

A Syntropic World Order (SWO)

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Abstract

In the Italian population deaths by far exceed the newborn. This has been interpreted as an indicator of the crisis in which the society has been caught. But, in the last months this trend has increased dramatically, with a fast upsurge of deaths coupled with the continuing decrease of newborns. Natural factors, such as the growing elderly population, account for less than a fourth: the increase is taking place mainly in the middle age population. This data seems to points to the worsening of the crisis and to the need of a new World Order.

Introduction

Table 1 shows that the ratio between deaths and births changes during the year in a cyclical way, it is higher in winter time and lower in summer, but it is constantly positive (over the 0 line), with the Italian natural population decreasing and being compensated by the inflow of migrants, which has mitigated till now the population decline.

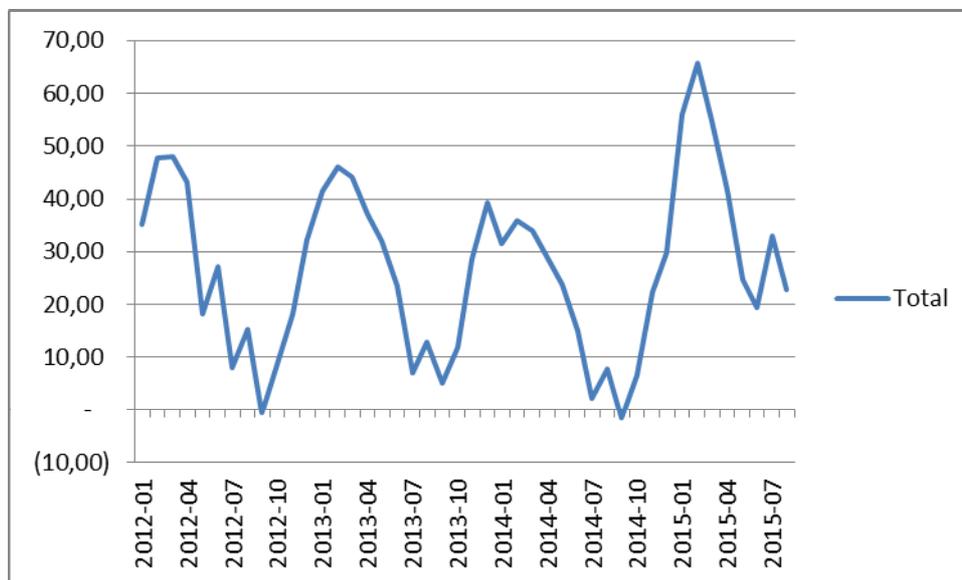


Table 1 – (Deaths-Births)/Deaths x 100 – Data relative to the Italian population

Deaths drop in summer since elderly people tend to die mainly in the winter season. But in summer 2015 the death rate was positive, exceeding births by approximately 30%.

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Table 2 shows that the comparison between the deaths of a specific month with the deaths of the same month of the previous year is usually stable, with minor fluctuations around the base line (the 0 line). Nevertheless, in the last year a sudden surge in the number of deaths has taken place, leading to a dramatic increase in the number of deaths, with a 25% peak in the female population in July 2015.

What is happening?

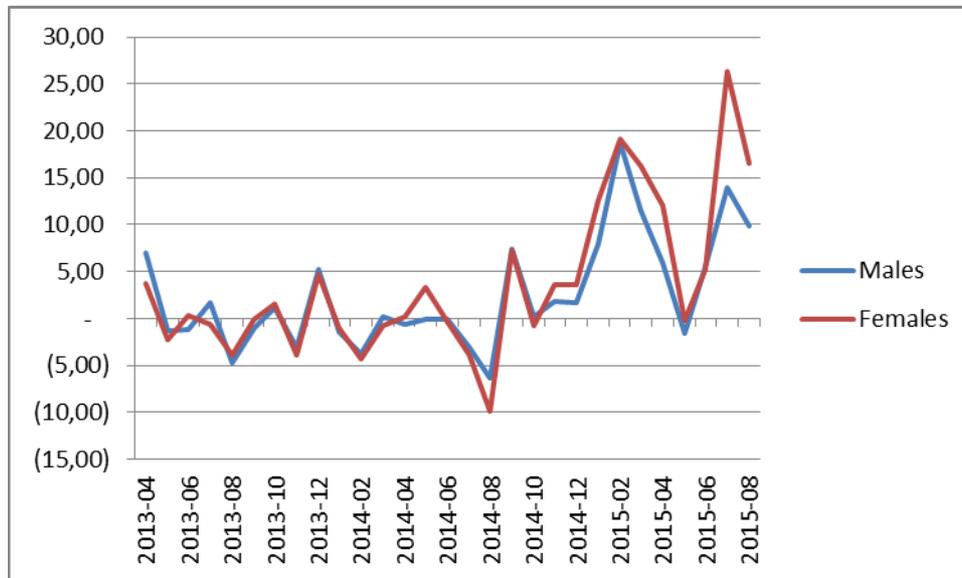


Table 2 – $(Deaths - Deaths\ 12\ months\ before) / Deaths\ 12\ months\ before) \times 100$
Data relative to the Italian population

Is the World Order which has been at work since the end of the Second World War now dysfunctional?

