

gross domestic product (GDP) will be of 41,612 billion US Dollars (53,617 billion Dollars PPP), equal to 6,449 US Dollars (8,310 Dollars PPP) per capita.

The GDP in 2005 will come from agriculture and fishing for 1,620 billion US Dollars (3.9%), from industry for 12,157 billion US Dollars (29.2%) and from services for 27,834 billion US Dollars (66.9%). According to the purchasing power parity (PPP), the GDP in 2005 will come from agriculture and fishing for 4,094 billion Dollars PPP (7.6%), from industry for 17,554 billion Dollars PPP (32.7%) and from services for 31,969 billion Dollars PPP (59.6%).

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

In 2005 we will consume 15,080 billion kilowatts of electrical energy, almost 28 billion oil barrels and 2,548 billion cubic metres of natural gas. Crude oil reserves are evaluated about one billion barrels (Iraq and Saudi Arabia have the major reserves). Considering the substantial increase of oil consumption in some countries, among which China and India, crude oil reserves will exhaust in less than thirty years.

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

The produced wealth per work unit is on average 18,495 Dollars PPP (1,383 in agriculture and fishing, 6,019 in industry and 11,080 in service industry).

The investments have a value of about 8,109 billion US Dollars per year, equal to 19.5% of the produced wealth.

Despite 433 billion US Dollars of economic aid, the population below the poverty line in 2005 is 1,644,742,000, one fourth of the planet's population, with an increase of 8.5% compared with 2004.

2,253,348,000 telephone lines are in use, 1,346,305,000 mobile phones and more than 678 million of Internet connections.

In 2004 the states spent 11,771 billion US Dollars, equal to 29% of world GDP, with a deficit of at least 472 billion US Dollars.

In 2005 states will spend at least 12,029 billion US Dollars, with a deficit of more than 481 billion US Dollars.

The states' expenditure in 2005 will be 28.9% of world GDP. Without considering the services sector, public spending is the 87.3% of the wealth produced by agriculture, fishing and industry (13,777 billion US Dollars).

State debts in 2005 will overcome 29,521 billion US Dollars (71% of world GDP), of which more than 1,196 US Dollars (2.88% of world's GDP), for military expenditures. As the total costs of electricity, oil and natural gas consumption is also 2.9% of the GDP, military expenditures cost as much as energy consumption.

4,151,884,000 of 6 billion and 452 million people (64.3%) live in democratic republics (formally), 1,577,975,000 (24.4%) in socialist states, 387,265,000 (6%) with constitutional monarchies (formally), 186,562,000 (2.8%) under military dictatorships. 118,122,000 (1.8%) in Islamic republics and

30,289,000 (0.46%) under absolute monarchies.

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

National states

For centuries the state has been considered the only political and legal territorial organization that can guarantee everyone the possibility to obtain the *greatest* happiness at the lowest price. People have been believing that states would have done just laws, guaranteed justice, order and defence of citizens, would have protected environment and promoted the development and well-being of nations. Therefore peoples agreed to submit to the states' power. In the states in which people's sovereignty formally became established peoples thought they had conquered freedom, democracy and justice and that they could live in peace and safety to reach development, well-being, solidarity and order.

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

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

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

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

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

being out of five can't write or read. Three out of four don't have means to communicate with others.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

parasitism by the resources of those who work and produce.

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

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

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

The post-state society

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

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

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

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

avoid a future debt increase.

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

Humanity of the XXI century is made up of people who believe in their own individuality but at the same time know they are part of a whole that includes all people who live on the planet. And they realize every day that environment is inseparable part of humanity. In few years the globalisation of socio-economic relationships will be completed. Each of us will feel more and more different from each other person and for this reason he will understand he needs the trust, the co-operation and the tolerance of all the others.

The Republic of the Earth

To solve the problems of the entirety of the human beings a new world political system is necessary which express the greatest authoritativeness. The new government system has not to be a global state or another state or interstate body but a government without state, the government of the entirety of the Earth's inhabitants.

As the will of the majority of all human beings overcomes any other power, a world government directly elected by the inhabitants of the planet represents the greatest power. This is the axiom from which arises the Republic of the Earth as government system directly elected by the inhabitants of the planet. The Constitution of the Republic of the Earth establishes the fundamental principles for a civil cohabitation with twelve simple articles.

Article 1

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

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

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

Article 2

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

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

Article 3

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

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

Article 4

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

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

Article 5

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

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

Article 6

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

Democratically,

- analyses social relationships and their influence on interpersonal relations, promoting the maximum solidarity in every field and assuring the means of achieving the understandings of each person with fellow creatures and nature;
- establishes the more fitting rules in order to guarantee the best civil relationships as a means to the greater possible individual freedom and the justice between all human beings;
- sets up political relationships, establishes their legitimacy and the most best ways of promoting the participation of peoples in the creation and the management of their institutions;
- programs economic relationships, production processes and the destination of wealth for the fulfilment of primary needs, considering them essential conditions in guaranteeing human survival and defeating poverty on the whole planet;
- it considers and protects moral relationships and the ways aimed at

achieving spiritual well-being, through the reinforcement of inner strength so as to act consistently with what is generally recognised as true, right and beautiful;

- it guarantees the freedom of religious relationships and promotes the search for the original cause and the final aim of humanity.

