

# *Friday for life*

Friday for future, Future is life

il faut retrouver l'avenir perdu avec  
le nouveau modèle de développement



*To all young people who love the world of life, to make it easier for  
them to find the way to its salvation.*





# *Life giving-life*

The new model for era change

Friday for future, Future is life

il faut retrouver l'avenir perdu



## Abstract

*All the damage to the planet has been caused by ongoing processes that bear the label of consumerist development model. Indeed, it is paramount that all polluting PROCESSES be replaced by new procedures and solutions that do not pollute. In this way we would also be able to solve the problem of climate-environmental change by overcoming the technological solution which is, in itself, insufficient<sup>1</sup>.*

The effective response *Friday for future* includes *Friday for life* in the change of model (LS194<sup>2</sup>) and in its replacement with a scientifically developed model that can transmit life, both human and that of the environment in which we live. For almost seventy years, Happy Network and the MID have been dealing with the alternative and scientific model that interprets the logic of organic life.

*Tous les dégâts planétaires ont été causés par des processus qui sont toujours en cours et qui sont unifiés sous le nom de modèle de développement consumériste. Il est en effet important de remplacer tous les PROCESSUS polluants par de nouveaux processus et solutions non polluants. De cette manière, nous pourrions également résoudre le problème du changement climatique et environnemental en allant au-delà de la solution technologique, qui est insuffisante en soi.*

*La vraie réponse Vendredi pour l'avenir consiste en Vendredi pour la vie, à changer de modèle (LS194), à le remplacer par un modèle de développement scientifique capable de transmettre la vie, aussi bien la vie humaine que celle de l'écosystème dans lequel nous vivons. Depuis près de soixante-dix ans, Happy network et MID travaillent sur le modèle alternatif et scientifique qui traduit la logique de la vie organique.*

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<sup>1</sup> Sustainable success is purely linked to selected development criteria and is therefore universal, such as the criteria used in ISO 9004:2018 "Quality management - Quality of an organization - Guidance to achieve sustained success. The standard provides guidelines [organisational development criteria ed.] to increase an organisation's ability to achieve lasting success [organic-dynamic], as well as a self-assessment method (appendix A) to determine how extensively the organisation itself has adopted the concepts contained therein. [...]" The standard is applicable to any organisation regardless of size, type and activity. Incipit UNI EN ISO 9004:2018

<sup>2</sup> «194. For new models of progress to emerge, we need to «change the global development model», [136] which implies responsibly reflecting «on the meaning of the economy and its purpose, in order to correct its dysfunctions and distortions». [137] It is not enough to half reconcile care for nature with financial gain, or environmental conservation with progress. On this issue, doing things by halves only slightly delays disaster. It is simply a matter of redefining progress.»

Francesco, *Laudato Sii*, Libreria Editrice Vaticana Rome 2015, 5-SOME LINES OF ORIENTATION AND ACTION, 1V POLITICS AND ECONOMY IN DIALOGUE FOR HUMAN FULFILLMENT, no./p. 58-59

[http://www.vatican.va/content/francesco/it/encyclicals/documents/papa-francesco\\_20201003\\_enciclica-fratelli-tutti.html](http://www.vatican.va/content/francesco/it/encyclicals/documents/papa-francesco_20201003_enciclica-fratelli-tutti.html)

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# *Friday for life*

Friday for future, Future is life





# Chapter 1

## Development criteria

*The new era, generated by the replacement of the current development model of global mechanisation, consists of new development criteria that replace the current criteria of the consumerist model, which automatically led to climate crisis, pollution, poverty and wealth inequality.*

*La nouvelle ère, générée par le remplacement du modèle de développement actuel de la mécanisation, consiste en de nouveaux critères de développement qui remplacent les critères actuels du modèle consumériste, cause automatique de la crise climatique, de la pollution, de la pauvreté et de l'inégalité des richesses.*

Countless times, we have all seen a dog owner walking his dog.

But who is in charge? Is it the owner who decides when to go out or is it the dog? A lot of the time the owner would like to stay at home, but the dog needs to go out; other times it is the other way around. I remember the case of a friend whose children yearned for a dog and constantly pestered him for one: he came home with a leash, telling his children that he would also buy the dog if they took the leash for a walk every morning, afternoon and evening for a whole month. After 15 days, the children returned the leash to their father saying that they no longer wanted the dog. A little reflection leads us to understand how the action of walking does not actually have an owner and a dog, but is determined by both elements.

It is not a question of love for animals. Even my father-in-law had some tasty little goats that ended up on our plate on big occasions. One day, I asked him if he had ever been on holiday. The answer was no: he could not go anywhere because he had to feed the goats and the other farm animals.

When we turn our attention to the action, we realise that there is no longer master or dog, farmer or goat, **but the action of both merges into a single act that is vital to both.**

Considering the evident unity of the two subjects' action, we are not confusing the master of the dog, a man, with his dog, an animal, which remain quite distinct, but rather observing the criterion of action. In order not to mistake it for dyonotorganism, we need only take our eyes off the criterion of action (sapience) and identify it with the subjects that produce it.

This is not a marginal thing because we see the same feature in the Catholic religion: when we try to detach our eyes from the sapience of the works and set them on the subjects of the action itself, God and man, we no longer understand the profound meaning of the gospel. In the gospel, divine-human action can be unique without in any way affecting the difference between God and man: and it is this Sapience of divine-human action that we are concerned with. Let us never take our eyes off it lest we confuse man with God.

Even more important in the construction of a universal development model in space and time is the consideration of human action criteria, i.e. the Sapience that is vital for all: to detach one's eyes from the Sapience of action and look instead on the concrete subjects that emit it is, unfortunately, the premature death of any model.

Socio-economic construction starts from a development criterion.

*"We have already said several times that this idea of 'just in time' constitutes the main axiom of the Toyota production system. Kiichiro Toyoda's expression 'just in time' was a revelation for many people at Toyota and became a buzzword that is very dear to us. The expression 'just in time' was new in those days, but it opened up perspectives that immediately excited us. The idea that every part to be assembled had to arrive at the place where it was to be assembled in the exact moment and in the exact quantity required was a wonderful prospect. Of course, it was not easy to imagine how it would be possible, it required a great deal of imagination; however, although difficult, it could not be considered impossible. Although I knew almost nothing about the automotive industry, I was deeply moved and fascinated by the idea<sup>3</sup> "*

Criteria are logical, it is precisely the logics of constructive action that unify the actions of master and dog in the same ways as 'just in time' unifies the Toyota production system.

Each criterion of action contains others, just as a game of football contains defence and attack, and in turn, the defensive action contains further logics...

Engineering needs to look to causes.

In my field, a story went around about an engineering student who, when asked by the professor where electricity came from, replied: "electric wires". But as soon as he had given the answer, he realised from the professor's face that it was not enough and added: "connected to an alternator or dynamo". And the professor, suspecting a mental oversight due to the student's nervousness, posed another question. "But in your opinion, if we put an alternator in the middle of this room, would it produce electricity?" The student, realising his gaffe, immediately said no, adding that without a turbine to turn the alternator or dynamo, nothing could be produced. But the professor's face remained dark and despondent, so much so that the student finally understood: he should have expounded the whole process by which energy transforms from mechanical to electrical, and answered that through the interaction of magnetic fields ... etc.

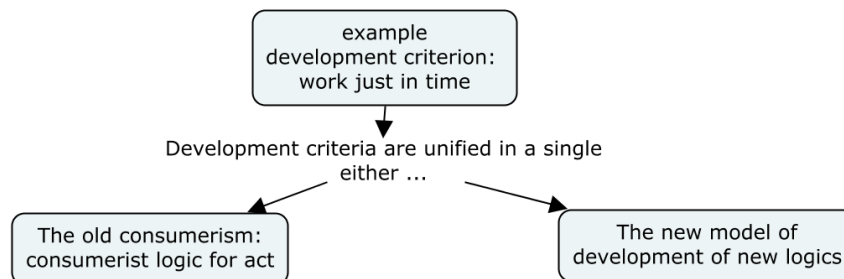
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<sup>3</sup> "Taichi Ohno, The Toyota spirit, Einaudi 1993, A new frontier is within our reach. § Chapter Four, The Genesis of the Toyota Production System n°/p. 107 .

At the end of the exam, the professor proposed 18 marks (sufficient) because all the answers were correct, but only one was worthy of engineering, dealing with causes and not their application.

As the engineers of a development model, we need to know the real causes that the global process required to generate the development model. The other answers, the concrete ones analogous to “electric wires”, as well as electric cars or the Internet, are real, but we leave them to the construction technique of a given space and time.

So, in our observation we start from the top, from the criteria that are the source of everything. We find them by reasoning backwards<sup>4</sup>. Nowadays, everything stems from consumerism, understood precisely as the source of the constructive criteria that unify human action (=historical reality<sup>5</sup>), but alongside consumerism, which is now in a self-destructive phase, we can identify the source of the new development model that should replace it.



## Consumerism.

*"51. The way man treats the environment affects the way he treats himself and vice versa. This calls for today's society to seriously review its lifestyle, which, in many parts of the world, is inclined towards hedonism and consumerism, regardless of the damage being caused [122]. What is needed is an effective change of mentality that induces us to adopt new lifestyles, "in which the search for what is true, beautiful and good, and communion with other men for common growth are the elements that determine consumption, savings and investment decisions" [123]."*<sup>6</sup>

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<sup>4</sup> "After a lengthy reflection on how to achieve 'just in time', knowing that the classical solution was ineffective, I ended up trying to reverse the starting point of the argument. Production is usually conceived as an "upstream" to "downstream" flow, from the initial stations to the final assemblies, forming the body of the car. But if we reverse the point of observation, we can see the production process as a picking operation that, starting from "downstream", goes "upstream" to take only the necessary parts and only when they are needed. But, then, would it not be more logical for the initial production processes to produce only the number of parts that need to be picked?" Taichi Ohno, The Toyota spirit, Einaudi 1993, Thinking in reverse. § Chapter One, Starting from what is needed No./P. 9.

<sup>5</sup> "In terms of EDUC, historical reality can be defined as follows: historical reality is the same **existential human reality caught metaphysically in its own essence** (ed.) as a universal and concrete dynamic entity, which, as such, has yet to become one, activistically in space and time.! Tommaso Demaria, 2 METAPHYSICS OF HISTORICAL REALITY, Costruire Bologna 1975, The Essence and Analysis of Historical Reality - Radical Essential Definition n°/p. 37.

<sup>6</sup> " ... (cont'd). Every injury to civic solidarity and friendship causes environmental damage, just as environmental degradation, in turn, causes dissatisfaction in social relations. Nature, especially in our age, is so integrated into social and cultural dynamics that it hardly constitutes an independent variable any more. The desertification and productive impoverishment of some agricultural areas are also the result of the impoverishment of the populations that inhabit them and their backwardness. Incentivising the economic and cultural development of those populations also protects

The consumerist cycle.

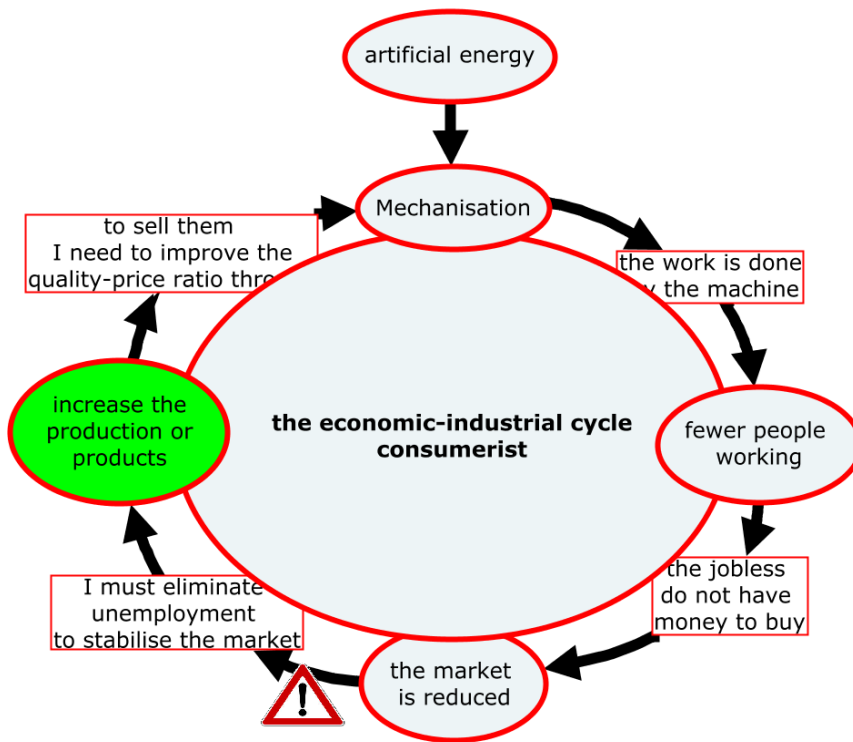


Figure 1: cycle of industrial mechanisation, consumerist solution

The dynamo is not the alternator, every object has its own objective internal logic that distinguishes it/makes it real (regardless of its function).

Taking the example of a football team, we can observe that the action of each individual player has its own rationality that allows us to distinguish, for example, a full-back from a goalkeeper.

However, these rationalities of action do not exist in isolation. They are united by the criterion of 'team defence', which in turn is made up of total defensive and offensive team play within a match or a championship moment, etc.

From unification to unification, we eventually discover that the criterion that unifies all human actions is called “consumerism”. This self-constructive cycle is necessary to solve the problem of the imbalance between production and consumption caused by the development of mechanisation. Indeed, when machines do the work instead of man, obviously there are fewer jobs, but this is not possible in an industrial economic system because fewer jobs consequently reduce consumers. The consumerist remedy is to increase social consumption or products.

But, in this way, the consumerist cycle becomes unsustainable because it requires the “infinite” expansion of production, which on this finite planet, brings overshoot day constantly closer.<sup>7</sup> !

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nature. Moreover, how many natural resources are devastated by wars! Peace among peoples and between peoples would also allow greater protection of nature. The hoarding of resources, especially water, can cause serious conflicts between the peoples involved. A peaceful agreement on the use of resources can safeguard nature and, at the same time, the well-being of the societies concerned." Benedict XVI, CARITAS IN VERITATE, Libreria Editrice Vaticana Rome 2009 [, [ 5. Chapter Four [, § 5. DEVELOPMENT OF PEOPLES, RIGHTS AND DUTIES, ENVIRONMENT n°/p. [http://w2.vatican.va/content/benedict-xvi/it/encyclicals/documents/hf\\_ben-xvi\\_enc\\_20090629\\_caritas-in-veritate.html](http://w2.vatican.va/content/benedict-xvi/it/encyclicals/documents/hf_ben-xvi_enc_20090629_caritas-in-veritate.html)].

<sup>7</sup> In 2022, Earth Overshoot Day fell on 28 July; on that date, humanity had consumed all the resources the planet provides annually. In the following days and until the end of the year, we consumed the natural capital, i.e. we eroded the Earth's resource reserve, mortgaging our future.

[Earth Overshoot Day and the debt we are accumulating towards our planet | Society, ATLANTE | Treccani, the portal of knowledge, 05/07/2023](#)

The law at the basis of the industrial economy.

Only produce and *trade* what can be consumed and paid for with money: therein lies the basic law of the industrial economy.



It all originates from a social need<sup>8</sup> that should be satisfied at the best quality-price ratio able to sustain industrial dynamism.

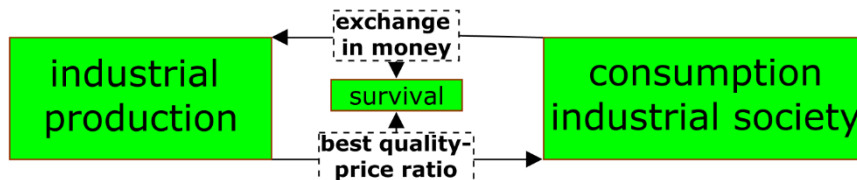


Figure 2: the founding elements of the socio-industrial economy are industrial production equivalent to consumption, organised through the exchange of money, satisfied by industrial production, at the best value for money

The founding elements of the socio-industrial economy are industrial production equivalent to consumption, organised through the exchange of money, satisfied by industrial production, at the best value for money. In consumerism, which does not consider environmental factors, we can already detect social consumption and economic production. In order to exist, the industrial economy needs a socio-economic development model to ensure its equilibrium, but since the old consumerist model is producing a spiral of self-destruction<sup>9</sup>, the persistence of industrialisation necessarily requires the emergence of a new model of development<sup>10</sup>.

$$\frac{[C + I + G] - i(\delta + \eta)}{1 - b * (1 - t)}$$

The economy produces the money for society (left side of the fraction) and The Society by investing money activates the economy (right side of the fraction).

<sup>8</sup> "Starting from what is needed" Taichi Ohno, The Toyota Spirit, Einaudi 1993 , § Chapter One, Starting from what is needed n°/p. 3 .