The Entropic World Order (EWO)

The World Order was agreed during the first three weeks of July 1944 when delegates from the 44 countries that were winning the war gathered at the Mount Washington Hotel in Bretton Woods (New Hampshire, USA). The British economist John Maynard Keynes proposed the establishment of an international currency that would be emitted by an international organization with the power to print money, and used by all member States as the reserve currency. However the U.S. delegation made clear reference to the military superiority of the U.S. and the outcome was to give the U.S. dollar (USD) the role of the international currency and reserve currency with a fixed value relative to gold at a price of 35 USD per ounce. The legal tender status of national currencies was based on fixed exchange rates with the USD, which was attached to gold. Any country could always ask the Federal Reserve Bank to exchange USD for gold. In 1960 the United States had 15,822 tons of gold which had fallen to 9,839 in 1968. In 1971, during the first presidency of Richard Nixon, U.S. gold reserves amounted to one third of American foreign debts, whereas the requests of conversion of USD to gold had become a loud and uncontrollable chorus. Coverage of gold had declined to 22% when Nixon took an unilateral decision and put an end to the Bretton Woods agreements. On 15 August 1971 he announced the unilateral cancellation of the convertibility of USD to gold. The

USD was no longer guaranteed by gold and the gold exchange standard was changed to a petrol standard based on the fact that oil sales were denominated in USD. The term petrodollar was coined and Nixon started an international policy which required all countries to use only USD for the purchase and sale of crude oil. This was formalized in an agreement between the administration of the United States and the Saudi regime in 1974. Under this agreement, Saudi Arabia approved to sell its oil exclusively in USD and buy Treasury bonds (T-bonds) with the surplus funds of its oil, about 70 percent. The agreement with the Saudis was soon extended to all the other countries which exported oil. The petrodollars tied the international community inextricably to the USD.

But do we really know what money is?

With the formation of States, coins were created as a means for the sale of goods and services, as well as for the payment of taxes. The first coins were usually metal and were minted in large quantities. In modern economies coins have been accompanied by paper money, which is easier and cheaper to produce and use. Paper money, or banknotes, were introduced for the first time in 806 AD in China. People who had precious metals deposited them with specialized operators (banks) for their preservation and protection from thieves and paper notes (i.e. banknotes) were provided as a document. Banknotes could be transferred to another person to collect these precious metals, even from another specialized operator. The service of preservation and protection had a price which was paid as an interest, a fee, applied to banknotes. In the 19th century the English Government started to deposit gold in exchange of banknotes. This gave birth to the first private Central Banks institutions. Private Central Banks emit banknotes at a cost, an interest. At Bretton Woods John Maynard Keynes proposed to establish an international currency that would be emitted by a “public” international organization with the power to print money, and used by all member States as the reserve currency. The idea was opposed by the U.S. and the emitting system remained private. USD banknotes are “Federal Reserve Notes” (i.e. private, at an interest) and not “Treasury Notes” (public, with no interest).



On 4 June 1963 John F. Kennedy’s Executive Order 11110 allowed the Treasury of the United States to start emitting banknotes, which were backed by Silver (Federal Reserve notes were backed by gold) with the intention to gradually shift the power of emitting money from private central banks to public institutions (the Treasury).



Immediately after the death of Kennedy the silver-certificate banknotes were withdrawn and private Central Banks continued to be the only institutions allowed to emit banknotes. Private Central Banks gain on interests and by indebting States and Governmental institutions. Tax money is used to pay these interests and through this system the wealth of people and of nations is drained. In order to indebt States and institutions corrupt and incompetent politicians are needed in key positions and this is obtained using representative democracy.

With the 1973 collapse of the gold-standard private Central Banks had lost their *raison d'être*, and Treasuries should have replaced them shifting the system from private to public money, with no interests applied on it. This did not happen and crises and wars have been the outcome.

This system is strictly entangled to:

Social Darwinism. Thomas Robert Malthus (1766-1834) in *An Essay on the Principle of Population*, published in 1798, stated that every twenty-five years the population grows according to a geometrical ratio (1, 2, 4, 8, 16, 32, 64, 128, 256 ...), while the amount of food available grows according to an arithmetical ratio (1, 2, 3, 4, 5, 6, 7, 8, 9 ...); therefore, while the population doubles, food resources show a much more modest increase. Consequently, Malthus predicted that in 300 years, the proportion between population and food resources would be 4,096 to 13 and food resources would not be sufficient for the needs of the population. Malthus believed that, in order to stop this rapid growth of population, famine and disease were needed and were the two main instruments of population control. Hunger, epidemics, wars, but also the extermination of babies would contribute to control the population, thus balancing the population and the food. Malthus proposed measures to be adopted in regard to the less affluent people to avoid their reproduction. These measures were adopted in England and translated into laws, such as “homes” for the poor where it was forbidden for married couples to conceive, in order to reduce the growth of the poorer inhabitants. After the French Revolution, the English aristocracy feared losing their privileges and having to give up their status and power to the working classes. Malthus’s ideas became popular and spread the belief that future societies could consist of a conspicuous presence of rich. This vision required that the poor and needy had to be eliminated and oppressed. Aristocrats believed it was necessary to oppress and exploit the lower class. Malthus’s theories were translated into oppressive laws, which worsened the already critical conditions of the poor. In 1851, Herbert Spencer (1820-1903) a British sociologist and philosopher, inspired by the thesis of Malthus,

