal interest in this complaint, we rest our case.

In this context, we confirm that we are willing to form part of this last-ditch effort to reach a peaceful settlement between the opposing parties in Venezuela. We are ready to form part of the delegation, provided the Vatican will embrace the BE-logic as explained in this Report and use it as the basis to negotiate a peaceful end to the stand-off in Venezuela. In fact, in our estimation, the only possible chance left that dialogue might still succeed, is if BE-logic is used as the bridge-builder.

³⁰ Cf. Articles of Association of GMS (the foundation 'Golden Meand Society'): www.arcocarib.com/assets/uploads/transparency/GMS_Articles_of_Association.pdf 31

³¹ Source: <https://news.un.org/en/story/2020/09/1072512>

STRATEGIC RECOVERY PLAN FOR VENEZUELA

Concrete proposals

A. *Banco Central de Venezuela ('BCV')*

The Venezuelan Central Bank (BCV) is the hub of the Venezuelan monetary and economic system. It is 100% government-owned. And who owns, controls. However, in BE-logic it is the *people* who should own the economic assets. This means that BCV and all other government-owned banks (and in Venezuela there are quite a few!) will have to be transferred to the people in one way or another.

The Central Bank as an institution, however, certainly does have a role to play in the new paradigm, but it should also be controlled by



the citizens, not by the government. On the other hand, the government should at times be able to pull national economic levers for the common good. So, control in the BCV must be shared. And in situations like these the principle behind the '*trias politica*' is always the wisest way.

It is therefore proposed that the government maintains 40% of the shares. The employees will hold 12% and the Venezuelan people (the 'consumers') will hold 48%. The citizens will hold these shares via the new Venezuelan '*Sociedad Fiduciaria Nacional*', abbreviated 'SFN' (the Venezuelan equivalent of the 'National Consumers Trust'; cf. the preceding chapter 'Binary Economics Summarized', pg. 37).

With this partitioning of shares there can never be a stalemate in control. Decisions can always be made. Note that the percentages of holdings may vary. Really in each individual case this should be carefully weighed and decided upon. For BCV we believe the percentages mentioned are appropriate.

To avoid that the government might try to gain control by nominating the 'right employees', the following structure can be instituted. The board of the BCV will be nominated directly by the people by way of periodic general elections. Furthermore, the government may nominate the rest of the BCV-employees, but will need the prior approval of the 'SFN' for each and every nomination.

Because the BCV is now 100% government-owned, the shares already belong to the people, but via the government. So, therefore, the shares will be transferred *gratis* to the employees and the SFN.

The BCV will be a *not-for-profit* organization, except for exchange-rate gains. For the rest compensation for operational costs only. Its first act in the new setting will be to open an 'Economic Democracy Account' ('EDA') in the name of all Venezuelan citizens. The BCV will yearly extend a loan to all citizens with which they must buy shares in a number of solid and stable companies. The goal is to put economic power and money in the pockets of Venezuelans. Therefore, the return on investment from these companies must be secure. *The more money among Venezuelans, the more economic growth.*

Under the present policies, Venezuela's economy has been spiraling down for years. With BE the economy will spiral up. This is precisely what we want.

Now, if you wonder where the BCV will get the money from to extend such substantial loans³² to all Venezuelans, it should be realized that the BCV has the power to *create* money. Created money should never be invested in the *consumptive* side of the economy. It may only be invested in so-called 'self-liquidating' projects. This means that the EDA-loans may only be invested in enterprises which are productive enough to earn back the investment within a reasonably short period of time and will then continue to do so a number of times over.

Please excuse us that we cannot go into details here about this system of money creation, but we mention it to set your minds at ease. It can be done and it is in fact being done constantly. Compare the so-called 'Quantitative Easing policies' (abbreviated 'QE') by the US Federal Reserve. We are not suggesting to use the Money Creating Power in the way this is being done with the Quantitative Easing policies. Because there the created money is invested in the government, which is hardly a 'self-liquidating' enterprise! We only refer to this phenomenon to show the reader that it can – technically – be done. It can be done in the wrong way (as in the U.S.), but it can also be done in the right way, which we propose for the BCV.

³² In view of the present rock-bottom economic situation in Venezuela, the amount cannot be 'substantial' at the beginning. But with the passing of time it will be.

B. **Banco del Tesoro ('BT')**

This bank is currently 100% government-owned and functions as a normal bank. Added advantage for the government is that many government-employees get their salaries paid on their accounts with this bank.

The proposal is to turn this bank into Venezuela's 'Land & Natural Resources Bank' (cf. the preceding chapter entitled 'Binary Economics Summarized', pg. 35).



It will be a treasure indeed. A treasure for the Venezuelan people, not for the government. Every adult Venezuelan citizen will own one share in this bank, which will be transferred to him/her gratis. This may be done gratis, because the people are in fact already the owners via the government.