<sup>9</sup> "163. I have tried to examine the current situation of humanity, both in the cracks in the planet we inhabit and in the more profound human causes of environmental degradation. Although this contemplation of reality in itself already points us towards the need for a change of course and suggests some actions, let us now try to outline some broad pathways of dialogue that will help us get out of the spiral of self-destruction in which we are sinking." Francis, Laudato Sii, Libreria Editrice Vaticana Rome 2015 [5-SOME LINES OF ORIENTATION AND ACTION. Idem 207 [https://www.vatican.va/content/francesco/it/encyclicals/documents/papa-francesco\\_20150524\\_enciclica-laudato-si.html](https://www.vatican.va/content/francesco/it/encyclicals/documents/papa-francesco_20150524_enciclica-laudato-si.html)

<sup>10</sup> "194. For new models of progress to emerge, we need to "change the global development model", [136] which implies responsibly reflecting "on the meaning of the economy and its purpose, in order to correct its dysfunctions and distortions". [137] It is not enough to half reconcile care for nature with financial gain, or environmental conservation

The theory (sequence) of development criteria.

Consumerism inevitably contains a morality of its own. It is not morality that generates consumerism, it is consumerism that, in order to exist, generates its own morality. In the following example, we arbitrarily indicate the social need for one million motor vehicles[1]. The way to improve production and simultaneously reduce costs is mechanisation.

The way to reduce the costs of mechanisation is economies of scale, in other words, increase the parts produced in order to reduce production costs.

Economies of scale.

Production costs must be reduced. Let's suppose that the social need [1] is met by industrial mobilisation [2] which produces 500,000 Italian cars and the same number of German cars [3] achieving a total

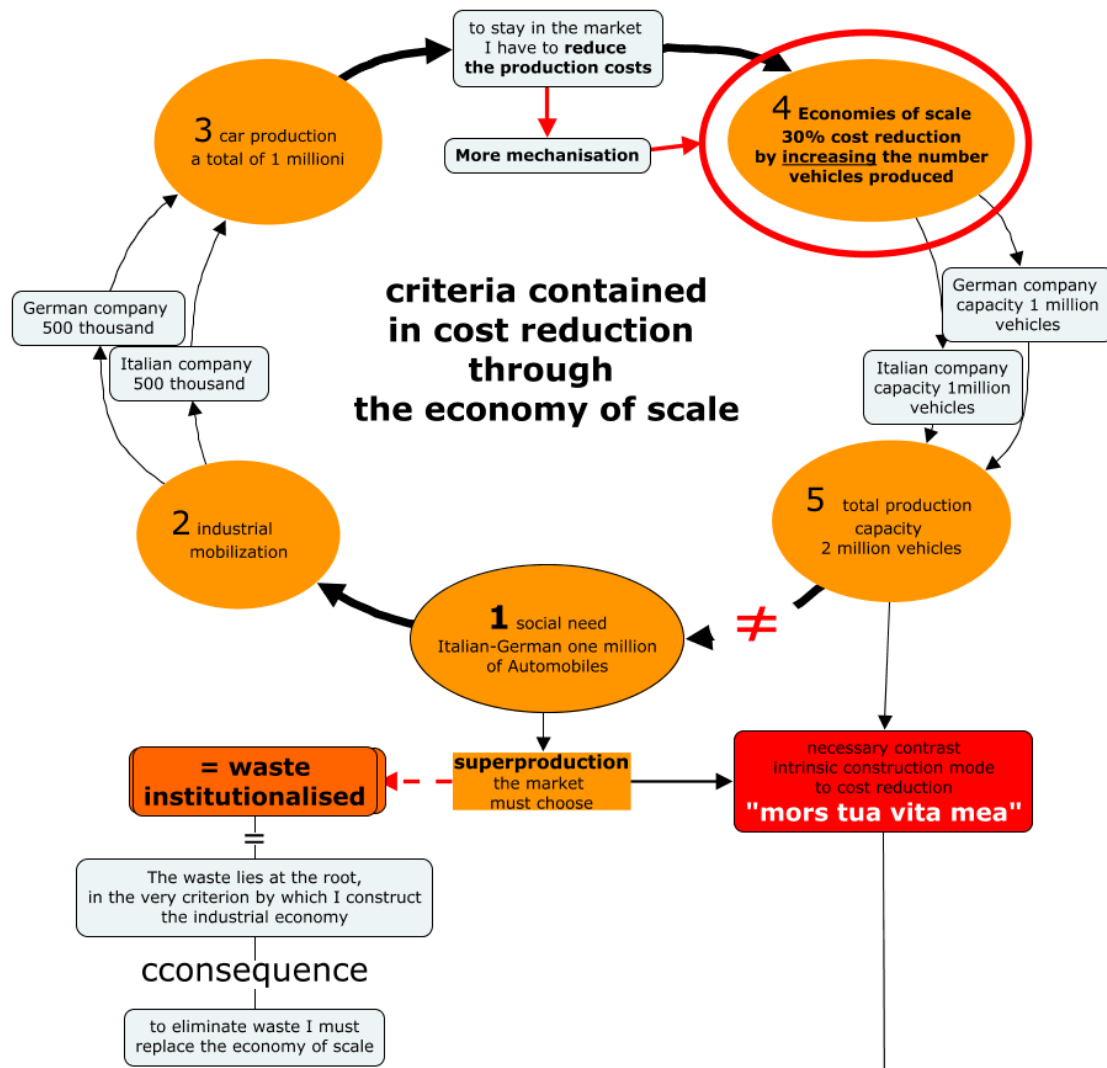


Figure 3: The 'mors tua vita mea' criterion of development is included in mechanisation implemented with economy of scale

with progress. On this issue, doing things by halves only slightly delays disaster. It is simply a matter of redefining progress." Francis, Laudato Sii, Libreria Editrice Vaticana Rome 2015 5-SOME LINES OF ORIENTATION AND ACTION, IV POLITICS AND ECONOMICS IN DIALOGUE FOR HUMAN FULFILLMENT n°/p. 58-59  
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production of 1 million. At this point, companies ask themselves how they can lower production costs and decide to adopt economies of scale [4].

They therefore purchase new machinery to double vehicle production. The total production capacity has now reached 2 million vehicles [5], but the market can only buy 1 million. In order to pay for the new machines, the companies have to increase sales at the expense of competitors, which will consequently sell less than they produced prior to sustaining the expense of new mechanisation.

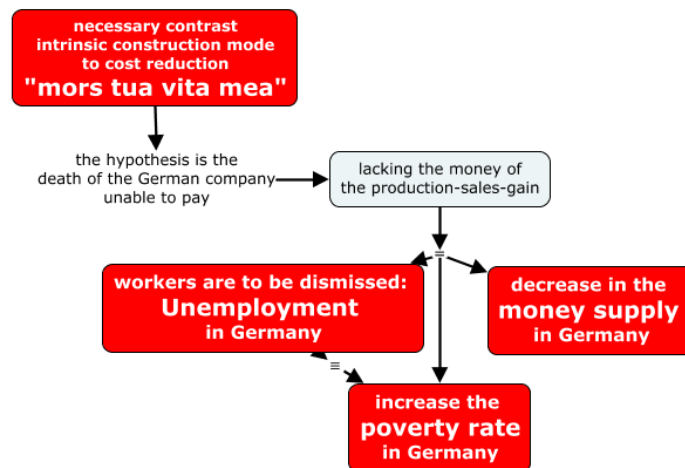


Figure 4: Why is it impossible to eliminate poverty in the consumerist cycle?

For a company to produce less after an investment, it inevitably needs to lay off a large number of employees, those related to the decrease in production and those related to the mechanisation that has replaced them. As a result, in our example, employment in German society decreases, the monetary mass decreases and poverty increases.

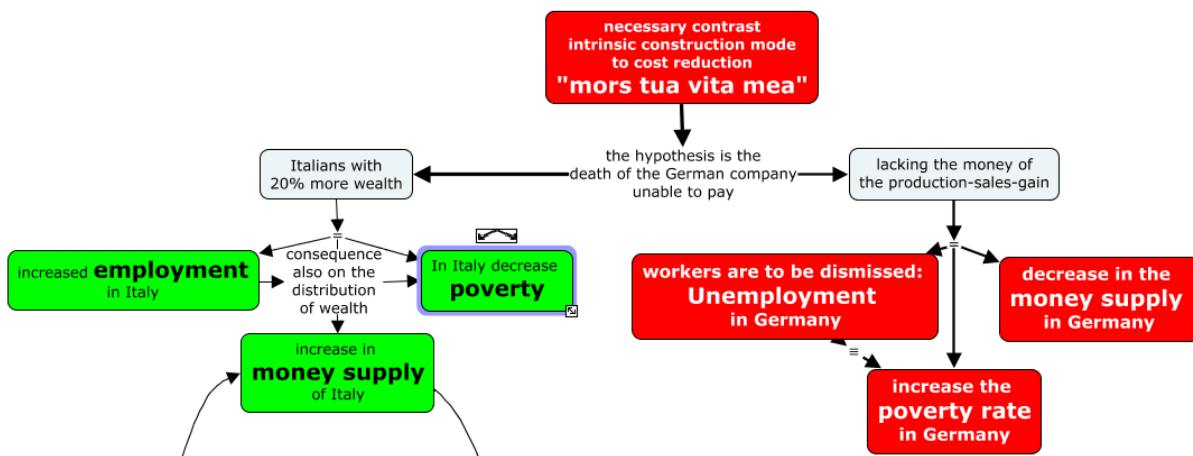


Figure 5: Wealth inequality increases

On the other hand, the Italian company benefits in the opposite way: in Italy, wealth increases, money supply increases and employment remains stable.

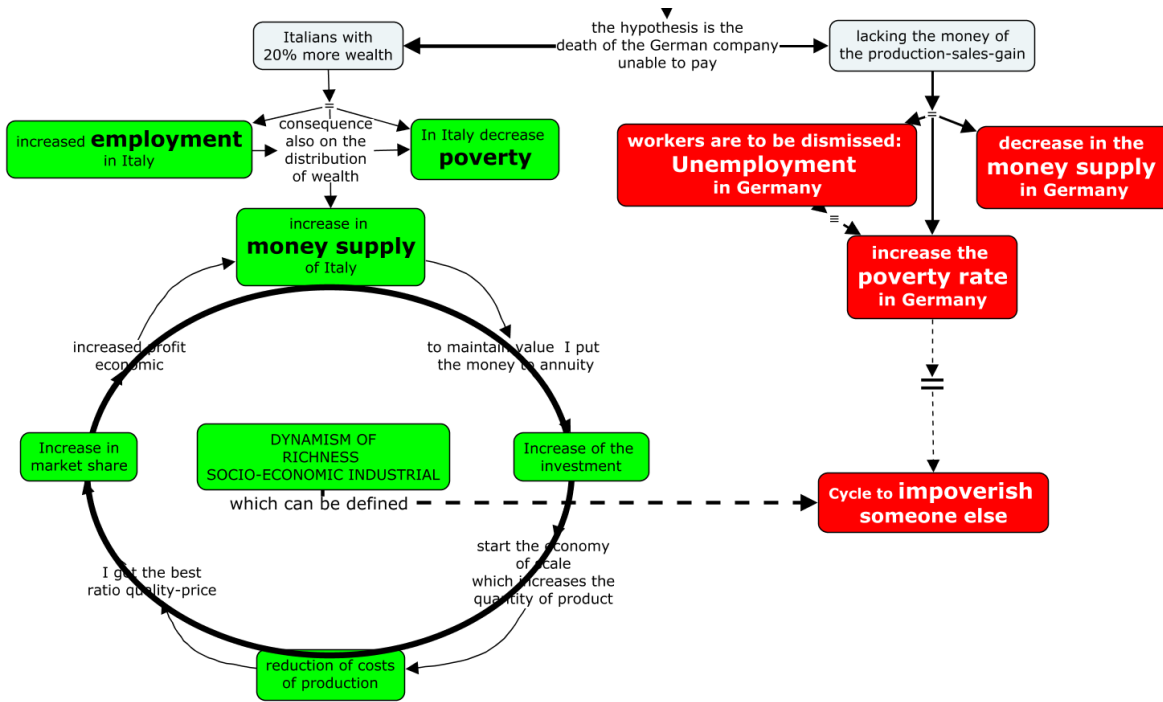


Figure 6: Only wealth generates more wealth through investment, thus widening the gap between those who have more and those who have less.

Having liquidity allows for greater investment in new mechanisation which accelerates industrial dynamism

(see the blue square in the image below). It follows that the expansion of mechanisation is uneven between the two states, and while it brings even more wealth to Italy through further cost reductions, it also puts the German state in even more difficulty.

In fact, as can be seen in the real world, the richest nations become richer and richer while the poorest nations become poorer and poorer, precisely because the latter lack the dynamism of industrialisation.

On the other hand, we cannot do without industrialisation: prior to the industrial phenomenon, the global population was around 600 million. Industrialisation now produces the food required to feed around 8 billion<sup>11</sup> people.

But the process is not yet balanced.

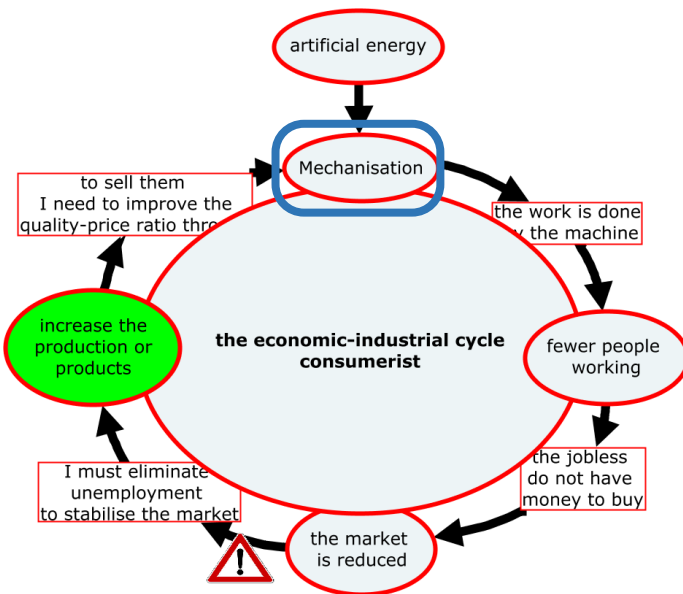


Figure 2: The speed of mechanisation increases the wealth gap between nations

<sup>11</sup> [https://it.wikipedia.org/wiki/Popolazione\\_mondiale](https://it.wikipedia.org/wiki/Popolazione_mondiale), 07/07/2023

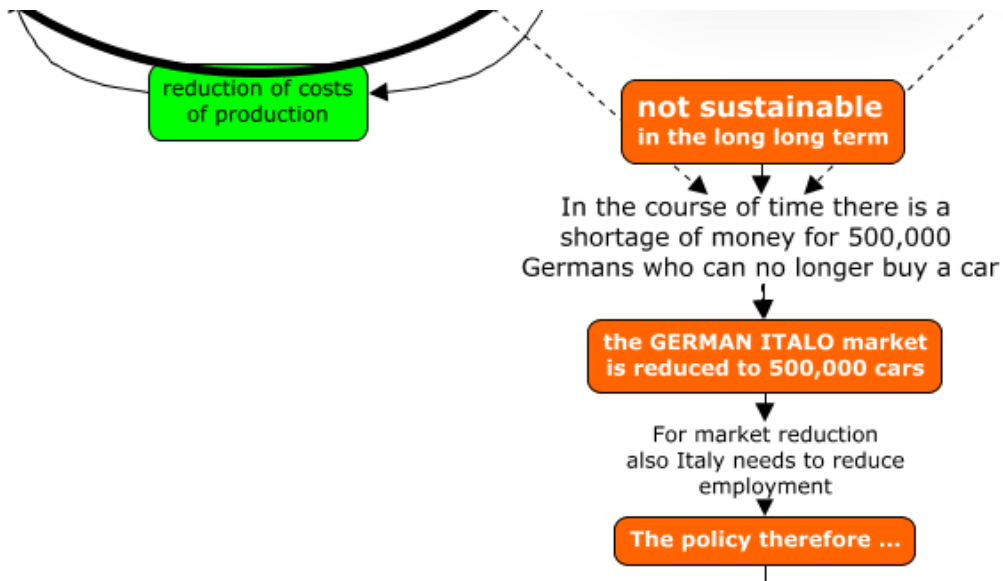
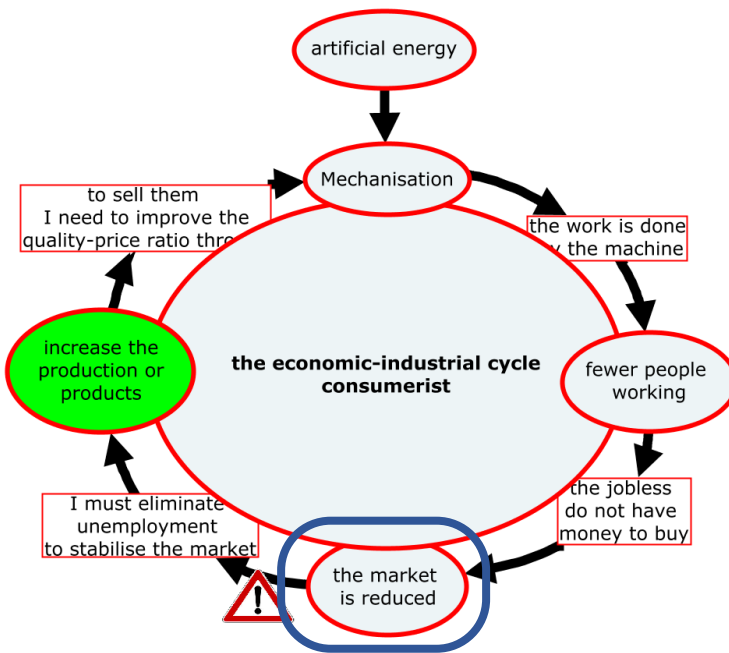


Figure 8: Italy, which had replaced German production, must in turn reduce production due to the German workers' lack of spending power.