proposed in the book *Social Statistic* the idea of the “*struggle for survival*”. Spencer argued that history is not made by the free choices of men, but by the laws of biology, which allocates each individual to a specific occupation and position in society. Positions are assigned to each of us by nature, at birth, with inevitable inequalities and antagonisms. One of the socio-political implications of Spencer’s view is that reality cannot be changed by individuals and it is useless and wrong to waste time trying to change it. Individuals must accept what they have. Spencer formulated also the concept of “*survival of the fittest*” and declared that the “*unfit*” should be eliminated. In Spencer’s opinion, the poor, the uneducated, sick, crippled and unsuccessful had to die and in this view he opposed the British laws which gave protection to the poor, provided education, aid, health and housing. The concepts of evolution by natural selection and struggle for survival took shape in Darwin’s mind after reading the works of Malthus and Spencer. In *The Origin of Species* Darwin admitted that he had fully accepted the ideas of Malthus and Darwin gave to Malthus and Spencer’s thesis the scientific validation which allowed to translate them in a social doctrine. This doctrine is named *Social Darwinism*, a doctrine which considers wars of conquest an application, to the human species, of the law of natural selection. According to Social Darwinism there is a biological reason for disparities: less fit individuals and nations must remain relegated to the primitive stage. This ideology supported colonialism, eugenics, fascism, and savage capitalism. According to Social Darwinism the sole objective is physical and economic growth and evolution of the race. Happiness, well-being, peace and security appear to have no importance. No compassion is felt towards those who suffer and cry for help, for those who cannot provide for their children, for elderly parents and families without shelter, food and medicine, for the poor and powerless. A poor but honest citizen has no value and his death will actually benefit the race. But, someone rich but morally corrupt is regarded important for the “progress of the race”. This logic has led to the collapse of moral and ethical values. When a society undergoes moral degeneration, the liberal economy turns into *savage capitalism* in which the poor and oppressed and the marginalized do not receive any aid, assistance or social justice. Injustice is not seen as a problem but as part of a natural law. Savage capitalism does not protect weaker firms (and weaker individuals) against the risk of being subdued, exploited and eliminated. This philosophy is summed up in the saying “*the big fish eats the smaller one*” where small businesses are acquired by larger ones. Social Darwinism provided a scientific basis for savage capitalism, and savage capitalism still governs the global economy. The United States of America was the first country to apply social Darwinian in business practices and economy. This system, camouflaged under the name “capitalism”, was based on social Darwinism and on the idea of the “survival of the fittest”. The result was the beginning of a fierce competition in business which even culminated in murder, which was considered a legitimate act guided by the laws of nature. Recent financial and corporate scandals recall the period of the late nineteenth century which was marked by social and economic dictatorship, now named the “*robber barons*”. This name was given to the unscrupulous and despotic nobility of the medieval period in Europe and in the modern US is used to describe unscrupulous industrialists. During the late nineteenth century the ideology of social Darwinism controlled the President, Congress, the Supreme Court and the two major parties, and was used to brutally quell social unrest. The only goal was to get more money and increase power. The robber barons had no interest in social welfare, even that of their own workers. Millions of lives were ruined by extremely low wages, by the upheaval of working conditions and long working hours. The lack of security precautions meant that workers fell ill, were wounded and often killed. Industrialists did not pay importance to the value of human life (especially that of their workers) ignoring any form of safety precaution and causing the multiplication of incidents in the workplace. Many workers died and in the early twentieth century, only in the United States, over one million workers each year were victim of accidents. For workers who spent their lives in the factory, the loss of a limb was almost inevitable. During the working life, more than half of workers were badly mutilated or lost their sight or

hearing. Although the industrialists were aware of these working conditions and incidents, they did not take any measures since they did not give any value to human life. Considering that only the rich and powerful had the right to live and the poor, the weak and the sick were “useless burdens”, the “robber barons” created ruthless competition using oppressive systems which justified exploitation, intimidation, harassment and even death. These systems were not condemned or considered immoral or illegal since they were a direct consequence of the laws of nature.

Mechanistic science: In 1989, the American National Academies of Science (NAS) published a booklet entitled *On Being a Scientist*, in 1995 it added the sub-title *A Guide to Responsible Conduct in Research*. In the same period, the National Institutes of Health (NIH) established an Office of Research Integrity², which all too often reports penalties enacted on researchers who have been found dishonest. On the first of October 2012, The Guardian published the article “*Tenfold increase in scientific research papers retracted for fraud. Study of 2,047 papers on PubMed finds that two-thirds of retracted papers were down to scientific misconduct, not error.*”³ A study, published on the Proceedings of the National Academy of Sciences (PNAS)⁴, found that papers are retracted mainly because of fraud. In the 5 October 2012 the editorial of the New York Times “*Fraud in the scientific literature*”⁵ suggested that researchers are competing for inadequate available resources⁶ and have become grant-seekers, who continuously need to publish. This situation is leading researchers towards deliberate fraud and dishonesty, which is now considered to be endemic within science.^{7,8} Scientists who focus on fields that do not result in publications, find themselves out of the funding tracks. A widespread chorus of scientists is calling for a change towards a new way of doing science, which will comprise qualitative and quantitative information, objective and subjective, and take into account the context and complexity. But mainstream journals publish only “mechanistic” studies, and this is one of the causes of poor research and fraud in science.

Brain Focus. The mechanistic approach considers consciousness a product of the brain and when the brain stops working the person loses its consciousness and is considered dead. The concept of brain death has been officially formalized in 1968 providing legitimacy to organ transplants which are removed when the heart is still beating. The 1968 Harvard criteria for brain death determination have now become the bases for national laws which establish when it is permissible to “unplug” and consider “legally” dead a person. Evidences that brain death is not a valid criteria range from the fact that when explanting organs the person starts defending and screams and must be tied to the operating table. Furthermore an awesome number of people, diagnosed with brain death, awake in full consciousness. The syntropy paradigm, on the contrary, sustains that the feeling of life (i.e. consciousness) is in the heart area and not in the brain, and only when we learn to follow our heart (our intuitive and irrational side) we go towards what is advantageous for ourselves and the others.

Win-Lose. The outcome of negotiations can be categorized as win-lose when one party benefits to the detriment of the other. The Western World is based on the win-lose assumption of social Darwinism, the struggle for survival and on the idea that resources are scarce and limited. In a win-lose scenarios both sides attempt to win without much regard for the outcome of the other party.

²<http://ori.hhs.gov/>

³www.theguardian.com/science/2012/oct/01/tenfold-increase-science-paper-retracted-fraud

⁴www.pnas.org/content/109/42/17028

⁵www.nytimes.com/2012/10/06/opinion/fraud-in-the-scientific-literature.html?_r=0

⁶Freeland Judson H. (2004), *The Great Betrayal: Fraud In Science*; Etchells P. and Gage S. (2012), *Scientific fraud is rife: it's time to stand up for good science. The way we fund and publish science encourages fraud*, The Guardian, 2 November 2012.

⁷Broad W. and Wade N. (1982), *Betrayers of the Truth: Fraud and Deceit in the Halls of Science*, Simon & Schuster, 1982.

⁸Bauer H. (2014), *The Science Bubble*, EdgeScience #17, February 2014, <http://www.scientificexploration.org/edgescience/>

One party reaches its desired goal and the other falls below. Many factors like coercion, competition and asymmetric information can lead to win-lose outcomes.

