

From disvalue to value

The vertical division (according to specialization) of work arises from private approval of resources and of the means of production. Dependent work with the alienation of workers from the product arises from that. An economic process made up of the following phases has spread through these causes:

- 1) Technological progress: science puts at disposal of production activities new technologies causing an increase of development of production forces.
- 2) Productive investments: the new technologies are adopted in the production through new investments in machineries and equipments.
- 3) Singular increase in productivity: who adopts new technologies increases the productivity of work.
- 4) Singular increase in production: who increases the productivity, time of work being equal, increases production.
- 5) Singular increase in profit (surplus value): who increases production, work being equal, increases profit.
- 6) Increase in total consumption: the increase in productivity allows a reduction in costs and prices of goods and therefore an increase in demand and consumption.
- 7) Diffusion of technological progress: the new technologies are adopted by the entire production system.
- 8) General increase in productivity: the diffusion of the new technologies causes a general increase of productivity (reduction of costs).
- 9) Total increase in production: the general increase in productivity causes a global increase in production.
- 10) Total overproduction: the increase in production overcomes the purchasing capacity of workers because of the concurrent increase of profits (consumption is made up in large part of workers) and therefore supply for goods exceeds demand.
- 11) General reduction in profits: the overproduction, i.e. the unsold production, decreases the profit margins.
- 12) Allocation of extra-production (finance) of profits: as high profits in production can't be realized, the majority of the profits that have been already obtained previously are allocated in extra-production activities that apparently (numerically) allow higher earnings.
- 13) Increase in concentration of wealth: the high earnings deriving from financial activities and not employed in the production cause the increase in concentration of wealth.
- 14) Debt of consumers: in order to meet demand, influenced by the low purchasing power of work, loans are made to consumers (first, purchasing power of wages is reduced, then consumers are plunged into debt to meet

demand, i.e. first value is withdrawn to work and then workers are plunged into debt.).

15) Total increase in consumption: by debt demand the increase in demand and therefore in consumption begins again.

16) Total insolvency of consumers: at a certain point debtors aren't able anymore to pay back the received loans.

17) Total reduction in consumption: as consumers don't pay back loans and can't receive new loans, they are forced to reduce consumption.

18) Total reduction in production: concentration of consumption causes reduction in demand and therefore also in production (we can't go on producing what we don't sell).

19) Total increase in unemployment: reduction in production induces to eliminate a part of work.

20) Increase in consumption demand: production tries to increase demand by applying to new consumers (this was the way to get out of the cyclic crises), who pay by unexploited natural resources.

21) Total reduction in supply: the new demand speeds up sales and therefore reduction in supplies of goods.

22) Total upturn in production: once supplies are eliminated, production recovers.

23) Total reduction in unemployment: to recover production employment increases.

24) New technological progress: science puts at disposal of production activities further new technologies by causing an increase in development of production forces (point 1 is repeats).

25) New production investments: the new technologies induce to new investments in machineries and equipments (and the process repeats until point 19).

Globalisation is a phase following imperialism. Under imperialism phase 20) can be adopted and crises are cyclic. With globalisation it isn't possible anymore, because there are no more consumers that can pay by natural resources (they can use them by themselves).

In all this process, which is the function of money?

Money should be a value representing produced goods: we change money for goods produced by others and who receives money exchanges it in turn for other goods. It's (should be) a general equivalent of value, a medium of exchange.

But, which is the relation between money and goods?

Goods are the result of transformation of natural resources through work, therefore G (goods) = R (resources) + W (work).

As money (M) represents Goods (G), it means that $M \text{ (money)} = G \text{ (goods)}$ and therefore if $G \text{ (goods)} = R \text{ (resources)} + W \text{ (work)}$ also $M \text{ (money)} = R \text{ (resources)} + W \text{ (work)}$.

But, as resources have a value only because the work necessary to take them from nature is incorporated in them, also the value of R (resources) is work (W).

So, actually G (goods) is nothing but W (work) to take R (resources) from nature + W (work) to transform them in goods (product).