The Italian company, which in this example initially occupied the entire market due to the closure of the

German company, is now faced with a shrinking market. In fact, the original need to produce and sell 1 million vehicles has been reduced due to the lack of German customers who no longer receive their salaries. The Italian company is therefore forced to reduce production as well (see blue square in the picture below).



In order to remedy this and bring back the ability to buy cars, what was illustrated in the consumerist cycle **must be** implemented, i.e. **by necessity, new production must start** in another area (green cell), so as not to block "Italian" production as well.

In short, in a consumerist industrial economy, production must expand indefinitely. Unfortunately, the planet can no longer afford it.

## Comprehension check questions.

Questions I would like to answer

- ✚ What does a development model consist of?
- ✚ Should we start upstream or downstream?
- ✚ What is the fundamental criterion of the industrial economy?
- ✚ Where does any mechanisation cycle originate from?
- ✚ What is consumerism?
- ✚ Why is there a 'mors tua vita mea' development criterion?
- ✚ Where does money poverty originate from?
- ✚ Why is it impossible to eliminate poverty in the consumerist cycle?

# Chapter 2

## Organic life criteria

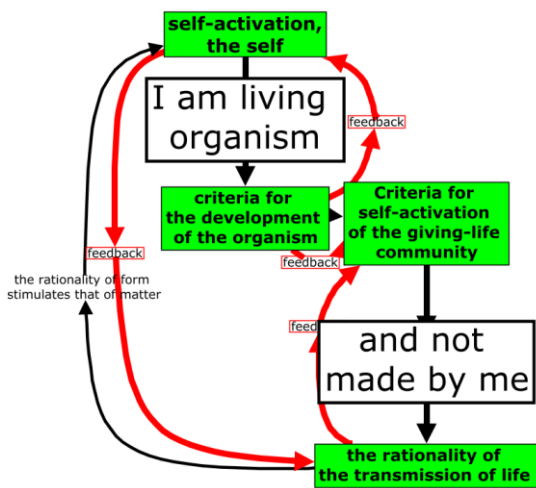
*The scientific method that can validate the model in any space and time is contained in the taking due note of the fact that we are alive and not self-made. This awareness shows us as a living part of the cycle of life that we ourselves will have to effectuate. We are complex realities animated by our own life principle and therefore capable of living and acting autonomously, self-constructing ourselves in a coherent and unique way in space and time.*

*La méthode scientifique qui peut valider le modèle dans n'importe quel espace et à n'importe quel moment est contenue dans la conscience que nous sommes vivants et que nous ne sommes pas faits par nous-mêmes. Cette conscience nous montre comme une partie vivante du cycle de la vie que nous devons nous-mêmes réaliser. Une réalité complexe animée par son propre principe de vie, et donc capable de vivre et d'agir par elle-même, en se construisant de manière cohérente et uniforme dans l'espace et le temps.*

As engineers of the new model, our task is to observe the criteria of action and not the subjects doing it, starting from the last causes of a constructive process because all other criteria governing its development are contained therein. Where does the new model start from?

### Universality and objectivity of taking due note.

As in consumerism, each development criterion in the new model contains multiple other sub-criteria, all based on the initial criterion **A**. In turn, the sub-criteria also contain their own multiple sub-criteria, and so on.



Organic life, that I take due note of because, objectively, I am a living organism and not self-made (**A**), also has its own characteristics. The distinction between the criteria of action that animate I and life is immediately noticeable: the I is unique and unrepeatable because there will never be anyone the same as me in space and time, whereas life is **multiple and repeatable** because it precedes me and is

Figure 3: General layout of the life cycle underlying the self-de-Monstration (or Life-revealing) of organic life.

therefore not me, and whoever transmitted it to me must necessarily have been alive like me.

I in turn must also pass it on. All that remains is to take due note that the existence of an organism is linked to the cycle of life that brings it into existence.

**A=the take due note:**  
 I am organism  
 living, and I do not  
 made me (I have a beginning, I exist  
 because the life has been transmitted to me),  
 in order to live I need to build myself

### The scientific way to the development model.

The construction of the new model uses a method that is very well-known in mathematics: when **A=B**, and **B=C**, then **C=A**. When A is universal in space and time, A is also the verification. And this is the case here.

In fact, in this case, the scientific **way** of its development coincides with ontological **truth** (I really exist) and **organic truth** (I am a living organism). It is therefore a matter of precisely defining A because everything thereafter depends on it.

### Explication and verification.

The mode of study is that of fractional critical rethinking, which must maintain the unity of 'The taking due note' of being alive, but also keeping an eye on reality is a beneficial experience.

1. From the point of view of the criteria of action because I am alive, even though life does not coincide with me, I am certainly a complex reality (of I & life) combined with matter (& organism). We realise this by observing death, the moment when all matter is still there but not vitalised because it ceases to build itself as an organism. The organism blended with matter is therefore a *complex reality (I & life), animated by its own vital principle and therefore capable of living and acting on its own as a function of the continuance of organic life (B complex reality=A I & life & material organism).*

- As an organic “I”, I must produce self-constructive action in order to remain alive. The self-construction of I, (organism and life) consists in *growing in a coherent and unique way in a given space and time* (**B complex reality=C complex reality and self-construction**).

At this point, **I can verify<sup>12</sup> consistency with the taking due note** (C complex reality & self-construction = A I&organism& life), but, while not considering it a decisive test, I can also confirm the conclusion by observing how it can be applied to concrete cases such as bacteria and the whale, noting that all organisms possess this property (see definition below).

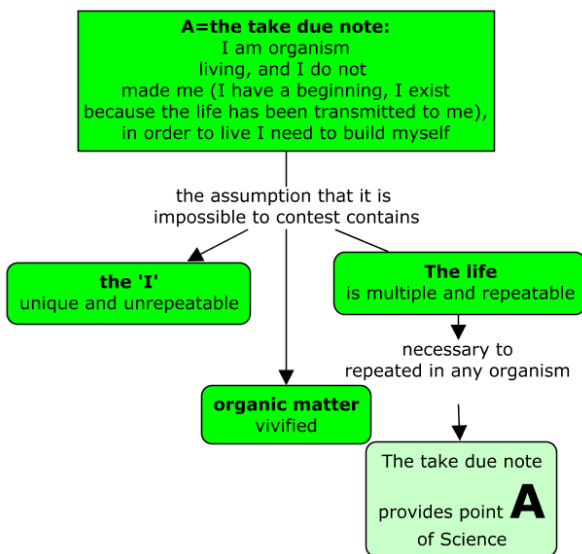
Having clarified the scientific method, all that remains is to apply it.

## Definition of an organism as such

It all starts with A. The basic criteria must be of the highest scientific quality, irrefutably tested and valid for all time everywhere, in the past, present and future:

The taking due note is complex reality of self, matter and life.

The science of the new model starts from **A**, which consists of the initial taking due note of every living



being, which allows it to continue to exist as a subject, in other words, “*I am a living organism, and I am not self-made (I have a beginning, I exist because life has been transmitted to me). In order to live, I need to act in order to self-construct*”.

As we have seen, by observing the taking due note, two dimensions of the organism as such can be identified: that of multiple and repeatable life (ζωή), which is transmitted in the same way by repeating itself in each generation, and that of “I”, which is unique and unrepeatable in space and time. We have also observed that these two dimensions integrate due to the need to vivify matter.

Figure 10: the content of taking due note

<sup>12</sup> The science of life cannot be “falsified” (Popper) yet it is science in the strict sense because of the different mechanisms of self-transcendence. Scientific self-transcendence consists of the continuous explicitness that generates the respective improvement.

## Universality of definition and epistemological principle of the constructive science of the development model

The taking due note is typical of every living being. Organic life is an objective reality, necessarily known by every living organism and, precisely because of this characteristic, it is also the epistemological principle<sup>13</sup> of the science it involves. Indeed, by definition, no organic living being can exist outside of taking due note; the rest of the universe is dead matter.

Precisely because it relates to the organism as such, it provides point A with science and the respective verification.

### First definition of A

The communion between I and life as such vivifies matter to make up the organism, which, at this point,

Complex reality animated by its own life principle, and therefore capable of living and acting in its own name

$$B=A$$

can be defined as a complex reality (of I and life), animated by its own vital principle (**I & life**), therefore capable of living and acting on its own. Hence the definition:

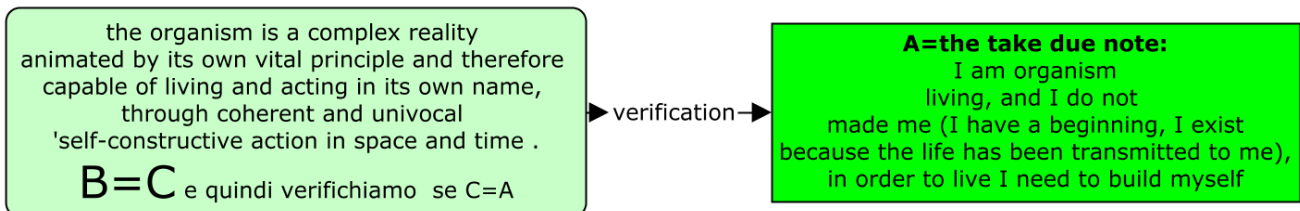
*Complex reality animated by its own vital principle, and therefore capable of living and acting on its own (point **B=A**).*

### Coherent and univocal self-construction of organic complex reality

The organism exists insofar as it builds itself and does so coherently and univocally in space and time.

Hence the even more precise definition:

*the organism is a complex reality animated by its own vital principle and therefore capable of living and acting on its own, coherently and univocally self-constructing action in space and time (B=C).*



We can therefore verify whether C=A. Even in everyday life, we can see that this same definition can be applied to any living being (whale, bacteria, man, etc.).

<sup>13</sup> A supposition or question that is made at the beginning of teaching geometry or any other rational science in order to logically deduce the consequences. POSTULATE in "Enciclopedia Italiana" (treccani.it), 11/07/2023



# Chapter 3

## The cycle of organic life as such

*The cycle of organic life, of which we will only examine the secular aspect here, has five cyclical components, or declinations of organic life.*

*Le cycle de la vie organique, dont nous n'examinerons ici que l'aspect séculaire, se présente sous la forme de cinq composantes cycliques, ou déclinaisons de la vie organique.*

The declinations of the life cycle.

The taking due note (called *Life-revealing*) exists purely as a cycle capable of transmitting life. The logic of the life I have gratuitously received, I must gratuitously produce for others.

The organism is a complex reality animated by its own vital principle and therefore capable of living and acting in its own name, through coherent and univocal 'self-constructive action in space and time structured as a cyclic entity .

$C=D$  e quindi verifichiamo se  $D=A$

It is a cycle aimed at transmitting life that has multiple facets in relation to the declinations of life. ( $C=D$ ).

I am a living organism (first term) and I am not self-made (second term), therefore I also exist as a community.

No organism, especially man in a particularly obvious way, can exist irrespective of a community. Adherence to community logic determines the **acceptance of the rules (development criteria) already present in the cycle of life from the very first instant**. It is the taking due note of being part of a super-

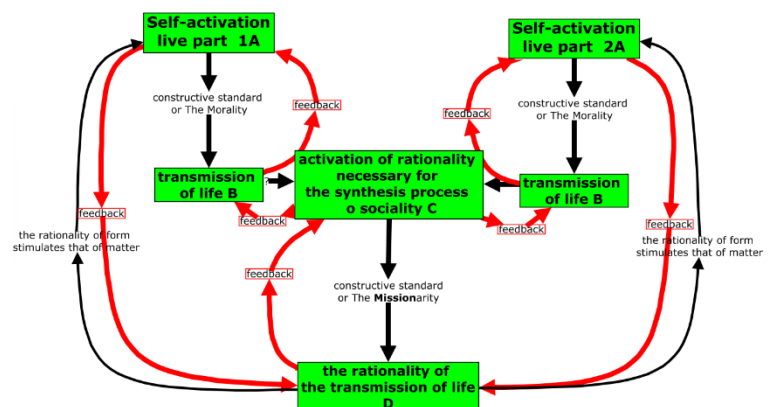


Figure 11: Each part of the cycle of transmission of life is made up of sub-cycles

personal subject that already has its own rules, not the consent given by a subject to logics proposed by another subject.

The organism is a complex reality animated by its own vital principle and therefore capable of living and acting in its own name, through coherent and univocal 'self-constructive action in space and time, structured as a cyclic entity, personal and supra-personal entity .  
 $D=E$  e quindi verificiamo se  $E=A$

Self-construction displays different organic life cycle dimensions.

It is the continuous self-construction in terms of organic life that shows me the personal and super-personal cyclic entity in which I participate. This self-construction, of which I can be the holder, or in which I can participate, can be defined as a declination of life when it is absolutely necessary for my existence, when it is present in the self-Life revealing of being alive that characterises my first instant.

We are already aware of some of these “declinations” determined by our being & person-cell of the life cycle. Looking at the giving-life self-constructive dynamisms, in my first moment I note that I must act for the self-construction of the 'I biological organism', but also 'I free person'. As a biological organism I am a living cell, part of the self-constructing natural ecosystem; as a free person I exist as part of a free community capable of transmitting life. ...

How many declinations of life are necessary for the human lifecycle to sustain itself?

Following the thread of the self-construction of our lives, we can separate our actions into secular and religious, and hence also the various elements that make up the action of transmitting life.

### *Secular dimension.*

The biological individual.

The first character of this dimension is the biological individual, which is characterised by biological taking due note (or *Mostrazione or self—revealing Life*). The logic of the biological organism's self-constructive action is already fully present from the very first instant, so it does not need to choose its development criteria.

The free person.

The created and finished biological individual is not the free person, who is instead indigent, i.e. free insofar as he lacks the predefined developmental criteria of his personality. The person is free precisely because, in his existence, he needs to self-construct in his own criteria of development. It is precisely in this that his ontological freedom consists.

*What is ontological freedom?*

Ontological freedom is a **real freedom characteristic of the cycle of life of which we are an integral and living part**, and therefore differs from the free will limited to the person.

- It is under **construction**, unlike free will which is innate;
- It is the **nature of free choice**, and not the fact of choosing;

- It is the **choice of criteria for the development of life** because only choice allows us to self-construct as a living being, unlike free will that can kill us;
- It **extends to every declination of life** because they are all an integral part of the vital needs of one's being: it is inconceivable that modern man should lack even one of the declinations of life.

*Freedom is the vital, giving-life construction of one's entire being including the cycle of life of which we are a part, unlike free will which instead is a single person's typical capacity-necessity to choose.*

*What is good and what is objective evil in the cycle of life?*

I have to keep the totality of my being alive, so

- I put life first
  - good is everything that is giving-life;
  - evil is everything that fights life.

Every other criterion/commandment descends from this criterion that guarantees life.

Organic community in perpetual construction.

From the very first instant, man is everything and also totally community. The free individual-person exists insofar as he participates in the family community, immediately in the role of son, nestling in his mother's womb: his original development criterion includes being part of a community. The free person also immediately adheres to the logic of the cycle of life, your life my life, **gradually** making the constructive logic of the giving-life community his own.

The natural society

Man is everything and totally society, understood as the primary system of inter-community structure capable of transmitting life. Marriage is the social bond acquired by two free persons who, by loving each other, generate a giving-life community taking on its logic of action. The set of communities needed for the life cycle forms a social structure, sustained by marriage and the free person.