In a synergistic society the government is as small as possible. Whatever can be privatized into the hands of ALL the people will be privatized (including the rich, but *not* excluding the poor, as has been the case with privatizations in Europe and the U.S.).

BT will exploit *for profit* all Venezuela's public Land and Natural Resources. And pay out all dividends direct to the Venezuelan people every quarter. Why? *The more money in the pockets of Venezuelans, the more economic growth.*

Ownership in all future mining and other natural resources extracting, processing, sales and distribution companies will be transferred to BT, if and in so far as they are government-owned. All PdVSA-shares, for example, will directly be transferred to BT. If the government owns less than 100%, at least the government-owned holding will be transferred to BT.

Existing ownership of third parties in such companies will be respected. But any and all future exploration, extraction, processing and sales & distribution of natural resources will all be channeled via BT for dividend pay-outs to the people.

The board must consist of non-political professionals, who must have impeccable credentials, relevant qualifications and comply with a

predetermined profile. Two years following all general elections, the people will elect the board members for a fixed period of time. But the board as a whole or individual members can also be recalled by referendum, if irregularities occur or if the people are not satisfied with their performance.

The board must make money for the Venezuelan people. If they don't, they run the risk that they will be dismissed and replaced by more competent persons.

BT will stop functioning as a regular bank. This part of its operation will be transferred to the Banco de Venezuela. See below.

C. *Banco de Venezuela ('BdV')*

This also is a 100% government-owned bank. It functions as an ordinary ('universal') bank. This is an excellent idea in BE-logic, *but for the essential point* that it is the *people* who should own it, not the government. BE-logic holds that economic power should be transferred as much as possible direct to the people. The government's job is to enact and implement laws in accordance with the Constitution, enforce these laws, maintain law and order and thereby peace. Its focus is not economic, but social and political.

It is obvious that, as part of the transition process, a significant amendment to Venezuela's Constitution will have to be drawn up to include BE-logic.



But, back to BdV. From the above it follows that all shares of BdV will be transferred to the people. With respect to electing the Board and related issues, the same rules apply as described for BT above.

BdV will continue to function as an ordinary bank and make money for the people. But it will also function as the holding company of a subsidiary National Social Security Bank. All Venezuelans will receive an old age pension and will be covered by health and accident insurance for which premiums will have to be paid by every individual citizen. The operations of this subsidiary Social Security Bank will be not-for-profit, i.e. it will only charge compensation of operational costs. However, BdV's own operations will absolutely be for profit. Dividends are supposed to flow to the people. Why? *The more money among Venezuelans, the more economic growth.* That's why!

In this connection it is fitting that we draw the attention to another fundamental principle. In BE-logic the economy is very important. One cannot consume, if one does not produce. Production *naturally* comes first. One of the mistakes socialists have made in the past is to turn this natural sequence around and demand rights and benefits before the money to pay for these goodies has been made.

That is placing the cart before the horse. Among others, it will lead to inflation. Venezuela has a rich experience with this! This cannot be something we should wish to repeat.

So, the economy, profits, efficient production and economic growth are very important. It is with these we pay for the goods and services we, as a society, want and need. However, there are a number of privileged professions which traditionally are practiced for their own sakes, not for lucre. In capitalism this tradition has been swallowed up by an unbridled lust for money. We must say this clearly. Some extremists even go so far as to suggest that the Courts should be privatized. As if 'justice' would be served, if we could buy it.

We see even religions being turned into for-profit organizations, with preachers earning millions of dollars.

This is capitalism at its worst. This cannot be part of BE.

So, therefore, we must return to the worthy tradition that certain professions are practiced for other reasons than profit. Preachers, teachers (including University-professors), doctors (including nurses), lawyers (i.e. judges, attorneys, prosecutors and notaries), pharmacists, the police, government officials and auditors who are members of the *Colegio de Auditores Nacional* (see below) work not for lucre but for the love of God, their profession and humanity. They must be able to concentrate on those three objectives and not be bothered by financial worries. They should therefore be well-paid, a burden the rest of society will have to accept in order to get the very best of services out of them.

One of the privileges that comes with these professions is that the people tend to respect the practitioners. And also they should remain silent about everything they have come to know about their clients and patients and may therefore not be forced to testify under oath.

You are not forced to choose any of these professions for your life's work. You are perfectly free to choose lucre without any shame. On the contrary, the profit-motive is important. Without it the economy cannot function properly and cannot produce the goods and services society needs. But if you do choose one of these professions, you are differently motivated. And you will receive a different kind of reward, although you will have to work just as hard, or possibly even harder, than your brothers and sisters who have made the other choice.

That is why we suggest that Venezuela set up a National Health Authority and a National Education Authority, separate from government. These entities will run a national health and educational system to be funded and controlled directly by the people (all of them). These entities will function without lucre.

For these services premiums will have to be paid.