A Syntropic World Order (SWO)

Win-Win. In a win-win scenario, both parties end up winning. This often means finding a creative new solution that improves the position of both parties. If the negotiation is used to transform goals and make them mutually compatible, there is a good chance that both sides will win. Win-win results are the most stable outcomes of negotiations; since both parties are happy with the result, they have little reason to back out at a later time. Both parties have an incentive to negotiate with each other again, laying the foundation for a mutually beneficial working relationship based on cooperation. Cooperation is one of the key factors of Syntropy. It increases benefits and it is advantageous for all: individuals, organizations, societies and nations involved. The win-win cooperation culture is wide-spread in East-Asia and its roots have been traced back to the rice farming tradition: *“We propose that a history of farming rice makes people more interdependent, whereas farming wheat makes individuals more independent, and these agricultural legacies continue to affect people in the modern world.”*⁹ Rice farming is extremely labor-intensive, requiring about twice the number of hours from planting to harvest as does wheat. Because most rice is grown on irrigated land, requiring the sharing of water and the building of dikes and canals that constantly need maintenance, rice farmers must work together to develop and maintain an infrastructure upon which all depend leading to a cooperative and collective mindset. Wheat, on the other hand, is grown on dry land, relying on rain for moisture. Farmers are able to depend more on themselves, leading to more of an independent and individualistic mindset. Cooperation requires deep personal transformations which are not easy to meet. One is known in China with the word *guanxi* (close relations). A famous Chinese saying *“one finger alone cannot do anything, while a finger in a hand, acquires its full power”* is commonly used to underline that individuals alone can do little, whereas in a *guanxi* people acquire their full potentialities. *Guanxi* is a system of close interpersonal networks and cooperation that Chinese start building from the first years of their life and it is a cornerstone in East Asia. This system provides a clear example of what cooperation is. When a Chinese allows someone into his/her *guanxi* this person becomes like a brother or a sister, or a second father, a second mother. *Guanxis* are a vital asset for any Chinese and cannot be improvised. *Guanxis* are something more than a network, they are one of the most important and fundamental aspect of Chinese culture and are at the basis of the incredible success of China and its economy. A *guanxi* is built with patience throughout life and lasts a lifetime. It is an extended family that involves a series of mutual aid modalities through which Chinese build together their future. *Guanxis* have very precise rules, which are those of trust, loyalty, sincerity and reciprocity. Any Chinese is willing to give total dedication to his *guanxi* and knows that when needed he will provide any help to people in the *guanxi*. It is a principle of reciprocity which is manifested in the long term and usually takes place at the right time, maybe with demonstrations of generosity, in a kind of “escalation of gratitude.” The ability to build a *guanxi* ensures the success and future of both individuals and organizations. For this reason for Chinese people it is more important to give than to receive. The *guanxi* system allows to grow, it is a safety net, but also an obligation always present: *“I am an entrepreneur, I have twenty employees, but when a worker wishes to start his own activity I am obliged to give my contribution. (...) Two months ago one of my workers bought an*

⁹ Talhelm T, Zhang X, Oishi S, Shimin C, Duan D, Lan X and Kitayama S (2014), *Large-Scale Psychological Differences Within China Explained by Rice Versus Wheat Agriculture*, Science, 9 May 2014: vol. 344, no. 6184, pp. 603-608, DOI:10.1126/science.1246850.

appliance store. He received from me 12,000 Euros.” As soon as a Chinese starts working he/she also starts to invest in his guanxi. In general, a Chinese, especially when abroad, gives more than 50% of his income to his network of close relations, which after some years will allow to ask maybe 100,000 Euros or more to open a restaurant or start a business. This constant work of giving and receiving culminates in marriages. In Europe, when a young Chinese couple gets married, they can easily receive from their guests between 200,000 and 400,000 Euros, which is enough to start a business. The diversity of the Chinese way of doing business and the difficulties that Western entrepreneurs often face in China is mainly linked to the guanxi. The idea of the guanxi is based on the assumption that other people will never betray you. Consequently relations are based on trust and loyalty. This means that written contracts are not used. Relations are long standing and both parties work to promote and facilitate the strengthening of the relationship. If one betrays he is expelled from the guanxi forever, and he will never be re-admitted to a guanxi since treachery is the proof of the inadequacy of the betrayer. Whoever betrays the guanxi, for example by receiving without giving, is considered to be corrupt, decadent and reactionary and is excluded forever from the guanxi mechanism. The need to be part of a guanxi is a guarantee of the loyalty and honesty of most Chinese. While in the West the savings rate is around zero, or in some countries even negative, because people spend more than they earn, borrowing money from the banks, the average Chinese sets aside half of his/her income. The money which is saved, however, is not put in a bank, but invested in the guanxi. It is in difficult moments that guanxi give their best. For example, during the SARS (Severe Acute Respiratory Syndrome, a form of atypical pneumonia which appeared for the first time in November 2002 in the Guangdong province of China), many owners of restaurants found themselves with no customers and with very big financial problems. If they had been exposed with banks they would have lost the restaurants. The guanxi system solved the crisis, but it also has requirements. The important thing is that the entrepreneur demonstrates to their guanxi that he is putting his heart into his activity. It is clear that such a system can only work if all the individuals are going in the same direction, if there is total trust, and common aims are shared. Guanxis are based on total trust and loyalty. No one betrays the guanxi since success is based on the utmost confidence in each other. But, working with the Western world challenges the guanxi system. Chinese manufacturers usually send goods, even a whole container, without requiring advanced payments or signed contracts. In recent years, however, a growing number of Chinese have found themselves in difficulties because of the unreliability of Western clients who often do not pay or pay late. Due to the unreliability of the Western clients several Chinese failed to pay for goods from China, thus contravening the principle of trust which is at the basis of guanxi and forcing Chinese suppliers to start demanding payments in advance, especially for goods sent to countries where it has become a practice not to pay. Consequently Chinese manufacturers now require a deposit of at least half the value of the goods when sending containers to Europe. Guanxi provides a model of harmonization between the formal and informal aspects of business and organization. But, it is difficult to improvise it in a different culture. The guanxi model is part of the ancient Chinese culture which is not easy for Westerners to understand and assimilate. Essential elements of any guanxi are sharing a common aim, trust, loyalty and deep emotional ties. To be accepted in a guanxi, the person must feel you in his heart. As long as this heart feeling is missing, people are not allowed into the guanxi and relations are only formal.