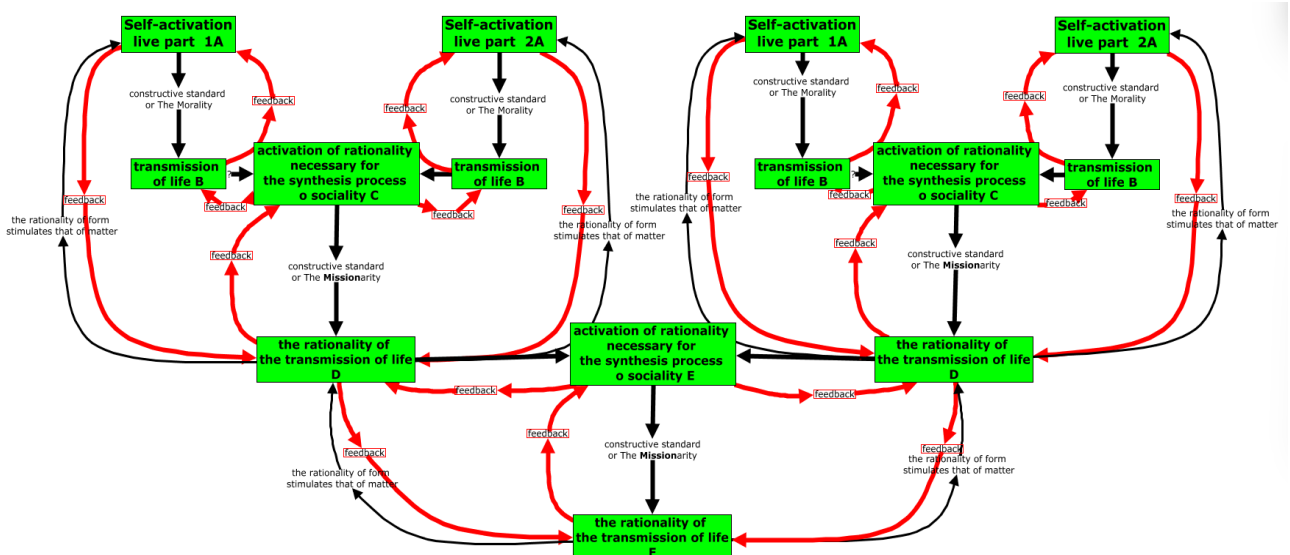


Figure 4: Natural society, system of structures needed for family communities to transmit life

### The industrial economy

The industrial economy is the self-constructive process of acquiring the material goods that society needs in order to subsist. With the use of machines, the characteristic of business has become that of producing many more goods than those consumed by the productive community, and therefore being forced to sell the majority of products elsewhere, at a distance. With mechanisation, the industrial economy produces better quality and greater quantity with less effort (it has greater productivity), but its congenital imbalance has generated the self-destructive consumerist phenomenon (See Chapter 1).

### The Industrial society

The natural society today is superimposed by industrial society's self-construction. In fact, the immense productive capacity of machinery, with the need for their respective buyers scattered around the world, means that the economic counterpart can only be the *aggregate demand* that is characteristic of society and no longer of the individual. The product is no longer functional to personal self-construction, but becomes functional to social self-construction that must be mobilised by cultural currents such as consumerism.

Therefore, industrial society gradually transforms into the system of social structures we know today. Social structures are generally finalised and supported by economic ones, as we can observe in the case of the change in the number of inhabitants in Detroit.<sup>14</sup> All that remains is for us to build industrial society with our praxis in such a way that it too creates the cycle of life.

Demographic history profile of Detroit, Michigan																
year	1870	1880	1890	1900	1910	1920	1930	1940	1950	1960	1970	1980	1990	2000	2010	2020
population	80	116	206	286	466	994	1569	1623	1850	1670	1511	1203	1028	951	714	639

Figure 5: Industrial society is necessarily linked to the industrial economy: the number of people increases or decreases in relation to how the economy changes

The development, in millions, of the global population after the mid-18th century, a period that marked the progressive emergence of the industrial society<sup>15</sup>.

Year	1 000 BC	500 BC	1	1000	1600	1700	1800	1900	1960	1980	2000	2015
World population	50	100	200	400	580	682	978	1650	2982	4435	6070	7349
Africa	7	14	23	70	114	106	107	133	277	469	796	1 186
Asia	33	66	141	269	339	436	635	947	1674	2632	3670	4 393
Europe	9	16	28	50	111	125	203	408	601	692	728	738
Latin America				8	10	10	24	74	209	361	520	634
North America				1	3	2	7	82	204	256	316	358
Oceania				2	3	3	2	6	16	23	31	39

<sup>14</sup> [Detroit - Wikipedia](#), July/2023

<sup>15</sup> Data from: [https://it.wikipedia.org/wiki/Popolazione\\_mondiale](https://it.wikipedia.org/wiki/Popolazione_mondiale)

## The integral ecosystem.

Integral ecology is when the development of the ecological system also includes man as builder and user of the system itself. In this case, it can also be called synecological system and is the current evidence: man must restore the climatic balance together with nature.

In the integral ecosystem, life exists due to the trophic pyramid (i.e. the production of the environment and of life-sustaining foodstuffs) and functions with the “vita tua vita mea” development criterion. Each

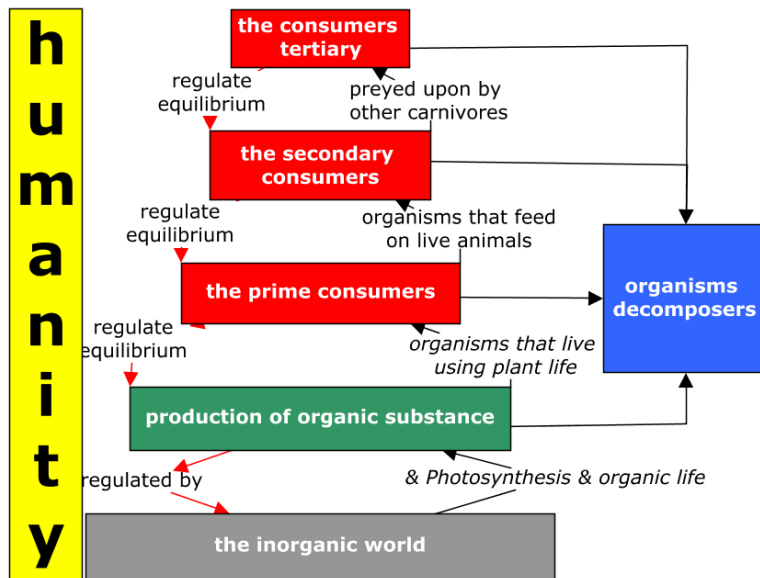


Figure 13: The Synecological Integral Trophic Pyramid

individual is connected to the existence of the other, even in his own death.

A concrete example of the intrinsic connection could be agri-photovoltaics.

1-Agri-photovoltaics is a production system in which the synthesis between the Industrial Revolution and the ecosystem is already embedded in a new, integral ecosystem, integral in that it includes the action of man.

2 - Agri-photovoltaics is cultivating in the open field not in a closed environment such as a greenhouse, and in this way

contributes to the creation of a new trophic pyramid for that community (community in its ecological meaning).

Due to its logic structure, agri-photovoltaics tends to generate a new socio-economic environmental balance in the form of the cycle of life.

- Industry’s energy necessity automatically also drives the production of living beings.
- In the population, the need for food also drives the production of the necessary energy to industrially process food that the Industrial Revolution has imposed.
- The quantity of energy produced has its own internal balance functional to life because, due to this internal rationality and its link to climate change, it can never go beyond the possibility of generating life in a natural way and according to the ecosystem.

**We can observe that what is generated, is a new synecological balance of the integral ecosystem.**



# Chapter 4

## The tools of organic self-construction.

The construction of the new model and the new era requires knowledge of the tools provided by the taking due note of being an organism.

*La construction du nouveau modèle et de la nouvelle ère nécessite la connaissance des outils fournis par la prise de conscience que l'on est un organisme .*

Self-construction has its own rules, highlighted by “the taking due note” and therefore ineliminable. These rules are the indispensable tools for constructing the logic of action in the new socio-economic-environmental development model.

0 - Only organic modes of action (or sapience)

Self-construction regards the logic of vital, giving-life action, NOT the subjects that practise it. A further in-depth analysis must be added to this dimension, which the example of the dog and master’s walk has made us see: when the entity we observe is composed exclusively of action, these criteria become the constructive rules of the entity itself.

The self-construction of appearances, or statics.

Here we are dealing with the logic that drives development.

In terms of the action of self-construction, we observe that the self-constructive logics of the biological individual all exist from the first instant, are cyclical and complete, and in time will only produce the phenomenal self-construction of the biological individual. This is true of the metabolism or the physical appearance of man, so we are not concerned with these rationalities that are “already complete from the beginning”.

The dynamic dimension.

The logics of action that animate the free human person, unlike those of the biological individual, alter over time, producing a change in the free person that we can call dynamism. In fact, St Francis and Hitler were

born with the same dignity<sup>16</sup>, but in living, they freely self-constructed themselves, ending their lives as completely different people.

### 1 - Principle of non-contradiction and objectivity

Organic life with all its characteristics precedes the organic subject that receives it: it therefore has objective characteristics. The existence of an organism as such, objectively has three possibilities that represent the principle of non-contradiction (or logical transcendentals<sup>17</sup>): I am alive, I am dead, there is no other possibility. Therefore, we can divide the universe into living matter and dead matter.

The organism is a complex reality animated by its own vital principle and therefore capable of living and acting in its own name, self-constructing in a coherent and univocal manner in space and time, structured as a cyclic entity, objective personal and supra-personal entity

$E = F$  e quindi verifichiamo  $F = A$

### 2 - The levels of being of the organic dynamism

We are not concerned now with the biological side and its respective static-automatic levels of being: essence, existence, phenomenon, operativity.

Instead, we are concerned with the action of the free person, the alive part, i.e. the cell alive and the free builder of the cycle of life. There are no living organisms outside of life's cycle of transmission, therefore all the vital characteristics that allow them to exist (or levels of being) must be totally within it.

1. **Essential level.** The cycle of life is everything and totally **Internal Objective Logic**, vital, giving-life and structured in cycles.
2. **Existential level.** The cycle of life is everything and totally **exists insofar as it is self-constructing endlessly** in its real essence as a self-constructive, giving-life cycle<sup>18</sup>. For example, in the case of the free

<sup>16</sup> «1033 We cannot be united with God unless we freely choose to love him. But we cannot love God if we sin grievously against him, against our neighbour, or against ourselves: "He who does not love remains in death. Whoever hates his brother is a murderer, and you know that no murderer has eternal life within himself" (1 John 3:15). Our Lord warns us that we will be separated from him if we do not help the poor and the little ones, who are his brethren, in their grave needs [Cf. Mt 25:31-46]. To die in mortal sin without repentance and without accepting God's merciful love is to be separated from him forever by our own free will. And it is this state of final self-exclusion from communion with God and the blessed that is designated by the word "hell".» Catholic Church, Catechism of the Catholic Church, Libreria Editrice Vaticana 2003 PART ONE - THE PROFESSION OF FAITH, SECTION TWO - THE PROFESSION OF THE CHRISTIAN FAITH. Article 12 "I BELIEVE IN ETERNAL LIFE", CHAPTER THREE - I BELIEVE IN THE HOLY SPIRIT, IV. Hell No./P.

<sup>17</sup> «These are the three logical transcendentals, insofar as they preside over all righteous speech in any sphere. This is why they carry with them the qualification «logical transcendental». Transcendental, in fact, is that which in an objective, realist and metaphysical sense, dominates the entire respective entity; be it logical, or objective realist, to which they are applied.» Tommaso Demaria, 6 NEW PROSPECTS THE DYNONTORGANISM, The Transcendentals, The Logical Transcendentals, § 2 - Logical Transcendentals n°/p. 36 <http://www.organismodinamico.it/wp-content/upl>

<sup>18</sup> «Human things, on the other hand, are realised and activated laboriously over time, to the precise extent that their real essence is created, developed. Herein lies the origin of dynamic entity and its difference from static entity: in the



person, Adolf Hitler chose the deadly developmental logic to construct his real existence. Saint Francis, on the other hand, chose the vital, giving-life one.

3. **Phenomenic level.** The organic life cycle consisting of **constructive & self-construction logic needs to embody itself in a specific organic matter.** In a word, it is everything and totally concrete & cyclical.

4. **Cyclical operational level,** implementer of the real essence level and of that specific organism. The cycle of life exists all and totally as cyclical, self-constructive, dynamic entity & praxis, **praxis which thus acts as a cycle within the cycle** of organic life in order to transmit it.

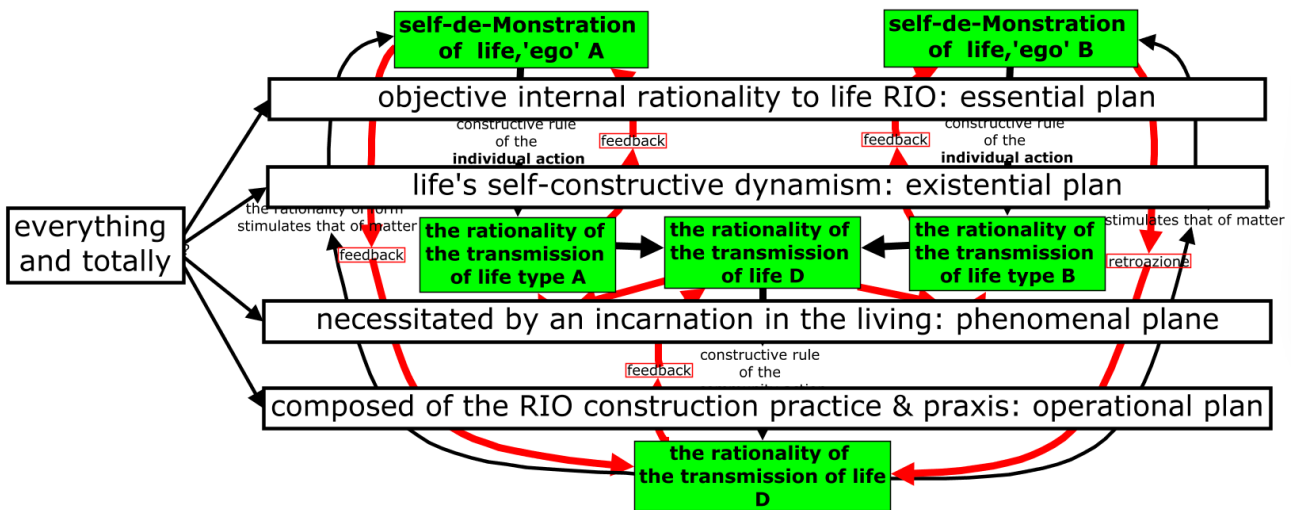
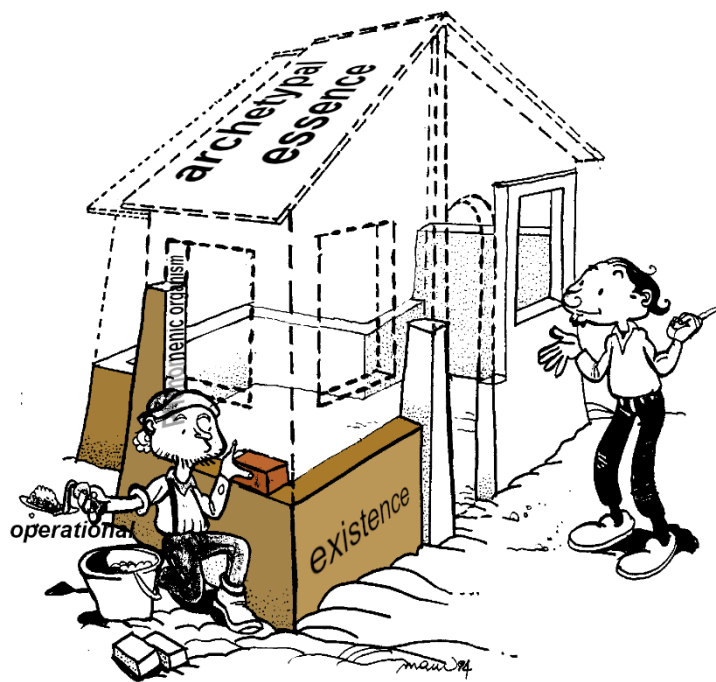


Figure 6: The levels of being of organic life are, of course, within the cycle that gathers life in its totality

The organism is a complex reality animated by its own vital principle and therefore capable of living and acting in its own name, self-constructing in a coherent and univocal manner in space and time, structured as a cyclic entity, objective personal & supra-personal entity, where each part constructs itself in function of the other (love)

$F=G$  and then we check  $G=A$

fact that the real essence of dynamic entity develops in time, is made, is created little by little, giving rise to dynamic entity. It is precisely the entity whose real essence is not yet but is activistically made in space and time.» Tommaso Demaria, 5 CHRISTIAN SOCIAL SYNTHESIS, Culture and Social Training Notebooks edited by the Istituto di Scienze Sociali del Pontificio Aten Turin 1957 [Part Two Interpretation of Social Reality, IV Social Reality as a dynamic entity, § 7- Origin of the difference no./p. 49 <http://www.organismodinamico.it/wp-content/uploads/2019/05/5-SintesiSocialeCristiana.pdf>.