Now, a synergistic society is free. Free enterprise is encouraged for the very good reasons already indicated. So, private enterprise in health care and education will not be prohibited. In other words, if private entities can manage to run health and educational businesses profitably and individuals are willing to pay for these services on top of the premiums they will have to pay to fund the aforementioned national entities, so be it. It is their right.

But the bulk of the people should not have to pay for such luxury. Neither can those who wish to pay for those private health and educational services be exempted from their obligation to help fund the national health and educational services.

Elitism will and cannot be prohibited by law. But it is a privilege the elitists will have to pay for themselves.

Don't complain about discrimination here, ladies and gentlemen elitists. First of all, it is your free choice not to want to make use of public health and educational services. And secondly, you have been included in all the other public benefits mentioned in this Report. We are all in this boat, called 'Society', together. And we cannot have a situation in which the majority of the population has no or substandard health care and receives no or backward education. Just as all have to pay for police and the judiciary, so also all have to pay

for public health care and education. But everybody remains free to buy and pay for more, provided you pay for it yourselves.

The same with security. If you wish, you can hire private security to protect your belongings and/or person. But don't ask the rest of the people to pay for this. The people pay for the police to protect all. So everybody pays for this. Any extras you have to pay for yourself.

We hold that this is only reasonable and fair.

And where praise is due, it must be given. Whatever you may think of Cuba, whatever its flaws (and we agree there are many), one cannot take away from them their extraordinary achievements in the field of health care and education. Despite difficult circumstances they have been able to set up a health care and educational system that is unrivaled in Latin America.

We suggest Venezuela adopt the Cuban *principle* in this field, while avoiding copying its flaws.

To keep the public health care system *payable*, it is essential that Venezuela set up its own wide-ranging pharmaceutical industry. Pharmaceutical companies should be considered to be 'utility-companies' which fall under the regime of the 'NCT', which we have translated into Spanish as the 'Sociedad Fiduciaria Nacional' (cf. above in the previous section pg. 55 and the preceding chapter entitled 'Binary Economics Summarized', pg. 37 ff.).

We have strayed far from the BdV and have discussed topics of great interest. Obviously not everything can be covered in this Report. We must stick to the essentials and leave the details to be sorted out later. As long as BE-logic is applied, all will be well.

Returning again to BdV then, we suggest it to function also as the holding company for Banco Nacional de Vivienda y Habitat ('Banavih'), another government-owned bank. Banavih will then take on RECOP-financing (cf. the preceding chapter entitled 'Binary Economics Summarized', pg. 43). This specific function will be for profit, but the margin of profit on RECOP-loans including capital credit insurance (default risk insurance) cannot be more than 1%. So, the loans would be extended at a rate to cover BdV's operational costs plus not more than 1% interest and insurance.

D. *CanTV and other Venezuelan utility-companies*

This company, 'CanTV', is Venezuela's main telecommunication company. It runs Venezuela's telephone system and owns the internet-network. It was re-nationalized, BUT the employees were given a percentage of voting shares as well.



So here we see that Venezuela has in fact already made its first baby steps on the road to a synergistic society. How this came about, we don't know.

Also apparently some laws were passed to obligate certain categories of Venezuelan companies to pay out part of their net profits to their employees and/or transfer voting shares to them. This, too, is a step in this same welcome direction.

In short, Venezuela is apparently already open to the 'third way'.

However, there are still a number of important steps to be taken.

We refer to page 37, the section about the 'National Consumers Trust' (NCT). It was noted there that all utility companies are to be privatized, turned into for-profit operations to be held by private investors (1/3), by the employees (1/3) and by the consumers (1/3).

However, we failed to mention that telecommunication companies also fall in the category of 'utility-companies'. This omission is hereby corrected.

It was also noted on page 37 that the percentages of the shareholdings held by each group may vary, but that employees and consumers must always own a substantial part.

Now, the matter of percentages is a detail we do not have to determine at this stage. But from the above it does follow that CanTV would have to include the consumers among its shareholders for at least 33.3%. So the government would have to transfer (gratis) at least 1/3 of its shares to the new Venezuelan 'NCT', which we have translated as the '*Sociedad Fiduciaria Nacional*' (SFN). The SFN will hold these shares for and on behalf of all consumers.

The government will sell the rest of its CanTV shares to private investors at a reduced price. If the percentage which the employees

presently own is considered to be too small, some of its shares will have to be transferred to the employees. That would also be gratis, or – in view of Venezuela’s horrifically precarious economic situation –, at a soft preferential price to be paid for synergistically, i.e. by means of ‘binary acquisition’.

It is advisable that a law be passed to define the category of ‘utility-companies’ and to stipulate rules to determine the percentage of shares the consumers, employees and private investors will hold.