Heart Focus. Experiments on retrocausality¹⁰ show that syntropy is experienced in the autonomic nervous system with feelings of warmth, usually named “love” or “happiness”. These feelings work like the needle of a compass which points to the attractor, which is always beneficial for life, for the individual and the collectivity. On the contrary, feelings of emptiness and void inform that we are on the wrong path. When we learn to listen to our inner feelings we can transform crises in

¹⁰ Vannini A. and Di Corpo U., *Retrocausality: experiments and theory*, www.amazon.com/dp/B005JIN51O

opportunity of wealth and wellbeing. Asia and especially China are heart-centered. An example is provided by the term consciousness. If you copy the ideogram 心 in Google translator you obtain the following translations: bosom, center, core, feeling, thinking and intelligence. These are some of the main properties of what in the West we call consciousness. But the ideogram 心 indicates the heart! Chinese ideograms constantly associate consciousness to the heart! In Chinese ideograms consciousness is described using two ideograms: the ideogram of the heart (xin) and the ideogram of the head (tou): 心头 . The heart is placed in first position (as a radical), thus telling that the essence of consciousness is the heart, whereas the head is placed in the second position, thus suggesting that it is a tool of consciousness. In line with this it is remarkable to note that in Chinese ideograms an “idea” is the combination of the heart on the left and the ideogram “to think” on the right. The ideogram “think” contains the ideogram of the heart as a radical: 心想 . When we communicate our thoughts to someone we have at the left “write” and at the right the heart. In other words, in order to communicate we have to “write a letter from the heart”: 信心 . For insights and intuitions on the left of the heart there is the ideogram warmth. Intuitions are described as feelings of “warmth in the heart”: 热心 . Being diligent, attentive, devoted to a project is described as “eye of the heart”: 目心 . When in the course of our business we are scrupulous we use the ideogram “a lot” associated with the heart: 多心 . When we become actors of our choices, of our free will, we use the ideogram “force” associated to the heart, “a strong heart”: 心力 . However, when we are depressed we talk about “gray heart” a “heart with no color”: 心灰 . Finally, when we are able to solve a problem, we talk about a “peaceful heart”: 心安 . Ideograms suggest that when it comes to consciousness, attention should shift from the head to the heart. This same consideration can be found in many ancient civilizations. In ancient Egypt the heart was considered to be the seat of consciousness, whereas the brain was considered unnecessary fat material. In ancient Greek, Roman, Indian, Arab, and Jewish civilizations, the scientific, medical, philosophical and mystical systems considered the heart the seat of consciousness, whereas the brain was a tool, subjected to the heart.

Supercausal science: We experience time which flows from the past to the future, but the fundamental equations of the universe show that past, present and future coexist! Einstein’s relativity started a new description of reality which is symmetrical in respect of time: on one side energy which propagates from the past to the future, on the other side energy which propagates backward-in-time from the future to the past, and which we experiment as *attractors*. Einstein used the term *Übercausalität* (supercausality) to refer to this new model of causality. Yet, Einstein was well aware that extending the current scientific paradigm to retrocausality would reopen the conflict between science and religion. In the Entropic World Order the balance between science and religion is based on the fact that science is limited to the study of classical cause and effect causality, whereas religion deals with ends and final causes. Supercausal uses a new methodology named “*The Methodology of Concomitant Variations*”: www.amazon.com/dp/B00MOBIGWC

Syntropy and the Converging Evolution. The social vision which stems from the syntropic converging and cooperative evolution approach of syntropy is profoundly different from that of Social Darwinism, mainly because Darwin’s diverging evolution is governed by the law of entropy, whereas converging evolution is governed by the law of syntropy which is life oriented. In a syntropic converging society feelings of love play an important role since they point towards the attractor and what it is advantageous for life. On the contrary social Darwinism assumes a struggle

for survival and there is no place for feelings. In one of his conferences Fantappiè said: *“What makes life different is the presence of syntropic qualities: finalities, goals, and attractors. Now as we consider causality the essence of the entropic world, it is natural to consider finality the essence of the syntropic world. It is therefore possible to say that the essence of life is the final causes, the attractors. Living means tending to attractors ... the law of life is not the law of mechanical causes; this is the law of non-life, the law of death, the law of entropy; the law which dominates life is the law of finalities, the law of syntropy. But how are these attractors experienced in human life? When a man is attracted we say he loves. The attraction towards a goal is felt as love. We now see that the fundamental law of life is this: the law of love. I am not trying to be sentimental; I am just describing results which have been logically deduced from premises which are sure. It is incredible and touching that, having arrived at this point, mathematical theorems start speaking to our heart! (...) The law of life is not the law of hate, the law of force, or the law of mechanical causes; this is the law of non-life, the law of death, the law of entropy. The law which dominates life is the law of cooperation towards goals which are always higher, and this is true also for the lowest forms of life. In humans this law takes the form of love, since for humans living means loving, and it is important to note that these scientific results can have great consequences at all levels, particularly on the social level, which is now so confused. (...) The law of life is therefore the law of love and differentiation. It does not move towards leveling and conforming, but towards higher forms of differentiation. Each living being, whether modest or famous, has its mission, its finalities, which, in the general economy of the universe, are important, great and beautiful.”*

A syntropic monetary system is therefore qualified by:

No interests and no debt money. In win-win financial agreements one party contributes capital and the other expertise. Profits and losses are shared at a 50:50 ratio. Lending money for an interest is prohibited and the financial system is a “risk sharing” system opposed to the “risk transfare” system which is in use in the win-lose approach. Prohibiting interests would make debt money illegal and money would be emitted by the Government, with no interests on it.