# Chapter 5

## A new & ancient development model within the cycle of life .

Every declination of life (individual-person, community, industrial society, industrial economy, environment) has its own indispensable needs in order to exist that are highlighted by "levels of being". Precisely because we exist, these needs are already ongoing in the cycle of life of which we are a part.

Chaque déclinaison de la vie (individu-personne, communauté, société industrielle, économie industrielle, environnement) pour exister a ses propres besoins incontournables, besoins mis en évidence par l'outil "plans d'être". C'est justement parce que nous existons que ces besoins sont déjà en place dans le cycle de vie dont nous faisons partie.

The reason for choosing the Matrix as a tool

The matrix is the rational and/or mathematical place where the relationship between two entities shows all the possibilities of correlation. Because of its characteristics, it is also the tool for proceeding to the quantitative calculation

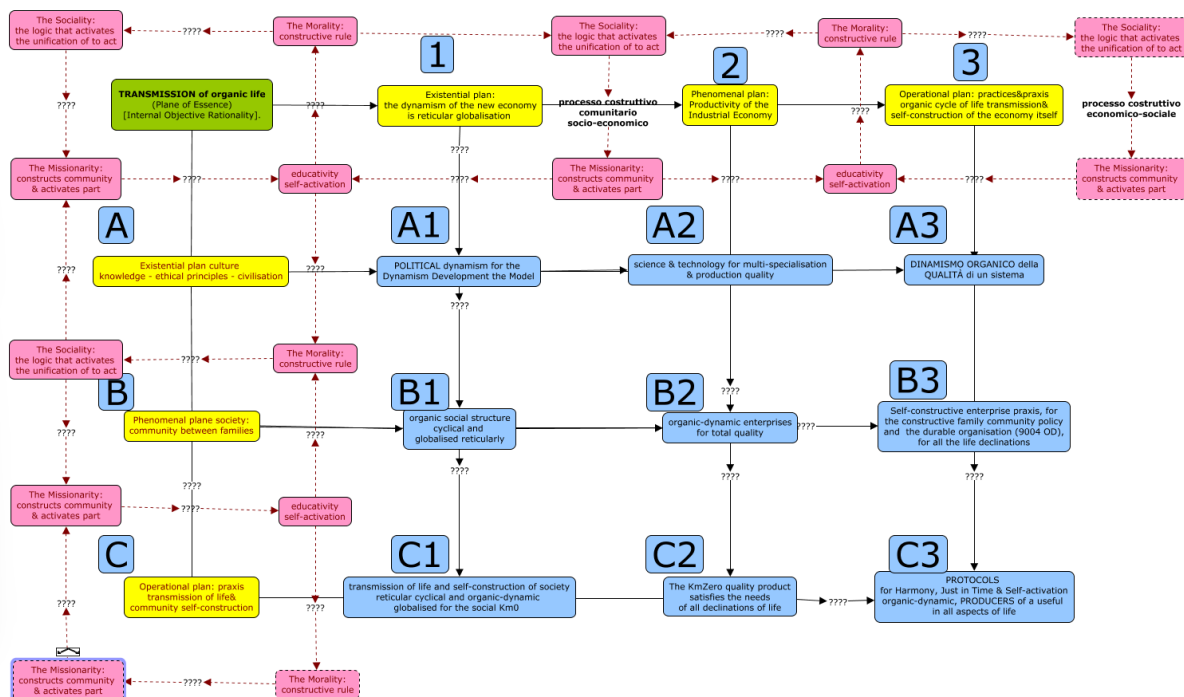


Figure 15: The matrix highlights all the possibilities of synthesis between the levels of being

## The ontological matrix of levels of being.

The needs that are related to the existence of an organism are represented by the cycle of levels of being, which are, in turn, cyclical, where praxis create the real essence. We have correlated the levels of being of the unique cycle of organic life (in green) in its two declinations (in yellow) of society (column) and economy (row). The method used in the matrix forces us to consider all possibilities, without exception.

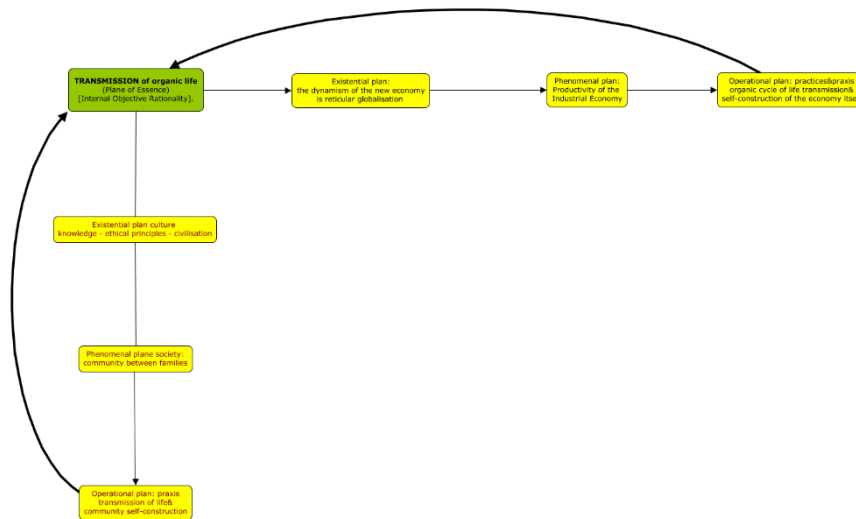


Figure 76: Cyclicity of levels of being (social and economic), part of the cycle of life

## Development method of the 'Matrix'

To make the matrix visible, the specific socio-economic case is outlined below.

- 1) The **life transmission cycle (in green)** is, by nature, the source of all declination. In the matrix, it necessarily represents the **cornerstone of the entire matrix**, valid for any declination, and for this case, the social column and the horizontal row relating to the economy must be developed from it.
- 2) In terms of society, the transmission of life is linked to the criteria that sustain the existence of the **family community**, while the existence of the **industrial economy** is linked to the production of the goods necessary for transmitting life through artificial energy.
- 3) Since both social and economic self-construction consists of elements that are necessary for transmitting life, consequently, the synthesis of the aforementioned elements **will highlight other absolutely necessary elements**, which can ALSO be verified in reality. Each cell links the economy to society. The content of the necessary **criterion described in the cell is not arbitrary**: it must only be retrieved from the related cells in the row and column.
- 4) At this point, knowing the content-meaning, **the name to be given to the related cell can be decided**. The meaning is stable over time because it is an expression of the cycle of life. The name assigned can vary and this sheds new light on many theories of language.

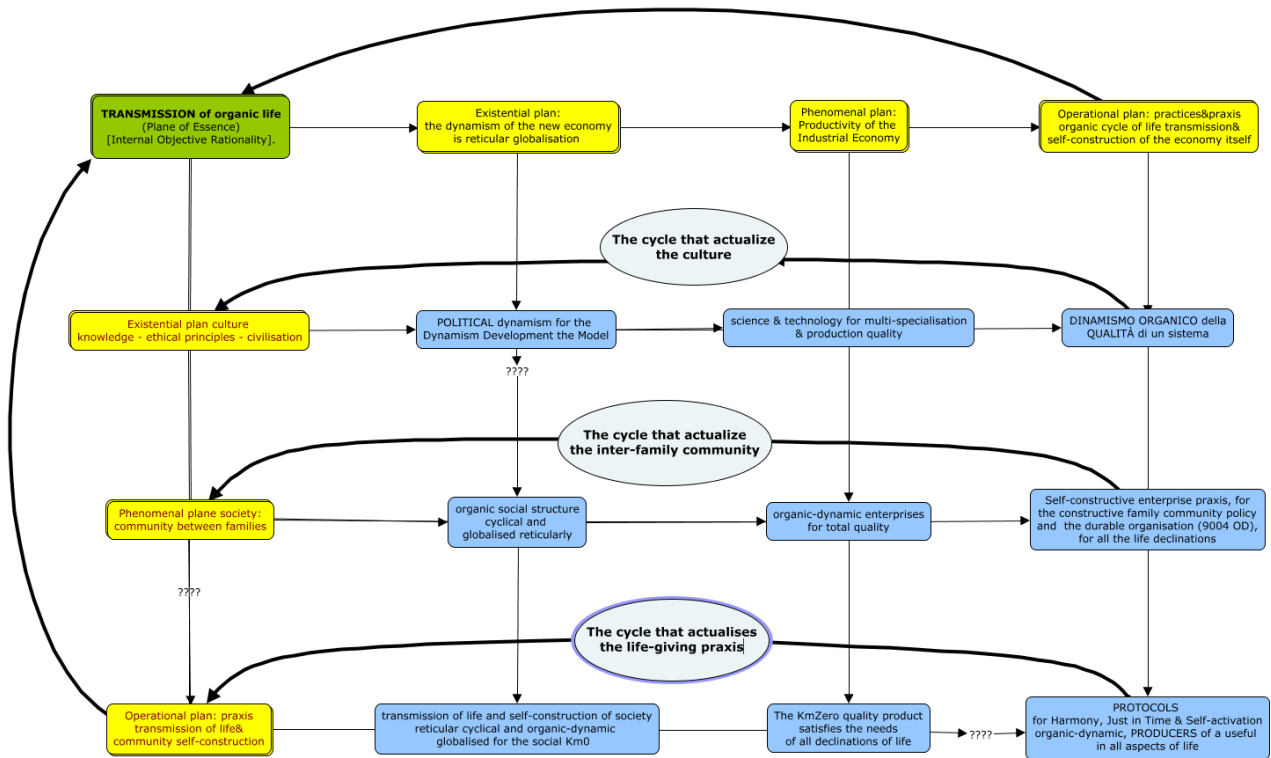


Figure 8: Each level of being in the Matrix relating to the cycle of the family community is cyclical in turn and contains the elements that make it exist.

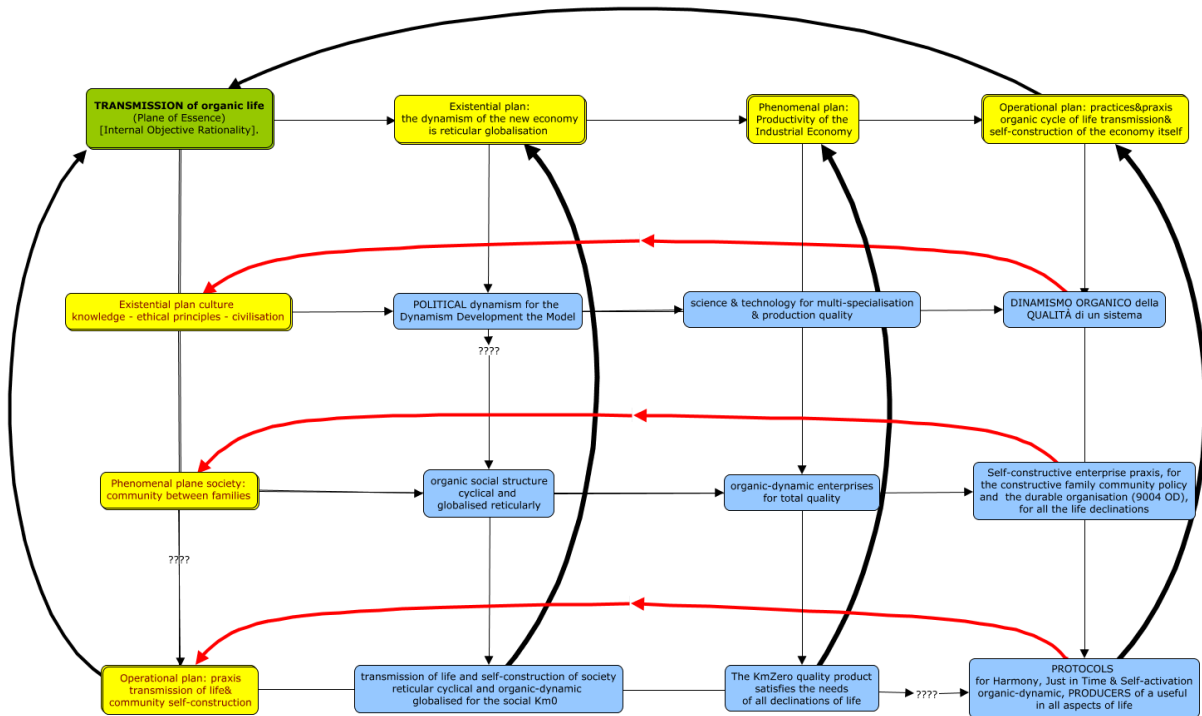


Figure 9: The interpenetration in the development of the very necessities of existence guarantees organic unity.

Every necessity of the industrial revolution (or level of being) is also cyclical (in black), but society and economy use the same elements (the same cells of the Matrix) to exist. Society and economy are not divided, they are distinct from each other. What is new compared to the mathematical matrix is that, in the

Matrix of levels of being, **the rows and columns express cycles of real nature**, produced by distinct developmental logics that, interconnected in their development, allow the organism to exist as a unity.

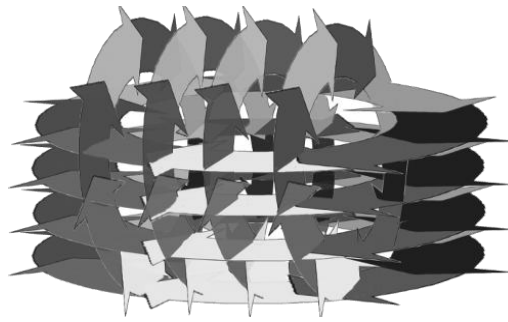


Figure 10: interpenetration of levels of being in the cycle of life

The objective and time-stable content of the levels of being, the organic Matrix and the language.

The content of the single cell of the organic-dynamic Matrix is objective, dependent on the Matrix itself and is therefore as stable in time as the life cycle that generates it.

It is a development criterion, linked to the content of adjacent cells, all part of the universal cycle of life in space and time (left). From the logical content of the cell, **the proper name of that word in the current language (right) is subsequently recognised**, at least when it exists.

Consequently, the logical content of the language is stable as far as the Matrix is concerned, while the name given to the content, the signifier, can change, as happens regularly in linguistic translations.

And since everything depends on, and then constructs, the cycle of life, this “reversal” constitutes the stable and verifiable core on which every other linguistic development depends.

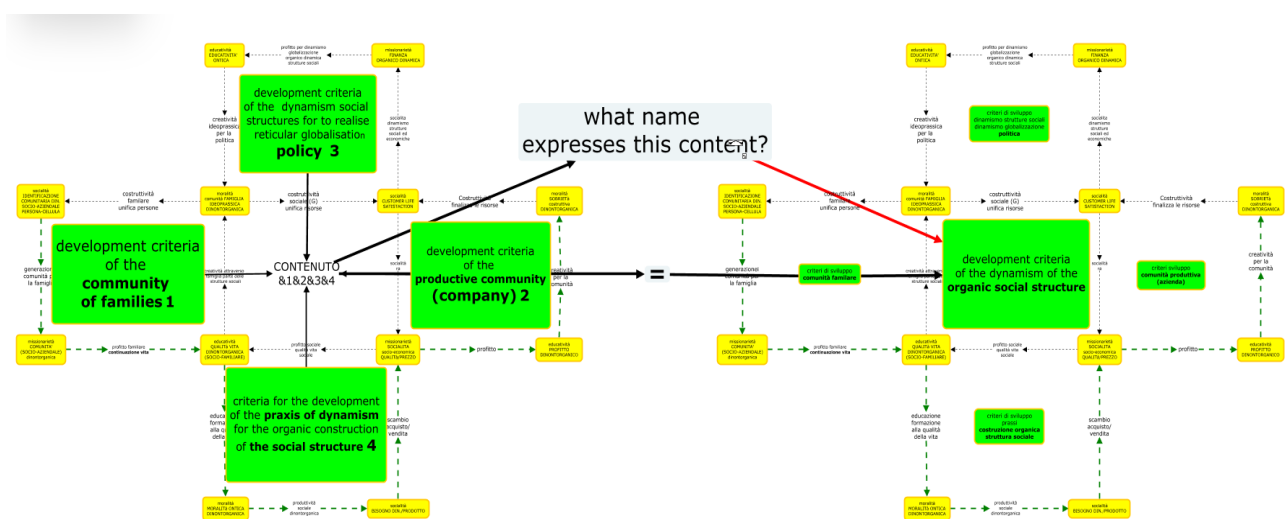


Figure 11. The content of the cell is the synthetic content of adjacent cells, all part of the universal cycle of life in space and time (left). The current name is recognised from this content (right). The content is stable while the name given to it can change as happens in language translations.