Now, if any utility-companies are presently fully owned by private citizens, the latter would have to sell parts of their shares at fair market value to the employees and consumers, who will pay for these shares synergistically as mentioned above. This obligation would also have to be stipulated by law.

Perhaps it is fitting here to stress once again why the synergistic third way will in the end be more satisfactory to all, including the rich. We are not against the rich, neither are we for the poor. We are for all. The Vietnamese Buddhist monk Thich Nhat Hanh expresses it best. During the Vietnam War he helped lead a peace movement called the “Third Way” — a way that did not side with either the South or the North, but was “on the side of all people and the side of peace”.



Thich Nhat Hanh

E. *Venezuelan ESOP’s, CSOP’s and Agri-coops*

In the relevant sections D and F of the preceding Chapter, entitled ‘Binary Economics Summarized’, these companies and cooperatives have been sufficiently described and discussed.

What remains to be noted here is that a new Venezuelan law would have to be passed, in which rules are laid down with respect to the system of binary acquisition and capital credit insurance. Employees would have to buy their shares at fair market value. But they may pay for them by means of binary acquisition.

Percentages of holdings would also have to be stipulated. For instance, private companies with fewer than 5 employees would not have to be turned into ESOP’s. As soon as a company acquires legal

personality, the employees would have to hold at least 30%. For listed companies the percentage would be at least 40%.

The percentages mentioned here are just provisional indications. The pro's and con's would have to be carefully weighed against each other before they are definitively determined.

F. ***Abolition of the Venezuelan Armed Forces***

No modern country needs Armed Forces anymore. An effective Coast Guard and a special Police Force to fight crime and to control the sea- and land borders – and in countries like Venezuela the vast Tropical Forest areas –, is enough. Why should the citizens pay for more?

Costa Rica was the first Latin country to understand this and had the courage to act on their conviction. No other country has ever invaded Costa Rica after its decision to abolish its military forces.

We quote Wikipedia:

“On December 1, 1948, Costa Rica abolished its military force. In 1949, the abolition of the military was introduced in Article 12 of the Costa Rican Constitution. The budget previously dedicated to the military is now dedicated to providing health care services and education. According to DW, Costa Rica is known for its stable democracy, progressive social policies, such as free, compulsory public education, high social well-being, and emphasis on environmental protection. In 2017, Costa Rica signed the UN treaty on the Prohibition of Nuclear Weapons”.

The reconstruction of Venezuela will be arduous and costly. Why burden yourself with maintaining an institution which Costa Rica has already proven is not necessary?

It's time to think, Venezuela.

At least, get rid of your heavy weaponry! Sell your Fighter Jets and Missiles to countries who believe they need them!

And focus on education and health care.

Make your country a beacon of hope!

G. *The Courts, the Auditors and the Electoral Board*

Unless we have an independent, impartial and non-corrupt judiciary, nothing will really improve in Venezuela. We must face up to the fact that at this moment there is no separation of powers in Venezuela. And there are many unqualified, political and corrupt judges.

If we do not address this, we might as well try to mop the floor with the tap wide open.

We do not offend. We speak the truth here. It is a fact and everybody knows it.

So, here goes.

We submit that all Supreme Court justices will have to step down and be replaced by new justices. To do this, we suggest the Vatican preside over a small Committee consisting of two delegates, one from the U.S. and the other from Cuba. Thus the two opposing sides are represented, i.e. Capitalism vs. Socialism, guided by the Holy See.

On the basis of a predetermined profile, all persons who qualify may apply to become a Justice in the new Supreme Court of Venezuela. The Committee will appoint the new Justices. This will be a one-off outside interference in Venezuela's sovereign internal affairs to ensure absolute impartiality during this painful process. As soon as the Supreme Court Justices have been appointed, the new Supreme Court will review which lower court judges have to step down and which may remain. This process, too, will be implemented on the basis of predetermined criteria. One clear criterion will be that judges who cannot prove that they are qualified, will have to be replaced.

The Committee will also appoint the Prosecutor General and all Advocates General of Venezuela. In future, the government will appoint these functionaries as well as all prosecutors, but with the prior approval of the Supreme Court.

After this purifying procedure has been completed, we recommend Venezuela adopt a system similar to the Collegium System in India.

We quote from Wikipedia:

"The Collegium system of the Supreme Court and High Courts of India, based on the precedence established by the "Three Judges Cases", is a

legally valid system of appointment and transfer of judges in the Supreme Court of India (SC) and all High Courts of India (HC). The judges in lower courts below the level of HC are appointed by the respective HC Collegium. The SC and all HCs have their own separate collegium. Each collegium is composed of five people, including the Chief Justice of the relevant court who is also the head of the collegium, and the four senior most judges of that court. In this system of checks and balances, which ensures the independence of the senior judiciary in India, the SC or HC collegium selects and recommends to the Chief Justice of India (CJI) the names of judges to be appointed or transferred. The CJI has the authority to reject or approve the recommended names. The names approved by the CJI are sent to the Government of India (GoI). The GoI's role is restricted to undertaking character verification and national security clearance by the Intelligence Bureau (IB), or raising any objections and clarifications to the CJI. If the CJI ignores the objections by the GoI, and the same name is sent again to the GoI by the collegium after the re-approval by the CJI, then the GoI is legally bound to accept the name for the appointment or transfer. The GoI sends the approved names to the President of India who issues an order of appointment (authorization). Finally, the GoI publishes a notice in the weekly 'The Gazette of India'. After this notification the order of appointment comes into legal effect”.