Bio-electronic money. On 16 March 2009, during a meeting of the G20, Russia asked for the establishment of a supranational currency. A few days later, on 24 March 2009, China urged for the creation of a single supranational currency and on 30 March 2009, during the conference of the South American and Arab League, Venezuelan President Hugo Chavez proposed the creation of a supranational currency. In July 2009, during the G8 meeting, Russia once again expressed the need for a supranational currency and suggested to name it UD (Unity in diversity). We suggest that a new supranational currency should be named UDC: *“Unity in Diversity Converging”*, since these are the fundamental principles of the law of syntropy: a tendency towards unity (love) which while converging increases diversity (entropy while diverging increases homogeneity). The Entropic World Order is based on the diverging principle of entropy, whereas the Syntropic World Order is based on the converging ethical principle of syntropy. When transactions are ethical there is no need to hide them. On the contrary, when they are un-ethical a need to hide them is felt. Transparent and accountable transactions are a key element of a syntropic system. An example has been provided by India. India has started a project to fight poverty, which embodies some elements of the UDC. One of these characteristics is electronic bio-identification. In the West we usually associate the idea of identification with the reduction of freedom, but according to the Indian project just the opposite happens. A person with no identity is, in fact, a person deprived of rights who cannot vote, cannot receive welfare benefits, cannot work regularly and cannot be protected by the law. Identification opens the door to the rights and security of citizenship and allows citizens to become part of a modern society and economy. Consequently Indians are collaborating with great enthusiasm in the birth of a database system based on the electronic bio-identification of citizen which allows to

replace registry offices and censuses. This system provides identification in real time and allows access to data such as name, age, health records, instruction and other information necessary in order to provide welfare services and rights. On the one hand, electronic bio-identification provides citizen with rights, on the other hand the government receives information which can be used to plan policies such as those relating to food, water and energy distribution, construction of infrastructures, housing, urban mobility, hospitals and schools. India is a country where a large size of the population still lives in poverty and which is not yet able to address some of the key needs of the population. In similar situations the challenge for the survival of citizens usually overshadows the need for identification. However, the Indian government is expecting that bio-identification will favor business, health, education and welfare policies. Moreover, the absence of identification limits the possibility of a direct dialogue between citizens and government, hindering the provision of aid, such as food aid, which instead of getting to the needy citizens is blocked by the intermediary organizations, enriching few wealthy people. The Indian government has realized that a system which efficiently provides identification enables to evolve from a society in which few people have rights to a new society where all the population enjoys full rights, and in which welfare measures are efficient and effective. The core of this system is provided by electronic bio-identification which will replace documents and bureaucracy. Based on biometric parameters it will allow instant and reliable identification of people. Grounded on these considerations, on 29 September 2010 India has launched the UIDAI (Unique Identification Authority of India), an agency of the Government of India which is responsible for the centralized database which provides bio-identification of the population. To each Indian citizen the system provides an identification number of 12 characters, associated with biometric information (photograph, fingerprint and iris), demographic information and an electronic deposit account. This system does not include information that may lead to discrimination of the citizen such as caste, religion and political beliefs. The initial goal of the project is to develop a system which permits to distribute aid directly to the people without intermediaries, providing money in the electronic deposit accounts, and solving the problems encountered during elections, where a few people were able to manipulate results by playing on the uncertainty of identity. Finally, registry offices and censuses are not any more necessary, and the government always has available real-time data on population, labor, education and the health situation. In India, where most children are malnourished, where there is a high rate of infant mortality, where drinking water is scarce and the causes of diseases and poverty are many, the government is expecting that these problems will be solved thanks to the electronic bio-identification of citizens, which will guarantee the right of people to the aid they are entitled to. False identities and the lack of an identification system has limited the distribution of aid. People living in villages, where the same name and the same surname identifies dozens of individuals, cannot prove their identity and are thus deprived of their rights. The lack of unique identity excludes people from the welfare system and from the way modern economy and society works. People without a clear identity cannot open a bank account or receive money or loans and fail to collect the economic aid that the government provides. India spends exorbitant amounts of money on welfare programs aimed to combat poverty, but because of the difficulties with identification money stays in the pockets of public and private intermediaries. The Indian system of electronic identification will replace paper documents, does not require intermediaries and establishes a direct link between the government and the people. Bureaucracy and the power of bureaucrats will be reduced since in order to distribute subsidies intermediaries will no longer be needed and people will receive subsidies directly in their electronic accounts. Identity is certified by an iris scan and fingerprints and this can be simply done by using a smartphone or a computer terminal. Direct interaction between citizens and public administration eliminates bribery. The assumption behind the UIDAI (Unique Identification Authority of India) project is that identity is the prerequisite for a society based on rights. The Indian system of electronic identification will soon evolve into a

system of bio-electronic money in order to reduce corruption, economic, social and financial crises. The elimination of anonymous transactions and paper money will bring many advantages, for example it will allow to build better interaction between citizen and government, based on trust and collaboration. Citizens will no longer be asked to produce tax return forms, because taxes will be directly calculated, proceeding automatically to taxation and eliminating any risk of litigation. Law-abiding citizens are now paying taxes for those who engage in tax evasion. Bio-electronic money will inhibit tax evasion, allowing a significant reduction of taxation. In many countries young people often choose not to engage in economic activities, but to remain in underground economy and the black market, in order to avoid litigation and over-taxation. Starting a business involves costs and risks that now often exceed revenues. For this reason, many believe that it is better to operate outside the formal economical system, limiting in this way risks and costs. This attitude has led to inflate irregular economy, increasing anonymous transactions. Reducing taxes and eliminating the reasons for litigation it will become possible for many young people to risk, with considerable benefit for themselves and for the wealth of the community. The elimination of paper money and anonymous financial transactions will reduce un-ethical activities and restores confidence among citizens. Without bio-electronic money, people in hiding, in anonymity, will not be able to use money.