## The operational basis of the new development model.

*The "levels of being" interpenetrate each other through the operational quality of their constructive praxis, whose universal and necessary factors are expressed by the term "dynamic transcendentals". Through these, we discover that, within the initial and personal manifestation of organic life, the (highly-proven) socio-economic-environmental Life giving-life model of development already exists.*

*Les "plans de l'être" s'interpénètrent par la qualité opérationnelle de leur praxis constructive, dont les facteurs universels et nécessaires sont exprimés par le terme "transcendants dynamiques". Grâce à eux, nous découvrons qu'au sein de la manifestation initiale et personnelle de la vie organique, existe déjà le modèle de développement socio-économique-environnemental (éprouvé) Life giving-life de la vie vivifiante.*

### The universal laws of constructive action (organic-dynamic)

Every level of being is constructed through the cycle of dynamic transcendentals that are, at the essential level, the universal mode of construction of the continuous cycle of life. To discover these universal characteristics, once again we need only observe the cycle of organic life. Since they belong to the cycle of life, **the universal characteristics of action are ineliminable properties.**

- **Religiosity** is the first ineliminable characteristic of the cycle of life and does not refer to religion. In fact, it means "bringing together" and is the word that describes the cycle's logic of action in its totality: **unifying different logics of development into a single self-constructive cycle.** Precisely because religiosity is the total self-constructive logic, it is the synthetic dynamic transcendental that "contains" all the other four that follow and refer to its parts.

- (A) **Educativity** is a *property* related to the objective internal logic of the cycle of life part and is not its education. It corresponds to the property of the taking due note organic called self-activation.
- (B) **The Morality** is a property relating to the self-construction of each of the parts of the cycle of life that must be **a function of the transmission of life** in order to **guarantee its existence.** It is a necessary characteristic of the cycle of life and therefore does not correspond to moral, which, instead, refers to man.
- (C) **Sociality** is a *property* of the cycle of life and is not the being social. It concerns the cycle of life's need to activate the **development of a single community logic** containing the various and particular rationalities of action;

- (D) **Missionarity** is the constructive standard of sociality, a *property* of the cycle of life and does not refer to the ISO Mission. It consists in realising religiosity, which is the cycle of life, & at the same time, generating new self-activation of the parts of the cycle of life (or educativity)(D=A).

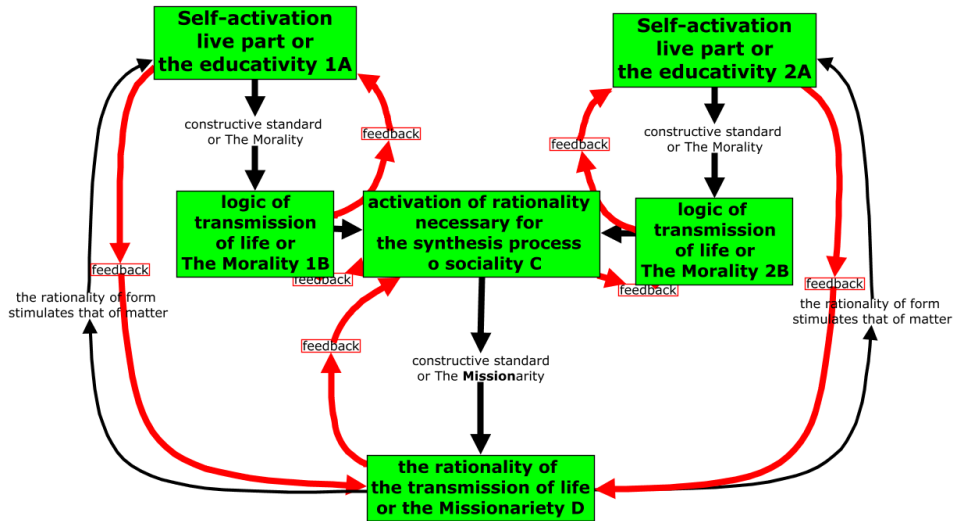


Figure 12: *The cycle of life is composed all and totally of dynamic transcendentals: religiosity (the cycle in its entirety), which is distinguishable in the cycle properties educativity, morality, sociality, Missionarity.*

The cycle of life is **everything and totally composed of dynamic transcendentals** that constitute the qualities of action necessary for its very existence.

The organism is a complex reality animated by its own vital principle and therefore capable of living and acting in its own name, self-constructing in a coherent and univocal manner in space and time, structured as a cyclic entity, objective personal & supra-personal entity, where each part constructs itself in function of the other (love), *that subsists through the cycle of the levels of being.*

**G=H** and then we check H=A

The cycle of life in a new graphic form.

In order to simplify the development of the final tool, which we will call the Operational Organic-Dynamic Matrix, it is useful to observe and memorise the logic contained in the cycle of life graph in a different way, taking note of the step-by-step correspondence.



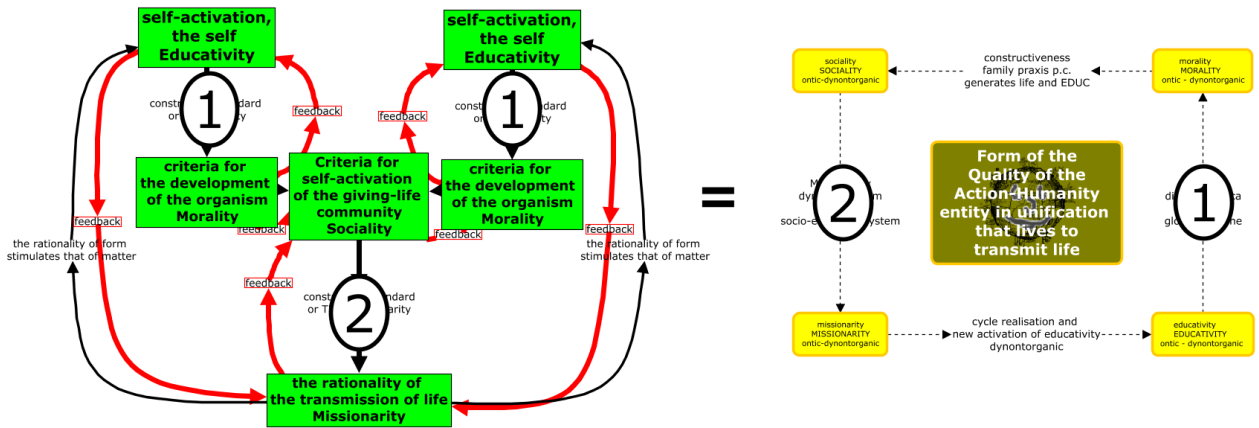


Figure 13: Self-constructive cycles 1 and 2 can be found in both graphs

The equivalence check consists of linking together the letters that mark the various logics of action and checking that the arrows are all in the same direction.

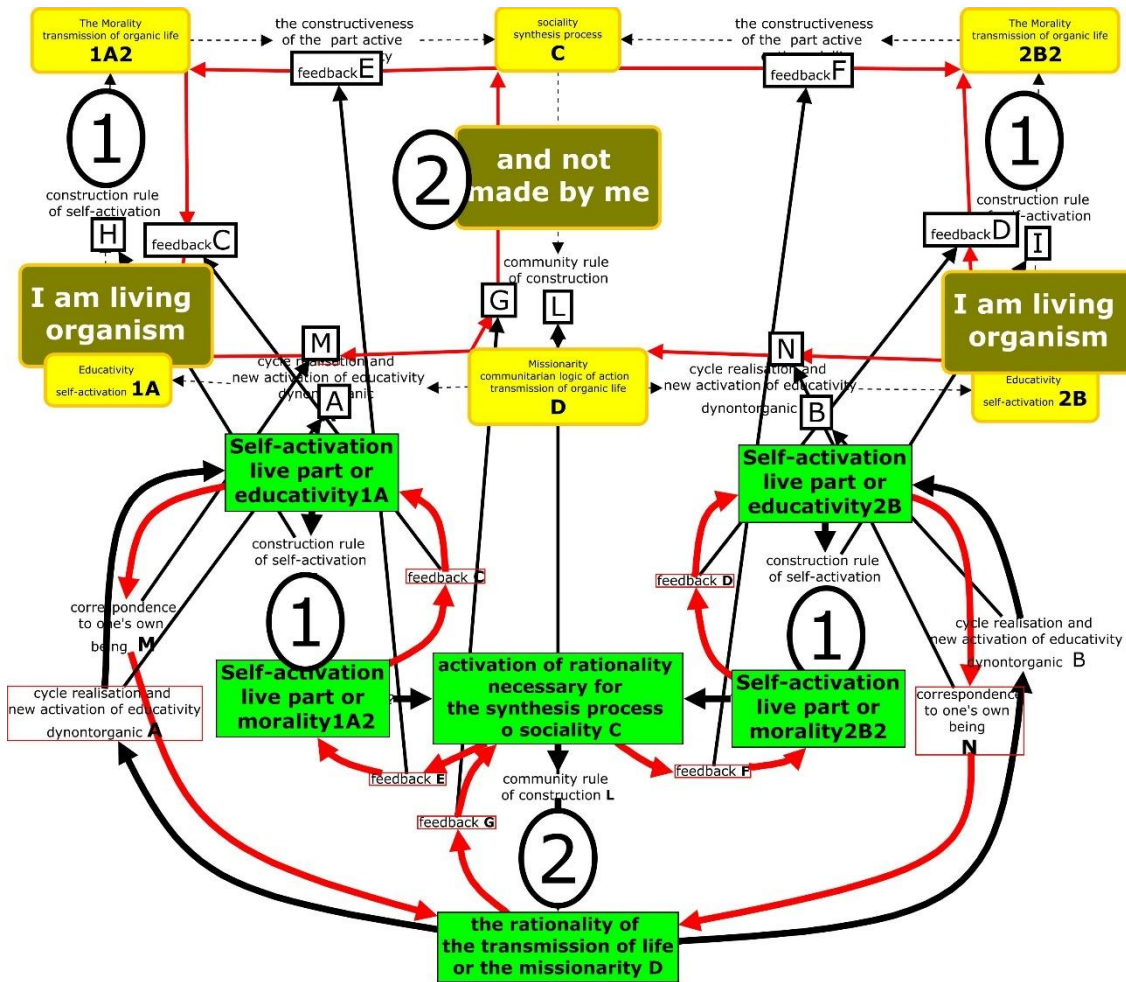


Figure 14: each of the arrows from A to N scrolls in the same direction in both graphs

## The levels of action required for the organic cycle of life to exist (levels of being).

### The universal unifying activity

The observation of the cycle of life also shows us the two modes of self-construction present and connected to one's necessity to exist. To identify these qualities that make it up all and totally, we can get help from T. Ono, the father of the organic quality system now known as the Toyota Way.

*«A comparison with a team sport will give a good understanding of the relationship between 'just in time' and self-activation, the two pillars of the Toyota production system. In baseball, self-activation corresponds to the skill and talent of individuals, while 'just in time' corresponds to the team's involvement in achieving the set goal. For example, the «outfielders» of the defending team have nothing to do as long as the pitcher has no problems and manages to prevent the opponent from batting; but when a problem occurs – that is, when the batter of the opposing team hits the ball - «the outfielders» have to spring into action to catch the ball and throw it to the base-man as quickly as possible in order to eliminate the opponent. This involvement of the entire team corresponds - in production - to 'just-in-time', which activates all members of the collective in a harmonious movement.»<sup>19</sup>*

The self-constructive logic of individual play is the morality; a morality that is a function of team play. As in the case of the full-back and the goalkeeper, these logics are necessarily complementary. It is the activation of team play (or sociality) that reveals them as a single collective logic that, by activating, harmoniously constructs the actions of everyone (sociality-missionarity). But to exist, the organic cycle of life, like the team game, has only one solution: to re-stimulate the self-activation of the individual players through Missionarity.

Activation with what constructive logic? In football, the direction is decided by team play, while in the “life-giving life” development model, it is the cycle that operates life transmission that decides.

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<sup>19</sup> Taichi Ohno, The Toyota Spirit, Einaudi 1993, Individual talent and teamwork. Chapter One, Starting from what is needed No./P. 12 - 13 ]

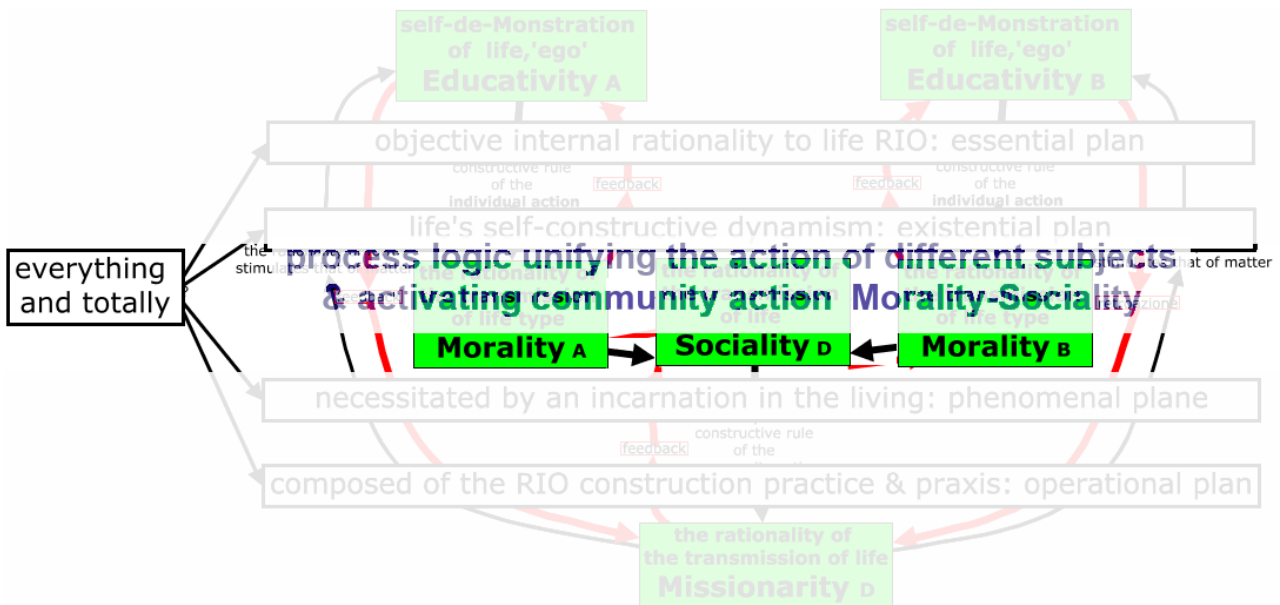


Figure 15: The development of individual action (Morality) is a function of the activation of the transmission cycle of community life (Sociality)

The logical levels of action, or levels of being.

A structure is organic-dynamic when, starting from the team game, it activates its own self-construction that is equally functional to the life of the individuals within it. The team game is the same as the development model, in which self-construction for achieving one's own total life-giving being produces freedom and satisfaction: it is this that simultaneously activates the parts and the whole.

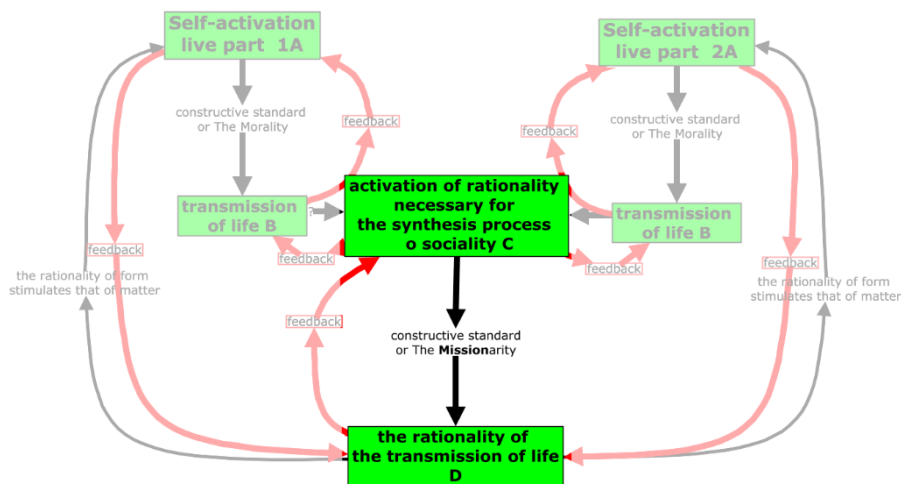


Figure 25: The team game, i.e. the activation of the unifying self-construction in the cycle of life, passes through the universal logics of action called 'dynamic transcendentals' of sociality-missionarity, which together form a self-constructive cycle.