Of course, the Venezuelan Collegium does not have to be an exact copy of the Indian system. But the essence should be the same, i.e. a system in which the government does not have the last word in appointing judges and prosecutors. If they are appointed by politicians, or influenced by politics, they will be politically tainted. And consequently, they will not be able to do justice independently, impartially and truthfully.

This must be avoided at all costs.

The Courts of a country embody the unifying spiritual power. They should be absolutely independent, impartial and truthful. Their essential reference-point should be interfaith values and natural justice as objectified in the human rights treaties (cf. the subsection entitled 'Three kinds of power (1st introductory remark)', pgs. 13, 14 and 15).



The universal and absolute law is that natural justice which cannot be written down, but which appeals to the hearts of all

As the unifying spiritual power, all Courts in Venezuela (from high to low) must have the power of judicial review. They may review all acts and decisions by government (including laws) by testing them against the amended Venezuelan Constitution and the human rights treaties. If any act, decision or law violates the Constitution and/or the human rights treaties, they can wholly or partially be annulled. The Courts may in their judgments also give indications to the government what should be changed or deleted.

Such judicial review will equip the Courts with a mechanism to keep the government focused and honest. At the same time the Courts can be relied upon to do justice impartially *vis-à-vis* all Venezuelan citizens *and* the government, whilst the Supreme Court can judiciously lift up the population by patiently establishing wise jurisprudential precedents.

But note, the Supreme Court will *not* be bound by precedents.

If Venezuela can thus start afresh with a clean head, corruption can be seriously tackled. To make sure the judges will not be threatened by the government or the criminal underworld, the Suprema Court will set up and run its own security services to protect all judges, prosecutors and, if necessary, attorneys.

Colegio de Auditores Nacional

To tackle corruption, a system of independent, impartial and truthful auditing is also required. To that end the '*Colegio de Auditores Nacional*' will be set up. The same Committee previously mentioned will also be in charge of appointing the members of the first College of Auditors. Thereafter the members of this College will be appointed in the same manner as described above, i.e. by means of a system similar to the Indian 'Collegium System'.

One of the institutions entitled to demand that a governmental department, a private company or other organization should be audited, would be the aforementioned *Sociedad Fiduciaria Nacional*.

The Electoral Board

Crucial to maintaining a viable and honest multi-party democracy is also the Electoral Board. Again we recommend that the same Committee previously mentioned will be in charge of appointing the members of the first new Electoral Board, after all present members

have resigned. Thereafter, the members of this Board will be appointed by the government, but with the prior approval of the Supreme Court.

Journalists

Multi-party political and economic democracy is crucial. But we know that power corrupts. So, therefore, all mechanisms to keep politicians, government officials and judges honest, should be strengthened. One of these is an independent, vigorous and free press.

To strengthen the function of the press, a constitutional clause will be included in the amended Constitution, which grants journalists the privilege of never having to reveal their sources.

Vox populi is not vox dei

As said before, we hold there is One Common Ground of Being. This may be called 'God', provided you do not define this 'God-concept' in any way. We further believe that Justice and God are the same thing, but viewed from two different viewpoints, i.e. the human relative viewpoint (Justice) and the divine absolute viewpoint (the one Common and Immutable Ground of Being).

Neither the Courts, nor the people have a privilege to Justice, nor to Truth, nor to God. But a society needs one institution which has the last word on Justice and Truth. That 'institution' is not the 'democratic will of the people', although in a synergistic society it is given great power, even more so than in any ordinary political democracy.

And rightly so.

Nevertheless, the one institution that should be able to override the democratic will of the people, provided it is guided by the Constitution and the human rights treaties, is the Supreme Court.

To the glory of God and the benefit of mankind.

CAN WORLD-WAR III STILL BE AVOIDED?

The simple answer is: Yes.

But how?

This Report shows you how.

That is a tall claim. But we let it stand.

We'll drop it as soon as a better unifying proposal is presented which suggests real solutions to the current extreme economic inequality, dire threat to the environment and strong tendency towards authoritarian rule. Not to mention the current severe migratory problem ...

We have not seen such a better proposal.

And if it does exist, why hasn't everybody heard of it?

While writing this Report, we realized that to find the third unifying and liberating force, it was historically necessary for the two opposing forces to first acquire the capacity to completely annihilate each other ...