Direct Democracy and Meritocracy. The term democracy first appeared in Athens in 508–507 BC and originated from the combination of the words *dêmos* (people) and *kratos* (power). On the contrary, representative democracy, also known as indirect democracy, is founded on the principle of elected officials which represent the people. Elected representatives generally hold the power to select other representatives, such as the president, or other officers of government. The Roman Republic was the first government in the western world to have a representative government. This model inspired many political thinkers, and today's modern representative democracies imitate Roman Republic, whilst the Greek models of direct democracy is practically inexistent. Representative democracy came into favor in post-industrial revolution nation states where the large numbers of citizens was unsuitable to direct democracy. However, representative democracies easily deteriorate into oligarchies and particracy. Particracy (also partitocracy) is a de facto form of government where one or more political parties dominate the political scene, rather than citizens. As soon as in 1911, Robert Michels argued in his book "*Political Parties*"¹¹ that paradoxically the socialist parties of Europe, despite their democratic ideology and provisions for mass participation, seemed to be dominated by leaders, just like traditional conservative parties. Michels' conclusion was that the problem lay in the cost of campaigning and the impact of the media and in the very nature of what representative democracy is. When political parties change into complex organizations they became less and less democratic and the rule goes inevitably to an elite, or oligarchy. Michels considered this a tactical and technical necessity, for which he coined the name "iron law." The needs of complex organizations give birth to the dominion of the elected over the electors, of the mandataries over the mandators, of the delegates over the delegators. Representative democracy becomes a façade, which legitimizes the rule of a small elite of people, with aims which often conflict with the interests and needs of the people and nation. One of the most astonishing examples was offered by Adolf Hitler. Adolf Hitler's rise began in Germany in September 1919 when he joined the political party known as the Deutsche Arbeiterpartei (DAP: or German Workers' Party). In 1920 the name was changed to Nationalsozialistische Deutsche Arbeiterpartei (NSDAP: National Socialist German Workers' Party, commonly known as the Nazi Party). This political party developed during the post-World War I era, it was anti-communist and advocated extreme nationalism and Pan-Germanism as well as virulent anti-Semitism. Adolf Hitler rose to a

¹¹ Michels R. (1911), *Political Parties*, Batoche Books, Kitchener 2001
<http://socserv.mcmaster.ca/econ/ugcm/3113/michels/polipart.pdf>

place of prominence in the first round of the presidential elections held on 13 March 1932. Hitler polled over 11 million votes, but was still behind the president Paul von Hindenburg. Paul von Hindenburg, first elected in 1925, was re-elected to a second seven-year term of office and, following his re-election, he appointed Hitler as Chancellor of Germany. In March 1933, following the Reichstag fire, Hitler called on Reichstag members to vote for the Enabling Act which granted Hitler “temporarily” with plenary powers. The Act gave him the freedom to act without parliamentary consent and even without constitutional limitations. By the end of June, the other parties had been intimidated into disbanding. Hitler forced its leaders to resign and on 14 July 1933, the NSDAP was declared the only legal political party in Germany, although the country had effectively been a one-party state since the passage of the Enabling Act, four months earlier. Recently the Western representative democracies have been experiencing the blackmail of financial institutions. The public debt has soared to incredible figures and the creditors, mainly the Central Banks private financial institutions, are those which have the power to finance political campaigns. Consequently the elected representatives work for the interest of a limited group of banks which have sponsored their campaigns, and not for the interest of the people and the nation. Taxes are used mainly to repay the interests on the public debt and people are reduced in a state of semi-slavery and extreme poverty, with the creation of low cost labor. This system, where a limited number of financial institutions have become the major political players, and are in power of the mechanism which drains public resources and taxes, has given rise to an oligarchy which conflicts with the interests and needs of the citizens. Direct democracy (also known as pure democracy) is a form of democracy in which people decide policy initiatives directly, as opposed to a representative democracy in which people vote for representatives who then decide policy initiatives. In a direct democracy there is no political party and the government is made of executives who get into their position following a meritocratic path. Meritocracy is a political philosophy that holds that the government should be handled by individuals according to merit and ethics. The concept originates from the works of Confucius. The first meritocracy was implemented in the second century BC, by the Han Dynasty, which introduced the world’s first civil service exams evaluating the “merit” of officials. Advancement in such a system is based on intellectual talent measured through examination and/or demonstrated achievement in the field where it is implemented. In a direct democracy the political power remains in the hands of the people, whereas officials, selected according to meritocracy, are entitled with executive power. Citizens participate through public hearings and open meetings, publication of draft laws, rules and policies for public comment and other means for gathering the information and expertise on which regulation is based and for gaining public acceptance of and compliance with new laws and regulatory decisions. China has recently witnessed unprecedented growth and is now experimenting a blend of meritocracy and direct democracy on the basis of recent laws which establish “*the people’s rights to know about, participate in, express their views on and supervise government administration, and the need to exercise government power in the sunshine and responsibly.*” China is exploring ways to make governance more transparent and participatory, and to permit the general public to have greater input into the government decisions, laws and regulations. Public participation (公众参与) refer now to a variety of participatory mechanisms, ranging from innovative deliberative and direct democracy experiments at the local level¹², to lawsuits against or complaints and petitions to the state, to requesting information from government agencies pursuant to China’s recently promulgated government information disclosure regulations, to online activism by China’s “netizens”. What most Chinese agree upon is that representative democracy and traditional Chinese

¹² Leib E. I. and Baogang H., *The Search for Deliberative Democracy in China*. New York, 2006, Palgrave Macmillan.

culture are incompatible and that China has to find a combination of direct democracy and executive meritocracy which blends China's traditional values with modern China. President Xi Jinping, recently summarized this view in a meeting held in Beijing on the 17th of Feb 2014: *"The mission is to find a stable and effective system for development the wellbeing of the people and society's long-term stability. An effective governing system will only happen if officials' integrity, capability and skills are improved and the efficiency of government departments, public institutions, enterprises and civil organizations are raised ... ruling in a scientific, democratic and legalistic manner."* According to Xi Jinping core values include prosperity, democracy, civility, harmony, freedom, equality and justice: *"As long as the Chinese nation aspires after fine and noble ethics, generation after generation, our country will always be replete with hopes."* Western nations, based on representative democracy, show an increased tendency towards conflicts and entropy. China experiment is providing valuable information and examples on how to shift from the Entropic World Order to the new Syntropic World Order.