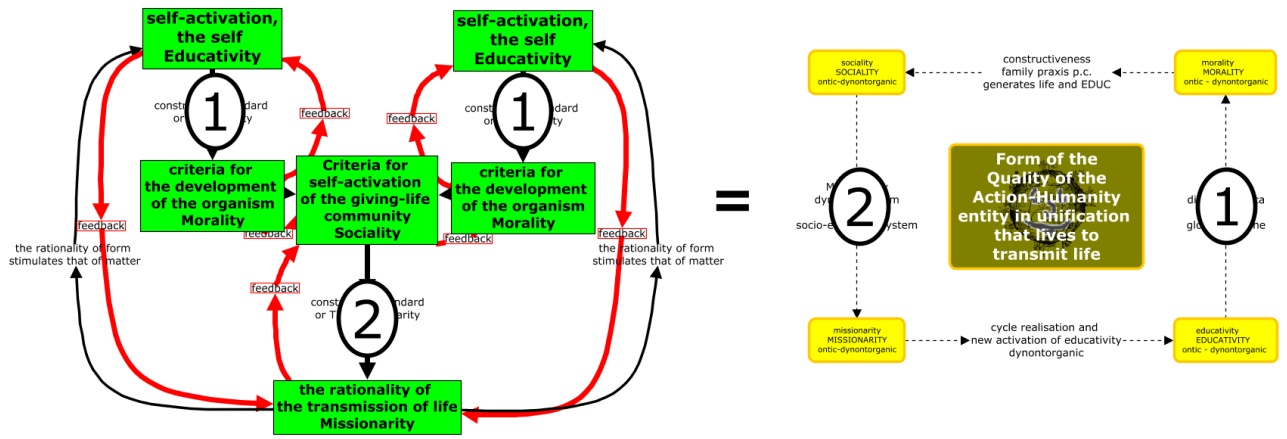


Figure 16: The cycle of life is everything and totally a unifying organic dynamism (cycle 1 & cycle 2 & total cycle).

The ontological unification of the cycle of life, broken down into its levels of being, occurs through praxis oriented by the constructive factors that the cycle of life needs and, which, due to their universality, are called dynamic transcendentals. The modes of unification between self-constructive cycles are those outlined above in individual talent which develops towards team play, and vice versa, in the team play that self-activates the coherent development of the individual parts, adapting to their development possibilities.

We find the same mechanism in the cycle of life, where all declinations are the parts that go to make up the whole of the transmission of life.



The translation into new graphics of the five declinations of secular life.

We are now convinced that the development model cannot be invented, it can only be discovered. It necessarily starts with the obligation to keep alive everything that must survive in the form of a cycle:

- the biological individual united with the human person together with the human race necessary to generate them. In the Church too, person and mankind are distinct [Catholic Church Catechism no. 404];
- there must be social structures that enable human survival in this industrial society (from hospitals to schools, roads, markets, family communities and community networks);
- the industrial economy that operates the transformation of artificial energy, thus providing us with the material basis, must function well. The economy must transform energy into useful work for the cycle of life, starting with agriculture;
- the natural environment that contains us and provides us with all the necessary raw materials, first and foremost food, must be self-sustainable.

These necessary factors, already known to us as declinations of life, can be expressed as in the graph below. They are declinations precisely because they are different and related aspects of the self-construction of the single cycle of life that keeps humans alive.

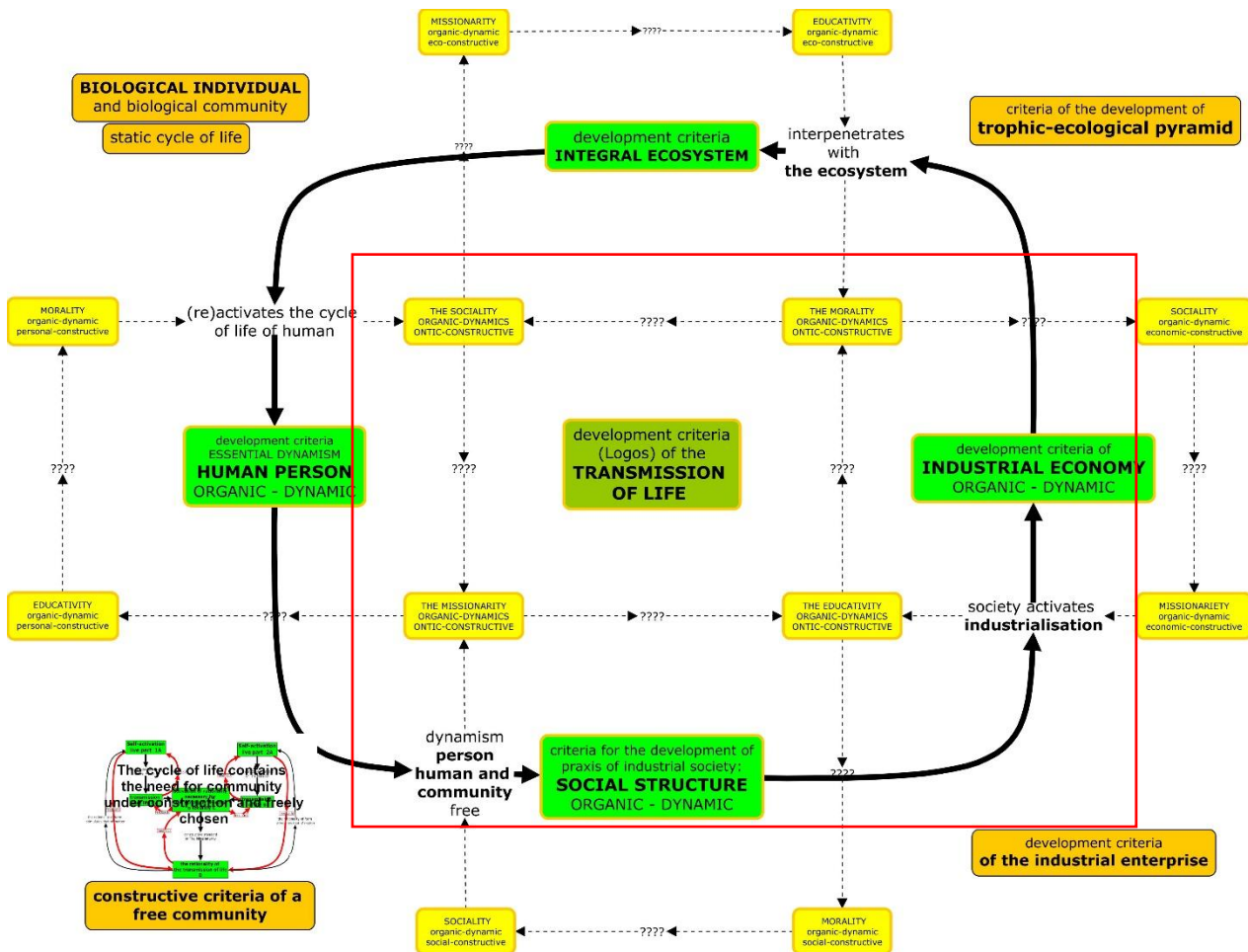


Figure 17: The individual declinations of the cycle of life, in this diagram, which is reduced to its essential elements, support each other by activating according to the relationship expressed by the pair of dynamic transcendentals to which they are joined (black cyclic arrow). The socio-economic sector that we will use as an example is framed in red.

## The cycle of life translated into the universal operational Matrix.

Knowing the subject, the taking due note of the cycle of life, the explicitation in the declinations of life required for its existence, the method of explicitation in the respective levels of being and lastly, the organic operativity guaranteed by the organic-dynamic transcendental, we can complete our tool-matrix. In the following example, the organic-dynamic matrix of the socio-economic levels of being (framed in red in the figure above) is extended through its explicitation in the socio-economic levels of being expressed in turn with the respective cycles of dynamic transcendentals. The cycles of the dynamic transcendentals of the individual levels are unified through the cycle of life rules seen so far: transcendental cycle sharing, synthetic cycles and complementary development of the parts.

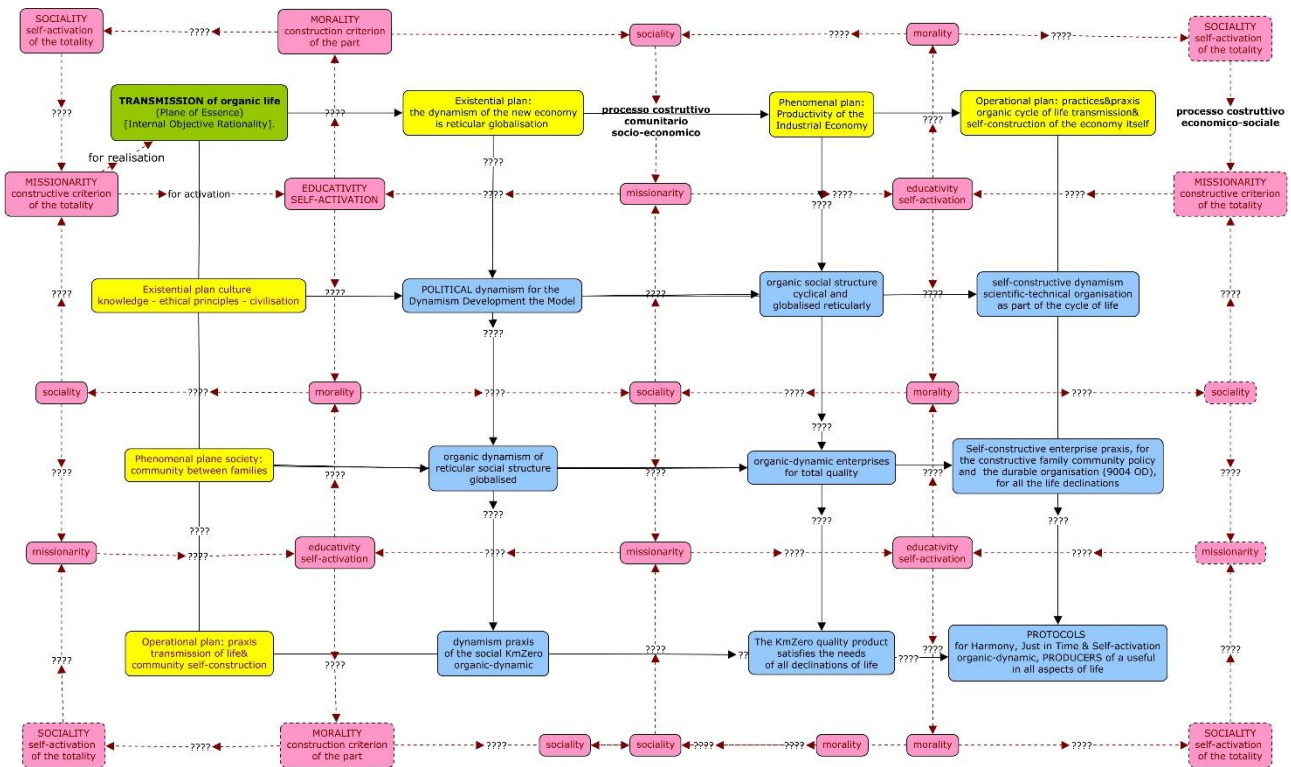


Figure 18: The operational matrix of the cycle of life divided into its social and economic cycles and its operational development criteria known as dynamic transcendentals.

## Identifying the meaning and name of organic dynamic transcendentals.

The content of the individual dynamic transcendental is defined through the same rule with which we identified the content of the individual necessities of existence (or levels of being), but this time it is applied to the dynamic transcendental cycle.

1. The needs arising from the fact of existence is seen as transcendental “derived religiosity”, derived precisely from the cycle of life, but specified in its function as a form of the action (or criterion of development). Derived religiosity is still a requirement of existence of the cycle of life. In the example below, the social structure is still the necessary constructive dynamism of the family community and a concrete expression of the globalisation process. It still has the content of the “level of being” but it can be distinguished in the factors that generate it as a form of the self-constructive cycle.

2. The factors generating the cycle can be self-activation or educativity in this example, or even the constructive process of this same self-activation or morality, the logic of synthesis or sociality, and the development of sociality called Missionarity. The composition of the logical content takes place as follows:
- The content of each of these transcendental cells is determined by the **content that defines its religiosity**, in this case: the social structure, praxis of the social structure, family community, praxis of the family community.
  - From the characteristics of that transcendental.** In our case, it is educativity, i.e. that which necessarily determines the self-activation of the four elements considered. In short: social structure and organic-dynamic self-activation.
  - From the incoming arrows**, which represent the contents of the two Missionarity(which in turn, depend on family community and respective constructive praxis, social structure and social constructive praxis). In short, social structure & organic-dynamic self-activation & matter of Missionarity.
  - From the outgoing arrows**, which represent the contents that mobilise the Moralities (or constructive process logic) that depend on it. In short, social structure & organic-dynamic self-activation & matter of Missionarity & form of Morality.

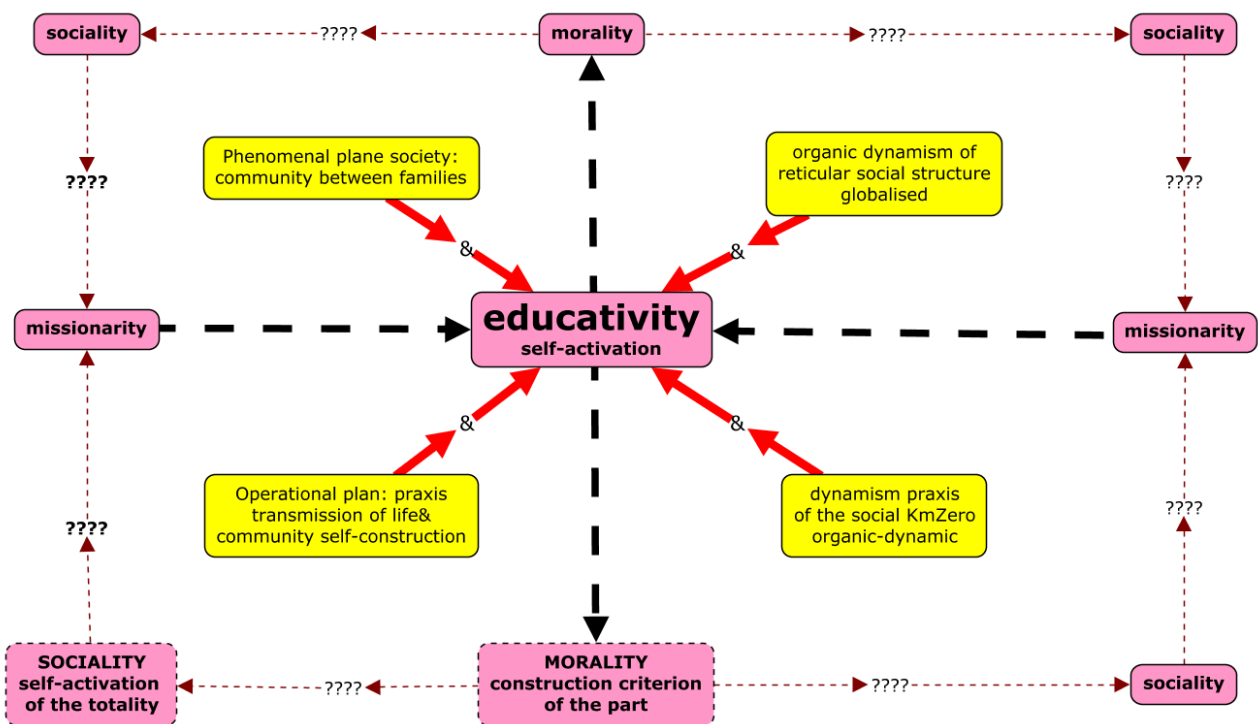


Figure 29: The content of the self-activation is derived from the planes of being served (in yellow), the incoming and outgoing arrows.

- Having established the content of the transcendental, the next step is to find a name to express it.
- The verification concerns the actual capacity of this transcendental (in the example, the quality of family community life) to produce the necessary self-activation for the four cycles involved and its presence within the cycle of life. **The self-activation of "the taking due note", in fact, is possible when simultaneous (= &):**

- it is produced<sup>20</sup> by the **presence and practice of the inter-family social structure** (natural society) that is *an integral part of the cycle of life*. Social structure.
- it is self-activation for family community transmission which is **necessary for the existence** of the cycle of life<sup>21</sup>. Social structure & organic-dynamic self-activation.
- it is **stimulated by the combined needs** to communicate the logic of life and to generate the structure of the cycle itself<sup>22</sup>: *and this need is also intrinsic to the cycle*. Social structure & organic- dynamic self-activation & matter of Missionarity.
- the cycle of life itself contains **the function of jointly generating** the very transmission of human life together with the giving-life model of social development<sup>23</sup> capable of doing it. Social structure & organic-dynamic self-activation & matter of Missionarity & form of Morality.