Because this mad rivalry will force us to find the third understanding.

It could have happened after the Fall of the Berlin Wall. But it didn't.

It could have resulted from the 2015 Ukraine stand-off. But it didn't.

This insane stalemate will continue until there is a *mental* breakthrough, the discovery by the international community of the third unifying force.

This force has always been there, but we are not yet aware of it.

Venezuela might just trigger that mental breakthrough ...

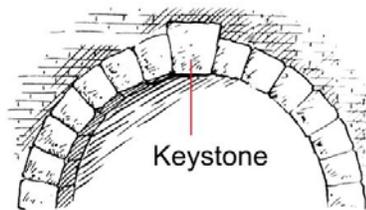
EPILOGUE

The world needs people like Fidel Castro and Hugo Chavez. As well as Nicolas Maduro. They remind us that there is another *legitimate* pole in duality-based thinking. This pole will never go away and it is even *indispensable* in its own way. If Maduro's socialist regime is deposed and the 'winners' revert to the same old practices that were prevalent during the capitalist regime of Carlos Andres Perez, it will be a matter of time for another Chavez to rise up. Because the socialist pole of dualist thinking will never go away. Neither will the capitalist pole. One might as well believe that there is only high and no low. Or that there is only hot and no cold. These opposites need each other for their very existence. They will always be there. These two poles can only be reconciled by a third pole. A stool is not stable if it has only two legs. It needs a third leg to be able to stand on its own.



We have to move from duality thinking to trinity-thinking.

This understanding is of the utmost and urgent importance at this time in history. That is why we will try and illustrate it in yet another way.



Capitalism is like one half of an arch. It cannot stand on its own. If it tries, it will collapse. The same is true for socialism. On its own it will collapse. They need each other like front and back. You cannot have a front alone, without a back. You cannot

have left without right. You cannot have life without death.

Like the two sides of an arch, all opposites in the universe are dependent on a third principle which unites and sustains them both. That third principle is the Keystone. The Church knows it and we know it. And now you, reader, also know it. Yes, it is true, you cannot even have spirituality without materiality. These, too, are united in and by a third principle, which we usually call 'God'.

A Godless society, whether socialist or capitalist, will collapse.

We have the utmost respect and admiration for Maduro's challenger Mr. Juan Guaidó. And we pray to God that he will adopt trinity-thinking.



That is our hope. And that is why we are writing this Report. And if he adopts trinity-thinking, there is good reason to believe that Maduro will follow. Because trinity-thinking incorporates and respects both sides.

We believe that Maduro will follow, because at heart he is just as good a man as Juan Guaidó. He defends his position out of pure and humanitarian conviction, as does Juan Guaidó.

To live by one's conviction in itself is admirable.

However, neither of these two positions is complete. There is a third position which combines the best of both. Which makes them both *whole*. Compare this to the two extreme poles of good and evil. By themselves they are not whole. The third position between good and evil is justice. Both good and evil have to exist for justice to exist.

The Divine is the source of the third position.

Maduro respects the Divine. And so does Guaidó. That is why mediation by the Vatican is feasible. It can succeed. But then the third position must be clear and understood. We hope that we have been able to paint a clear image of that third position, not in religious terms but in political and economic as well as ecological terms.

It can be done.

COMPLAINT & PETITIONS

The Complaint.

Our complaint against the Bolivarian Republic of Venezuela is *not* that under President Hugo Chavez the population had democratically chosen to embark upon the road to 'Socialism of the 21st Century'. As long as this road is followed democratically, this should be respected.

Our complaint is that when the socialist Venezuelan government started losing elections, they did NOT respect the democratic will of the people anymore. This trend started earlier, but when the Supreme Tribunal of Justice usurped legislative powers of the National Assembly on 29 March 2017, this trend became an incontrovertible fact.

In the meantime, Venezuela's economy was in freefall, with millions of Venezuelans fleeing the country for political and economic reasons. It became crystal clear that the present regime began repressing opponents. Violently also, with gross violations of human rights. The HRC has published a great many reports documenting this process of clear and blatant political repression, accusing the regime in no uncertain terms of serious human rights violations. In the most recent U.N. Report released on 15 September 2020, A/HRC/45/CRP.11, the HRC accuses Venezuela of 'Crimes against Humanity'.

This cannot be accepted.

In the meantime the regime does not show any willingness to change course so as to improve the economic situation, heaping an enormous burden on neighboring countries and overwhelming them by a flood of refugees, including to the island of Bonaire CN.

This, too, is intolerable.

We therefore suggest the Vatican to attempt once again to mediate between the opposing forces in Venezuela, as detailed in the petitions.

We also suggest to choose the island of Curaçao as the VENUE for this mediation attempt. Curaçao was more or less the midwife at the birth of Venezuela. It is fitting, therefore, that Curaçao now be the midwife again for Venezuela's second birth. This time not to help with a war, but to help avoid a war.