Converging. As a consequence of the theory of syntropy Fantappiè noticed that life converges towards goals which are always higher: *"The law of life is not the law of mechanical causes; this is the law of non-life, the law of death, the law of entropy. The law which dominates life is the law of cooperation towards goals which are always higher, and this is true also for the lowest forms of life."* The theory of syntropy shows incredible similarities with the converging evolution theory of Pierre Teilhard de Chardin, even though the starting point is different. Teilhard was a well-known evolutionary scientist and became famous after his death with the publication of his books, among which *"The Phenomenon of Man"* and *"Towards Convergence"*. According to Fantappiè life is subject to a dual causality, efficient causality and final causality, and for Teilhard life is guided by final aims which converge in the Omega point. Both authors identify final causality and the Omega point with the source of life and the energy of Love. Teilhard considered reality organized on three main concentric spheres. The innermost sphere is the final aim of the evolution of the universe, in which all of matter will be transformed into organic and conscious matter, and it is also the closest to the Omega point. The outer sphere is the most distant from the Omega point, the realm of inanimate matter. The middle sphere is the realm of life which does not yet reflect on itself, the biosphere. Teilhard adds that: *"Evolution cannot be measured along the line that goes from the infinitely small to the infinitely big, but according to the axis that goes from the infinitely simple to the infinitely complex. We can represent evolution as distributed on concentric spheres, each of which has a radius that diminishes as complexity grows."* In his childhood Teilhard's idol was represented by solid matter: the *"God of Iron"*. He soon reached the conclusion that the consistency of solid matter was not given by the substance itself, but by convergence. The theme of convergence will become later one of the fundamental concepts of Teilhard's vision. Working as a paleontologist Teilhard showed that life evolves converging towards attractors. Similarly Fantappiè's syntropy theory suggests that life converges towards attractors. Teilhard and Fantappiè both noticed that during this converging process unity, complexity and diversity increase. Teilhard relates the Omega point to consciousness and Fantappiè considers syntropy the source of the Self, the feeling of life. Consciousness and the Self are attributed by Fantappiè and Teilhard to the final attractor. The closer we evolve towards the final attractor and the more conscious we become. In addition, Fantappiè associates the final attractor with Love, and states that: *"Today we see printed in the great book of nature - that Galileo said, is written in mathematical characters - the same law of love that is found in the sacred texts of major religions."* Similarly Teilhard describes the law of love in the following way: *"The universe, taken as a whole, concentrates under the influence of the attraction which arises from the Omega point, which takes the form of love. People can evolve and become more human since they share at the core level the same attractor of love. According to this view we are all immersed in a converging flow of conscious energy, whose quality and quantity is growing at the same rhythm of our complexification."* Teilhard considered the Omega point

symmetrical to the law of entropy: *“Reduced to its essence, the problem of life can be expressed as follows: once we admit the two major Laws of Energy Conservation and of Entropy (to which physics is limited), how can we add, without contradictions, a third universal law (which is expressed by biology) ... The situation is clarified when we consider at the basis of cosmology the existence of a second kind of entropy (or anti-entropy).”* Anti-entropy, or syntropy, would provide movement to the concentric spheres: *“The arrangement of reality according to three concentric spheres is static and does not reveal a movement. Similarly to the classification of stars which does not reveal the existence of the expansion of the universe. But, when we order reality according to the increase of complexity we see that the universe as a whole will evolve towards concentration. Converging forces increase complexification and lead to the Omega point.”* Concentration and convergence are the key concepts in Teilhard’s vision of evolution: *“Viewed at the more essential level we see that the universe is a system of center-complexification. Evolution does not match, as Spencer would say, a transition from the homogeneous to the heterogeneous, but a transition from the heterogeneously dispersed to the unified and complex, even more clearly, the transition from a minimum to a maximum of center-complexification.”* Teilhard sees consciousness as a universal property, a cosmological property of the universe which arises while converging towards unity and increasing complexity. *“Consciousness increases in proportion to the complexity of life. Consciousness is absolutely inaccessible to our means of observation at the small level of viruses, but it clearly appears at the maximum level of complexity of the human brain.”* Finally, Teilhard notes that: *“In order to solve the contradiction between inorganic matter and life it is naive to believe that we must sacrifice the one or the other. We just need to establish a structural relationship between these two opposite terms, which is likely to explain how to move from the one to the other.”*

Final considerations

This short paper wanted to describe the essential elements of a new Syntropic World Order. The transition from the current Entropic World Order is already on the way and the BRICS countries (Brazil, Russia, India, China and South Africa) are moving in this direction. In a Syntropic World Order wealth and prosperity will coincide with higher levels of syntropy. The goal will be to continuously increase syntropy and reduce entropy. New professions will be necessary which integrate economics, with psychology and sociology. Since money plays the same function in society as blood in the body of an individual a syntropic monetary system will require the circulation of money and combat accumulation. Public debt will disappear and taxes will be calculated directly by the State, thereby eliminating any possibility of litigation and any form of tax evasion. Bureaucracy will disappear and the tax drain will be under 10%. Registry offices will no longer be necessary since they will be replaced by the new system based on bio-electronic identification. When national currencies will coincide with the UDC supranational currency the reasons for international conflicts will disappear. Whatever is vital and syntropic (water, renewable energies, etc.) will replace gold and guarantee the new syntropic monetary system. As long as the international monetary system continues to be based on the USD, gold or petrol, humanity will be kept in a state of dependency and the transition towards environmentally friendly life styles will be undermined. Shifting to a syntropic monetary system will increase viable forms of consumption and production. This will reduce pollution and situations which are now endangering the health and survival of humanity. Local production of electricity by recycling biomass, wind or solar panels will become widespread. The sharp reduction in consumption of oil will lead to a drastic reduction in the green-house effect and a new minimalist life-style will enhance the interest of humanity for the

invisible side of our reality, increasing wellbeing, health and the feeling and experience of a meaning in life.

Ultimately the shift to a Syntropic World Order will counter the surge in mortality and the reduction of births which we are now witnessing.

But do we have to wait for world leaders to decide for us the fate towards happiness and love? No, we can decide! We are constantly faced with decisions! How to interact with people, what to eat, what to buy, how to use free time. We can shift our decisions from entropy producing options to syntropic alternatives. When we choose syntropic alternatives everything changes and we start experiencing happiness and wealth. However, it is not an easy process. This is why it is important to provide help to people, organizations and institutions wanting to progress from their dysfunctional entropic situations to a better syntropic one.