



## The permanent victory

*«The subaltern groups always suffer the initiative of the dominant groups, even when they rebel and arise: only "the permanent victory" breaks, and not immediately, the subordination.»* (Antonio Gramsci).

Today, in the world, eight people of ten are poor; five of ten are very poor.

Poverty comes from lack of enough money to pay for goods and services necessary to meet vital needs.

Lack of money is derived from unemployment and exploitation of labour.

Unemployment and labour exploitation are derived from competition among workers.

The competition among workers is derived from the transformation of labour into a commodity.

The transformation of labour into a commodity comes from the separation of work from the products of labour.

The separation of work from the products of labour is derived from the separation of workers from the means of production.

The separation of workers from the means of production derived from the appropriation of natural resources by a minority of people who, instead of living only with the results of their work, are appropriate by blackmail, deceit and strength of energy, mineral and biological resources of the planet: first with slavery, then with serfdom and ultimately with capitalism.

To justify the actions by which a minority has made this appropriation the state was used, no matter in what form, but always as an instrument to legitimise the use of force to maintain submission.

From this root cause, derives the deep contradiction between the high level of development of the productive forces and the poverty of the majority.

To overcome this contradiction, the root cause should be removed returning to the workers all what they have been expropriated.

The re-appropriation of natural resources and the means of production by workers would require the use of the same means that were used to dispossess them.

But the minority that holds the natural resources and most of the wealth has expanded its means and use them unscrupulous against who threat his power.

This minority has wealth, money, weapons, drugs, information and controls economics, politics and the means of communication.

It would be like to fight with crossbows against those who have a longbow.

Experience and history show with what results.

So, you cannot eradicate poverty by eliminating directly the root cause (the appropriation of natural resources and the means of production) from which it derives.

However, the same fundamental means, the money or, more precisely, the currency that serves as money, is the weak point of this minority.

At first, with the commodity money, the money had real value equivalent to the work done to produce the metals of which was made up.



Subsequently, with metal coins, the real value was slightly lower than the nominal value because part of the precious metal was held against the work necessary to mint coins. It was the so-called seigniorage.

By reducing the amount of precious metal content in coins, the real value of money is always smaller than its nominal value (exchange value).

Then, the metal coins were replaced with the paper money.

The replacement is started with the depository receipts. Those who received goods on deposit give a receipt to the depositors who were entitled to the return of deposited simply presenting the same receipt.

With the depository receipt, the value of money was made by the real value of assets representing, that is, the value of goods deposited.

At some point, instead of requesting a refund of goods deposited, depositors have begun to pay with the same depository receipts.

When the custodians have realized that depositors withdrew only a fraction of their goods, they began to issue duplicates of depository receipts and to lend duplicates with interest.

Thus was born the paper money.

Since then, the money began to exceed the goods that would be represented.

At one point, the difference between paper money issued and goods that would be represented by it became so high that – to continue to do accept paper money, with a law that settled this money have liberating power than any debt – legal tender was introduced.

If money had real value, the legal tender would not be necessary.

With fiat money, money has lost all real value and paper money, whether bank note, state money or check bank, has become a sort of promissory note that does not expire and is accepted as payment just because, as settled by law, you are sure that others will accept.

The bank system, with its money multiplier, has worsened the situation.

What is the fundamental characteristic of this money? The legal tender does not represent existing goods and then work done but work that must be done in the future to produce goods and services that by the same money can be paid.

Who issues the currency? The currency was always issued by holders of goods. The commodity money was itself a good. The depository receipt (and later the paper money) represented goods. The legal tender does not represent goods but only the commitment to do future work by workers.

And here's the rub. While, with commodity money and the first depository receipts, the issuers gave a title or a real value representing a real value in exchange for work or goods and services in which it was built on work done for their production, the issuers of legal tender do not give any real value but simply engage (require) employees to give their work by giving the order to work to produce goods and services, with that money will be exchanged.