Article 7

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

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

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

Article 8

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

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

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

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

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

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

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

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

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

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

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

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

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

It guarantees human life in all its expression and promotes the values of being and becoming, safeguarding the freedom of women without preventing new lives from being born but taking into consideration the effects of an excessive demographic development, to be maintained within supportable limits.

Article 9

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

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

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

Article 10

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

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

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

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

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

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

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

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

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

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

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

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

Article 11

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

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

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

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

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

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

The budget of the Republic must be transparent as possible.

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

Article 12

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

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

The Republic actively promotes the understanding and integration between different cultures and various customs and it considers irrenounceable patrimony every ethnic group and every genetic characteristic as something

that cannot be given up.

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

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

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

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

- 1) Constitution of the Republic of the Earth is in force from the first of January of the year 2001;
- 2) The International Assembly is elected within three months from when at least one hundred and twenty million inhabitants will have taken part to the Republic of the Earth;
- 3) Until the election of the International Assembly provided by the Constitution, the management and the coordination of the Republic of the Earth will be run by the Committee of the Representatives; formed by the two hundred founders designed at the end of each solar trimester by obtaining the greater number of votes and accepting the task;
- 4) The members of the Committee of the Representatives are mandatory of the other founders and responsible for the allocation of the resources of the Republic of the Earth;
- 5) The Committee of the Representatives establishes kind and manners of the representation of the Republic of the Earth;
- 6) Until the election of the international assembly, the Committee of the Representatives will be renewed within the 20th day of the month following the end of each solar trimester;
- 7) The last Committee of the representatives will organize the election of the International Assembly;
- 8) The currency of the Republic of the Earth is "Dhana", with a totally guaranteed emission value;
- 9) Until the election of the International Assembly the Committee of the representatives undertakes every decision pertinent to the management of the currency of the Republic of the Earth;
- 10) The Republic adopts a central informative system under the responsibility of the Committee of the representatives and it's delegates;
- 11) All the acts pertinent to the running of the Republic of the Earth achieved before the election of the International Assembly are published on www.asmad.org web site.

The Constitution of the Republic of the Earth is not an act by which a body grants rights and undertakes obligations towards society. It is neither a request, nor a proposal, nor a concession. The Constitution of the Republic of the Earth is a social agreement by which each single person asserts his own rights. recognizes the rights of others and undertakes his own duties. It is an

act of responsibility, by which human society declares that the power of an external body (the state) has stopped existing and directly undertakes the power to decide how to create its own future. By this act human families cancel every tutelage coming from outside and take again the reins of their own history.

The human community

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Individual freedom is restricted only by collective freedom.

Survival, assistance and physical and intellectual development of every person

without the ability to provide for his own needs are dependent on the community.

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

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

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

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

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

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

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

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

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

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

Villages are population centres outside the cities.

Districts are parts or sectors of cities.

Municipalities are made up of villages and districts.

Regions are made up of groups of municipalities.

Confederations are made up of groups of regions.

Continents are made up of confederations.

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

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

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

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

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

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

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

Some precise information about the right of property is necessary. starting

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

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

The community order

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

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

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

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

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

from state to civil post-state society;

from formal democracy to substantial democracy;

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

from the constituted order to the community self-determination;

from international organizations of states to the union of peoples;

from state bureaucracy to responsible participation in the community;

from nations to universal community;
from speculative economy to real economy;
from economic policy to economic democracy;
from estate facilities to investments promotion;
from legal tender currency to currency with real value.

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

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

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

electing the international Assembly of the Republic of the Earth so that people can appoint the Government of the Republic, which stops all international military activities and all violent conflicts by the authoritativeness springing from the mandate of those who form part of the Republic of the Earth, by proposing peoples concrete and reasonable solutions of the current conflicts;

electing and activating the bodies of self-determination of social communities per continent, per confederation, per region, per municipality, per district and per village, establishing their jurisdictions in legislative, executive and judicial field;

getting every power in contrast with the established rules by social communities eliminated from constitutions of national states;

eliminating borders among states;

redistributing equally natural resources and means of production so that every person can work and produce what is necessary to live;

liberalizing production and trade by eliminating all useless obstacles and taxation in order to guarantee a loyal production and trade competition;

intensifying and spreading the basic research and the applied research in all sectors and particularly in the ones of energy, health and technology;

instituting specific community bodies in order to face the problems of general interest (energy, water, food, health, culture, information, and so on);

creating an intercommunity fund for services of public utility with resources coming from voluntary contributions according to the principle that everyone should give how much he can to have what he needs;

forming a world security force to keep the order and get rules observed in the community and among them;

facing the most felt and urgent problems and using the available means and technologies to obtain quick results, as each delay represents a bigger cost than the one that is necessary to accelerate.

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

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

The roots of international terrorism, its causes, arise from wars, from invasions by which they have stolen and continue stealing resources. The roots arise and develop from poverty, from despair. The answer isn't the repression of effects but the elimination of causes. Islamic terrorism doesn't want to conquer the west but it certainly wants to chase the west away from places that aren't of the west and from which the west draws the means to feed its own life styles and it pretends to continue doing it. It will not be possible. The obliged choice of the west is its own self-criticism. Some people are already doing it but those monstrous bodies of bureaucracy and false representation of reality hiss them, which depend on states. We should not fight international terrorism; we have to eliminate it without fighting, by eliminating the causes from which it originates.

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

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

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