The Petitions.

So, therefore, we herewith now formulate the following petitions to the Human Rights Council for Review and Dissemination to all parties concerned:

Primary petition

The undersigned NGO petitions the Human Rights Council to recommend that the U.N. General Assembly adopt a Resolution recommending the Security Council to request the Vatican to attempt to negotiate a peaceful resolution to the Venezuelan crisis by means of dialogue, using the BE-logic as explained in this Report as the basis to bring the opposing parties together, so as to at least:

- a) reach a comprehensive agreement between the two opposing parties with respect to Venezuela's future and**
- b) reach an agreement to hold free and fair elections in Venezuela under international supervision,**

on the understanding that, if this mediation-attempt fails, Venezuela's U.N. membership will be suspended for an indefinite period of time.

Secondary (subsidiary) petition

The undersigned NGO petitions the Human Rights Council to nominate a Special Rapporteur to study the BE-logic as explained in this Report and to make recommendations to the U.N. General Assembly on how this economic/political system may be implemented in Venezuela in particular to solve its present internal political and economic problems and/or how this may be implemented in general terms anywhere else in the world.

Bonaire, 7 December 2020

Foundation 'Golden Meand Society' (GMS)

Address: Seru Grandi 80,

Bonaire, Caribbean Netherlands

Signing on behalf of GMS:

Michiel Bijkerk LL.M, President

Rodney A. Juliet M.D., Board-member

Ruben J. Suriel, Board-member

ABBREVIATIONS

B.E. = Binary Economics (also just: 'BE')

BCV = Banco Central de Venezuela

BdV = Banco de Venezuela

BEE = Binary Economics including the Eco-balance principle

BT = Banco del Tesoro

CESJ = Center for Economic and Social Justice

CSOP = Consumers Stock Ownership Plan

EDA = Economic Democracy Account

ESOP = Employee Stock Ownership Plan

G.A. = General Assembly

GMS = Golden Meand Society (foundation); the NGO filing this complaint

HRC = Human Rights Council

HRRC = Human Rights & Responsibilities Council

ICESC = International Covenant on Economic, Social and Cultural Rights

LNR-Bank = Land and Natural Resources Bank

NCT = National Consumers Trust

NGO = Non-Government Organization

RECOP = Residential Capital Ownership Plan

S.C. = Security Council

SFN = Sociedad Fiduciaria Nacional

SOL = Stock Ownership Liberty

BIBLIOGRAPHY

Encyclical ‘*Laborem Exercens*’ by Pope John Paul II

Introduction to Social Justice, by Rev. William J. Ferree, S.M., Ph.D. (foreword by Norman G. Kurland, J.D.), edited by Michael D. Greaney, 1997, Published by Center for Economic and Social Justice Arlington, VA 22207 and the Social Justice Review of the Central Bureau, CCVA St. Louis, MO 36108, USA. Edition Originally Published by Paulist Press, 1948.

A New World Order: Democrism-The Third Economic System, by Prof. Viswanathan Ekambaram, Om Publications, 2017, New Delhi, India.

Democrism – The Third Theory

How to solve Human Problems from Poverty to Nuclear War (Democratic Economy), Prof. Viswanathan Ekambaram, Power Publishers, 2012, Kolkata, India.

The Capitalist Manifesto, by Louis O. Kelso and Mortimer J. Adler, Random House, New York: 1958; reprinted Greenwood Press, Westport, Connecticut: 1975. Also published in French, Spanish, Greek and Japanese.

The New Capitalists, by Louis O. Kelso and Mortimer J. Adler, Random House, New York: 1961; reprinted Greenwood Press, Westport, Connecticut: 1975. Also published in Japanese.

Two-Factor Theory: The Economics of Reality, by Louis O. Kelso and Patricia Hetter, Random House, New York: 1967; paperback edition, Vintage Books: 1968. (Originally published under the title **How to Turn 80 Million Workers into Capitalists on Borrowed Money**.) Also published in Spanish and German.

Democracy and Economic Power: Extending the ESOP Revolution Through Binary Economics, by Louis O. Kelso and Patricia Hetter Kelso, Ballinger Publishing Co., Cambridge, Massachusetts: 1986; reprinted by University Press of America, Lanham, Maryland: 1991. Also available in Russian and Chinese.

Curing World Poverty: The New Role of Property, 1994, edited by John H. Miller, C.S.C., S.T.D., Social Justice Review, St. Louis, USA.

Binary Economics: The New Paradigm, by Robert Ashford and Rodney Shakespeare, 1999, University Press of America, Lanham, Maryland, USA.

The Modern Universal Paradigm, by Rodney Shakespeare, 2007, publisher's info not available.

Seven Steps to Justice, by Rodney Shakespeare & Peter Challen, foreword by Peter Selby, Bishop of Worcester, 2002, New European Publications Ltd, London, UK.