In practice, the issuers of legal tender base the value of this money on the future work of others.



But the legal tender is accepted only because the workers accept the order to work to produce goods and services that do not exist. The power of who emits and controls the money only depends on this acceptance.

The problem is that with this money and the financialization of the economy, the few who control it are getting richer and everyone else more impoverished.

Therefore, at some point this process becomes untenable because on one hand we have a progressive increase in the concentration of wealth and poverty on the other.

The solution depends on the workers. When they will decide to issue themselves the money that represents their commitment to work in the future, all current relationships will change.

Thus, workers will regain natural resources and means of production, ending the separation between workers and the means of production, then the separation between work and work product, the commodity status of labour power and competition among workers who relates to the workforce as a commodity.

They will become producers and as such they will be in competitive cooperation on their products but no more on their work.

In this way, you eliminate the unemployment, the exploitation of labour and ultimately poverty.

Here is the function of the work currency: the transformation of existing reality.

Theoretically, every worker could issue its own currency for a value proportional to the quantity and quality of work that it undertakes to provide in the future.

But this choice is not feasible because many different currencies could never become a universally recognized and accepted world currency.

The function of the currency of the work may, however, be assumed by a currency issued on behalf of workers to be allocated equally among all the inhabitants of the planet at least sixteen years of age.

This currency of the work, not only can represent the future work needed to produce goods and services that can be exchanged for the same money, but can also be fully guaranteed, since from issuance, by productive enterprises to activities of which will participate the workers and will be managed by the same workers.

By allocating this money in equal parts among the inhabitants of the planet at least sixteen years of age, a real process of equitable redistribution of wealth triggers.

In addition, to maintain and even increase their purchasing power, this money must have a maximum limit of issuance.

From these assumptions and to achieve these objectives born the idea of [Dhana](#), the currency of the [Republic of the Earth](#), two of the initiatives of [Holos Global System](#).

Dhana (that Sanskrit means *money*) is a currency issued on behalf of workers fully guaranteed since the issuance by capital of companies with a nominal value equal to one gram of platinum per one Dhana.

Dhana is issued by [Dhura](#) (that in Sanskrit means *effort*), an entity based outside of any jurisdiction specifically established by the Republic of the Earth.

One Dhana represents one hour of normal work around the world.



According to the [Regulations](#) of Dhana, one hundred Dhana are assigned at every inhabitant of the planet at least sixteen years of age behind only refund the cost of issuance or the commitment to provide one hundred hours of work in one or more times within five years from the date of assignment.

Dhana is a free currency that will never be legal tender. Do not need it, as guaranteed by the real values (capitals of enterprises), which, by their nature, represent the means of production. Being issued on behalf of those who work and produce and representing the means of production, Dhana is the currency of the real economy.

The first six billion Dhana were issued June 14, 2001, secured by a pledge of shares, nominal value of 150 billion euros: 1 Dhana per 25 euros.

Subsequently, other Dhana always guaranteed by [capitals](#) of enterprises have been issued, but no more than a nominal value equivalent to a certain amount of legal tender but the value of a gram of platinum per one Dhana.

How to adopt Dhana? Dhana is adopted asking payment for work performed.

Being assigned exclusively to individuals, who must to pay work in Dhana, to obtain Dhana needs trade goods and services with Dhana.

In this way, Dhana is gradually replacing legal tender currencies as payment.

Through the adoption of Dhana as payment, you come quickly to full employment and then to defeat poverty.

The issuance limit allows the currency to maintain its purchasing power.

Not only. The increase in production resulting from full employment leads to a steady increase in value and therefore the purchasing power of Dhana.

So, end of inflation. But, above all, with the end of the separation of work from the product of work, end to exploitation of labour, end of the subordination of labour to the capital and to the minority that dominates all others across the state.

To do so, serving only the understanding of reality and the will to change it.

It depends solely on us. Together we can.

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