So, $G \text{ (goods)} = W \text{ (work to take resources from nature)} + W \text{ (work to transform resources into product)}$ and consequently, as $M \text{ (money)} = G \text{ (goods)}$, also $M \text{ (money)} = W \text{ (work to take resources from nature)} + W \text{ (work to transform resources into product)}$, i.e. money (M) is equal to the value of work (L + L) incorporated in goods (G).

What does happen when we offer money against goods to have more money, according the formula $M - G - M+$, i.e. $M \text{ (money)} - G \text{ (goods)} - M+$ (more money)?

It happens that we offer M (money as value of work) to have G (goods as work to obtain resources plus work to transform them) to obtain $M+$ (more money through the new work incorporated in the transformed goods).

Until M (money) represents value of goods and then value of work, everything works and the relation between those who have money and those who work adapts itself and develops in proportion to the power of the two subjects (who has money and who works).

All this doesn't work anymore when money (M) doesn't represent anymore goods and therefore neither work. And here there is the knot of money as legal tender fiduciary money. This money hasn't and doesn't represent any value. It's offered as it had value, but it hasn't it. And that's not all. It won't have it either in future, because nothing can be created from nothing. It will always remain a disvalue.

If it was a bill of exchange, it would represent a debt and therefore it would be paid back on expiry. But, legal tender money hasn't expiry, therefore no debt has to be paid back.

By this money production has been managed. It has always been a fraud and it has lasted until the nominal and fictitious value of this nothing has reached a quantity much higher not only than the value of produced goods (in which work is incorporated) but also than the value of the future work that would be necessary to take out and transform all resources of the planet into goods.

At this point, it occurs in so far as it is. And it collapses.

The only way to remedy the effects of the collapse is to eliminate this money that isn't worth anything and replace it with a medium of exchange that represents the work necessary to produce goods to be exchanged for the same medium.

Here it is the need of a currency that is guaranteed by real value, but that represents work. And here Dhana is (www.dhana.org).

Dhana is a concrete instrument to change the economic process. It originates from the idea that work is the fundamental measure of the value of goods and services and that for a few decades it has been possible to satisfy the essential needs of all inhabitants of the planet.

In order to obtain this result, it's necessary to redistribute wealth equally and let all human beings that can take part in the risks and in the results of the economic system, from production of goods to services, by eliminating gradually dependent work and by transforming the current economic relations based on the conflict between capital and work into new economic relations based on cooperation, without new ideologies.

It's necessary to plan a new process through which everybody can and must do all that he can in the common interest and can obtain individually the highest possible result to satisfy his own needs without excesses. This new process implies common aims, i.e. the comprehension that it isn't possible that we all are well, if we don't act all together for the same purpose: the highest possible development of the human potential. To have common aims doesn't mean think in the same way, but to contribute all together to the same purpose, offering to the whole of all of us our own differences, subjectivities and dispositions.

Therefore, we must replace the individual accumulation of few people to disadvantage of all the others for a universal accumulation (not only global) that allows a material and spiritual enrichment of every human being. Competition in the cooperation. This is the general, useful, just and possible imperative we have to start from and we have to create the future through. Dhana eliminate the appearances and forms reality, eliminates fears, illusions and vain hopes by transforming them in will and determination. It replaces money that represents acquired rights by force and by fraud, offering itself as medium to establish rights and obligations based on freedom and on justice. It's the only means to solve without violence the conflicts that arise from the enormous and unjust differences between life condition of a majority that obtains results higher than individual energies employed and the majority that find it hard to live.

The result awaited from the adoption of Dhana is effect of three fundamental choices. The first choice is the allot of Dhana in equal parts among all the inhabitants of the planet aged at least 16 years. This implies a first immediate redistribution of wealth. The second choice is the highest issue limit of 100 Dhana per each recipient. This guarantees the integrity and the strengthening of its purchasing power in time, because it's evident that by increasing production and trade without increasing the monetary mass, this one increases its purchasing power. The third choice is that Dhana doesn't produce interests, but can be converted at any time into shares of capital of enterprises, from which dividends are realized and, always and at any time, the capital shares can be converted into Dhana.

Redistribution of wealth, guarantee of purchasing power and participation in the economic results are therefore the effects of Dhana, together we can.