EQUITY: Why Employee Ownership Is Good for Business, Corey Rosen, John Case, and Martin Staubus, 2005, Harvard Business School Press, Boston, Massachusetts, USA.

Draft law for Future Capital Ownership for Citizens of Costa Rica, prepared by Equity Expansion International Inc. June 17, 1989, Washington, U.S.A. (also available in Spanish at www.cesj.org).

Using Christian Principles to Enhance Economic Theory and Practice: Louis Kelso's Binary Economics as the More Christian and Scientific Way by Prof. Robert Ashford, Syracuse University College of Law, 2002, Syracuse, New York, U.S.A.

The Binary Economics of Louis Kelso: The Promise of Universal Capitalism, by Prof. H.A. Ashford, Rutgers Law Journal, Volume 22, No. 1, 1990.

Memo on Binary Economics to Attorneys for Women and People of Color. Re: What Else Can Public Corporations Do for your Clients?, by Prof. Robert Ashford, St. John's Law Review, Volume 79, No. 4, 2005.

Socioeconomics and Professional Responsibilities in Teaching Law-Related Economic Issues, by Prof. Robert Ashford, San Diego Law Review, Volume 41, No. 1, 2004.

Louis Kelso's Binary Economy, by Robert Ashford, Professor of Law, Syracuse University, reprinted from the Journal of Socio-Economics, Volume 25, No. 1, 1996.

The Socio-Economic Foundation of Corporate Law and Social Responsibility, by Prof. Robert Ashford, reprinted from Tulane Law Review, Volume 76, No. 5-6, 2002.

High Road to Economic Justice, U.S. Encouragement of Employee Stock Ownership Plans in Central America and the Caribbean, by Presidential Task Force on Project Economic Justice, Washington, 1986.

Freedom under God, by Fulton J. Sheen, Just Third Way edition 2013 by Center for Economic & Social Justice, foreword by Michael D. Greaney, editor (CESJ-Publication).

Capital Homesteading for Every Citizen; A Just Free Market Solution for Saving Social Security, by Norman G. Kurland, Dawn K. Brohawn and Micheal D. Greaney, published by Economic Justice Media, 2004 (CESJ-Publication).

Supporting Life, by Michael D. Greaney (foreword by Rev. Edward C. Krause, C.S.C., Ph.D), published by Economic Justice Media, 2010 (CESJ-Publication).

The Formation of Capital, by Harold G. Moulton, originally published by The Brookings Institution, 1935 (foreword to the New Edition by Norman G. Kurland JD, Michael D. Greaney MBA, CPA and Dawn K Brohawn), 2010 (CESJ-Publication).

In Defense of Human Dignity, Essays on the Just Third Way: A Natural Law Perspective, by Michael D. Greaney, 2008, published by Economic Justice Media, Arlington Virginia, USA (CESJ-Publication).

A plea for Peasant Proprietors, by William T. Thornton, 1848, revised edition 1874, reprinted by CESJ as an 'Economic Justice Classic Edition', Foreword by Michael D. Greaney CPA, MBA, editor (CESJ Publication).

The Restoration of Property (A Reexamination of a Natural Right), by Michael D. Greaney, 2012, published by Economic Justice Media, Washington, USA (CESJ publication).

The Political Animal (Economic Justice and the Sovereignty of the Human Person), by Michael D. Greaney, 2014, published by Economic Justice Media, Washington, USA (CESJ publication).

Easter Witness (From Broken Dream to a New Vision for Ireland), declaring the right of the people or Ireland to the ownership of Ireland, by Michael D. Greaney, 2016, published by Economic Justice Media, Washington, USA (CESJ publication).

Journey to an Ownership Culture, edited by Dawn K. Brohawn, produced by the ESOP Association, 1997, published by Scarecrow Press, Lanham, Maryland, USA. Also various other publications by the ESOP Association (view: www.esopassociation.org).

Economic Personalism, Property, Power and Justice for Every Person, by Michael D. Greaney and Dawn K. Brohawn, to be published shortly by Justice University Press, an imprint of the Center for Economic and Social Justice(CESJ), P. O. Box 40711, Washington, D.C. 20016 U.S.A.

Cuba, A New Beginning (March from Santa Fe to Nueva Paz), by Michiel Bijkerk (with help from Mr. Cirilo Batista Vasquez), 2009, Bonaire CN (private publication only available on internet; www.arcoarib.com). Also in Spanish: **Cuba, un Nuevo Comienzo**).

Important websites:

www.kelsoinstitute.org with extended Third Way bibliography

www.globaljusticemovement.net with various Third Way articles

www.globaljusticemovement.org with various Third Way articles

www.cesj.org with extended bibliography, free e-books and resources

www.arcoarib.com website of 'Golden Meand Society', foundation