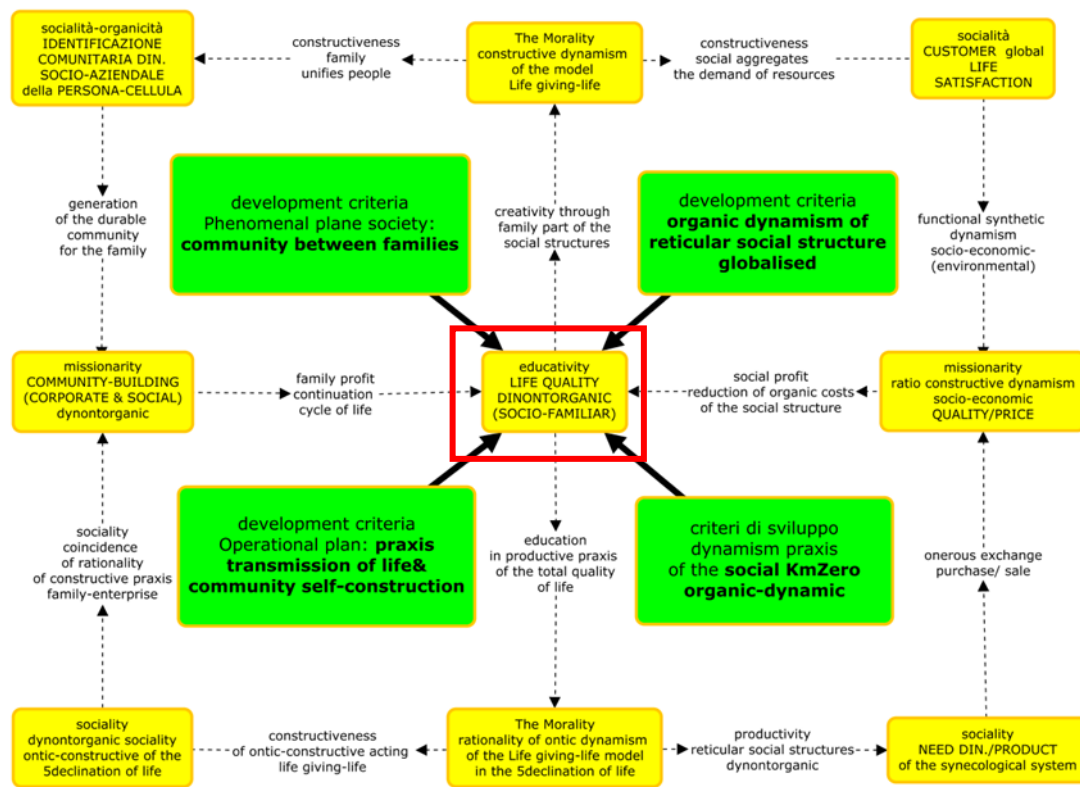


Figure 19 Educativity of the social structure, but at the same time of the family community and their respective constructive practices

<sup>20</sup> This is the *efficient cause* that produces it.

<sup>21</sup> The *final cause* of dynamism, the final reason why it is to produced.

<sup>22</sup> It corresponds to the *formal cause*, the rationality that is bestowed upon that type of action.

<sup>23</sup> Instilling the logic of organic life into the model is the *material cause*.



# Chapter 7

## Salvific dimension of transcendentals in religion.

*The dynamic transcendentals of organic life correspond to the fundamental principles of Christian social doctrine, which is based on life as such (ζωή)<sup>24</sup>. For this reason, the principles of Christian social doctrine, together with giving-life love, which is their constructive dialectic, must also be detected within the cycle of organic life<sup>25</sup>, in accordance with their salvific nature<sup>26</sup>. Christian social doctrine has a salvific function (red arrows).*

*Les transcendants dynamiques de la vie organique correspondent aux principes fondamentaux de la doctrine sociale chrétienne, qui a pour fondement la vie en tant que telle (ζωή). C'est pourquoi les principes de la doctrine sociale chrétienne doivent également être discernés dans le cycle de la vie organique avec l'amour vitalisant qui est leur dialectique constructive selon leur nature salvatrice. La doctrine sociale chrétienne a une fonction salvatrice (flèches rouges).*

Even the great religions are founded on life.

Every great religion ultimately identifies God with life.

The logos of life, in the Christian religion, the logos (λόγος) of life as such (ζωήν) sums up all of Christianity

*"Modifying the first verse of the Book of Genesis, the first verse of the entire Holy Scripture, John began the prologue of his Gospel with the words: "In the beginning was the λόγος". This is precisely the same word*

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<sup>24</sup> 1G 1:2 (Since life (ζωή) has become visible, we have seen it and of this we bear witness and proclaim to you the eternal life, which was with the Father and has become visible to us),

<sup>25</sup> "160 The permanent principles of the Church's social doctrine 341 constitute the true cornerstones of Catholic social teaching: it is the principle of a human person's dignity already dealt with in the previous chapter in which every other principle and content of social doctrine is grounded, 342 the common good, subsidiarity and solidarity. These principles, an expression of the whole truth about man **known through reason and faith**, arise «from the encounter of the Gospel message and its demands, which are summed up in the **supreme commandment of love** of God and one's neighbour and in justice, with the problems arising from the life of the society.» 343 The Church, in the course of history and in the light of the Spirit, wisely reflecting within its own faith tradition, has been able to give these principles an ever more accurate foundation and configuration, progressively enucleating them, in an effort to respond coherently to the demands of the times and to the continual developments in social life. Catholic Church, Compendium of Christian Social Doctrine, Libreria Editrice Vaticana Rome 2004 [Part one the principles of the church's social doctrine i. significance and unity n°/p. 160

[http://www.vatican.va/roman\\_curia/pontifical\\_councils/justpeace/documents/rc\\_pc\\_justpeace\\_doc\\_20060526\\_compendio-dott-soc\\_it.html](http://www.vatican.va/roman_curia/pontifical_councils/justpeace/documents/rc_pc_justpeace_doc_20060526_compendio-dott-soc_it.html).

<sup>26</sup> Jn 12:47 If anyone hears my words (ῥημάτων) and does not keep them, I will not condemn him; for I did not come to condemn the world, but **to save** the world.

that the emperor uses: God acts "σὺν λόγῳ", with logos. Logos means both reason and word - a reason that is creative and capable of communicating itself but, precisely, as reason. John has thereby given us the concluding word on the biblical concept of God, the word in which all the often arduous and tortuous paths of biblical faith reach their goal, find their synthesis. " ".<sup>27</sup>

Dynamic salvific transcendentals correspond to the principles of Christian social doctrine. The cycle of life has its own logic of realisation and its own logic of verification. The identical cycle of life applies as much in the secular case as in the religious case. However, there is a difference in the criteria that constitute it because the church-Mystical Body aims at saving<sup>28</sup>, whereas secular society needs to build the cycle of life. The Mystical Body is the cycle of life in terms of the salvation of mankind and its individuals.

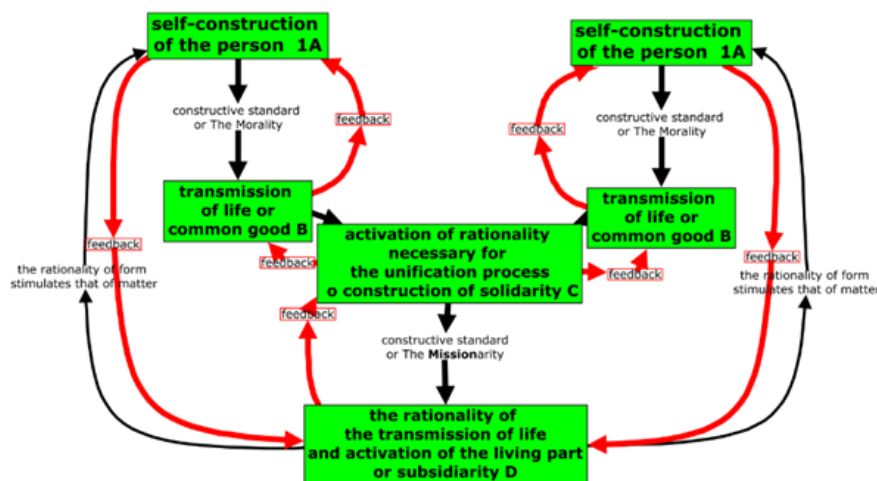


Figure 31: The principles that underpin Christian Social Doctrine correspond to the cycle of life seen from its salvific side

The altruistic principle (or love) is the dialectic of the new model

In the cycle of life, each element acts in accordance with another, it is never in conflict, so much so that it can be observed that the construction mode of one is vital for the other. "Your life is my life" is the unifying and giving-life altruistic principle that governs the mode of construction, an 'altruistic principle' that is translated with the word love in common language.

Altruistic principle/love is the constructive mode of all declinations of the cycle of life, only one of which is biological. The other four declinations are, for example:

<sup>27</sup> Benedetto XVI, VIAGGIO APOSTOLICO DI SUA SANTITÀ BENEDETTO XVI A MÜNCHEN, ALTÖTTING E REGENSBURG (9-14 SETTEMBRE 2006) INCONTRO CON I RAPPRESENTANTI DELLA SCIENZA DISCORSO DEL SANTO PADRE Aula Magna dell'Università di Regensburg Martedì, 12 settembre 2006, Libreria Editrice Vaticana Roma 2006, Fede, ragione e università. Ricordi e riflessioni.

[http://www.vatican.va/holy\\_father/benedict\\_xvi/speeches/2006/september/documents/hf\\_ben-xvi\\_spe\\_20060912\\_university-regensburg\\_it.html](http://www.vatican.va/holy_father/benedict_xvi/speeches/2006/september/documents/hf_ben-xvi_spe_20060912_university-regensburg_it.html)].

<sup>28</sup> John 12:47 If anyone hears my words and does not keep them, I will not condemn him; for I did not come to condemn the world, but to save the world.

o Love of the free person: in doing works that foster educating, raising and helping each other according to life ...;

o Love of the community: participating in the community itself and building it up according to organic life, building community according to the rules of salvation of the planet, ..;

o Love for society: contributing to the system of structures that the community needs, pay taxes ...;

o Love in the economy: sincerity in work, love for the client, supplier, company, teamwork <sup>29</sup>;

o Love for the environment: generating an integrated eco-system

Every mode of loving that I construct in one declination is for the salvation of the other, only in this way can the cycle of life be maintained in space and time.

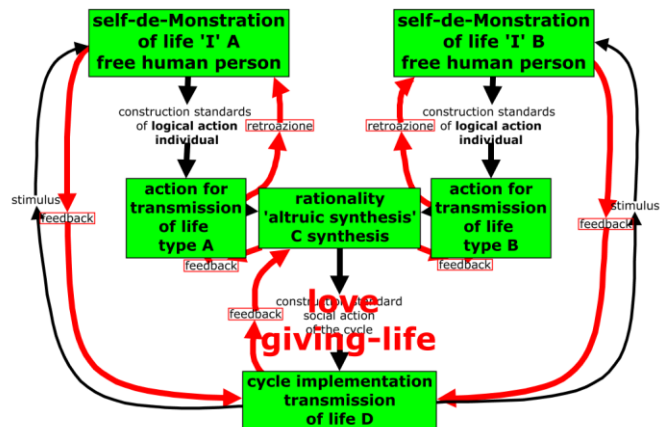


Figure 20: Love in the synthesis process; love in the constructive process of community.

The organism is a complex reality animated by its own vital principle and therefore capable of living and acting in its own name, self-constructing in a coherent and univocal manner in space and time, structured as a cyclic entity, objective personal & supra-personal entity, where each part constructs itself in function of the other (love), that subsists through the cycle of the levels of being, & constructed by the cycle of dynamic transcendentals of praxis.

**H=I** and then we check I=A

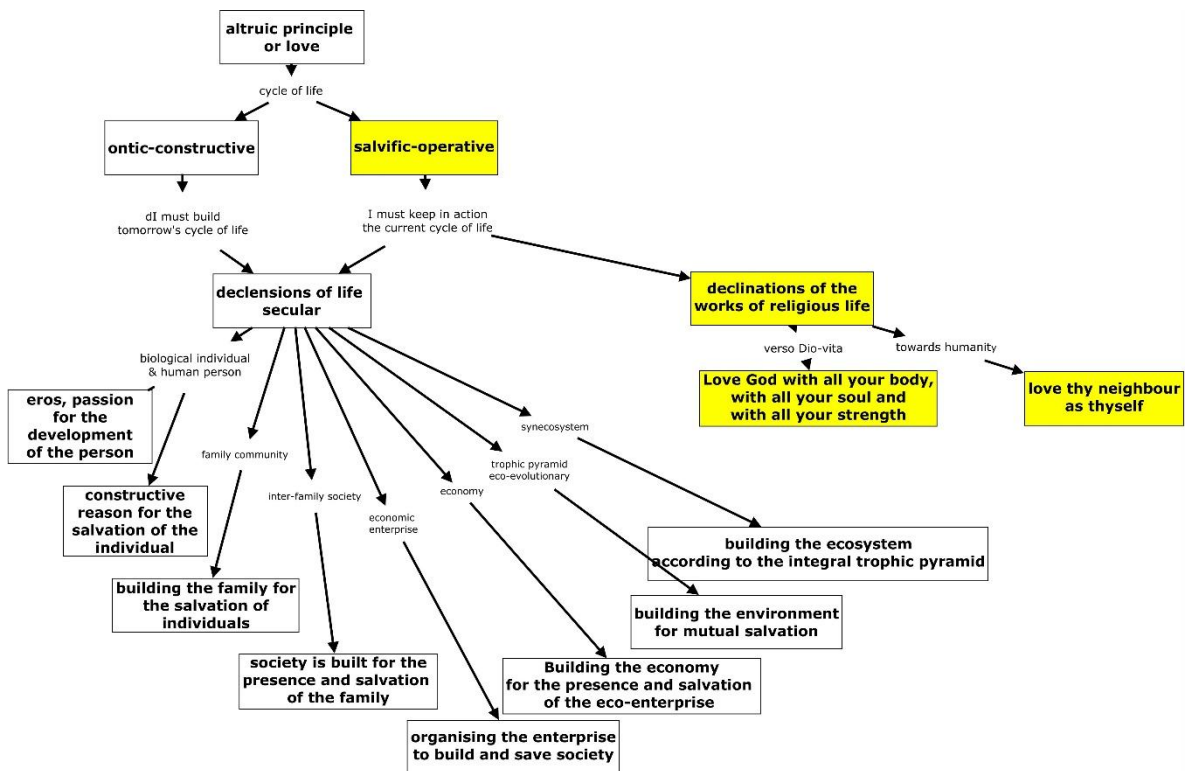
We have finally arrived at determining the type of bonding in the matrix itself and in the cycle of life, which are made visible once again through the self-constructive properties of action known as dynamic transcendentals.

In this regard, the following general observation must be made:

- the synthesis in love between different entities occurs through the cycle between sociality and Morality;
- the synthesis in love in the same entity-cycle occurs through the relationship between sociality and Missionarity.

Both modes are present in the cycle of life.

<sup>29</sup> Note: «One of the ideas behind our production system can be summed up in the slogan: «Do not make isolated islands.» When workers are dispersed in the workshop, divided from each other by machines, they have the impression of being mere numbers. If a worker is alone, there can be no teamwork; therefore, even if a task can be carried out by one person, it makes sense for five or six workers to revolve around it, so that teamwork can take place. This creates an environment that is sensitive to human needs and favours the implementation of a system that «uses fewer workers». Taichi Ohno, The Toyota Spirit, Einaudi 1993, a tenth of a man is still a man. Chapter Three, Further Developments no./p. 97.



# Practice of theory

*the rock on which the new common house is founded*

*The universal and necessary taking due note of "I am alive and I am not self-made" seemed far removed from the new development model but it actually contained it. Now that we are aware of it, the 'Life-giving-life' model is like a house built on rock, no study in the world could ever come to a different conclusion.*

*The life cycle is the vision in which we must move because it provides us with the general criteria in which to move, the first of which is the fact that the model's matrix must be applied all and totally, whatever the organisation. We well remember, in fact, that we are dealing with shared criteria for action (like walking the dog in the morning) but we have seen, through the 'Just in time' criterion, how the application of these criteria gives rise to technology and the way of life.*

*The development model, contrary to what is believed in politics, stops at development criteria because it must be applied universally from Mozambique to Italy, from Japan to Germany, starting from their specific situation.*

*Below, therefore, we will only deal with some skeletal practical examples, but which, due to their concrete nature, can only be applied in certain regions and at defined times. We observe them by emphasising the fact that they are the application of specific development criteria.*

## 1- The Sapiential calculus.

The socio-economic environmental calculation is always the quantitative calculation of a constructive sapience coinciding or not with the cycle of life.

$$PIL(Y) = \frac{[C+I+G]-i*(\delta+n)}{1-b*(1-t)} = \frac{\text{gross domestic product}}{\text{social resources activation quota}} = \frac{\text{morality}}{\text{educativity}}$$

It is impossible to be responsible for the science and constructive technology of the social, that is, to be political without being able to correctly assess the outcome of our proposals on cycle of life transmission. The diagram below shows the non-equivalence between energy management by nature and energy management by the historical industrial reality in which we live.

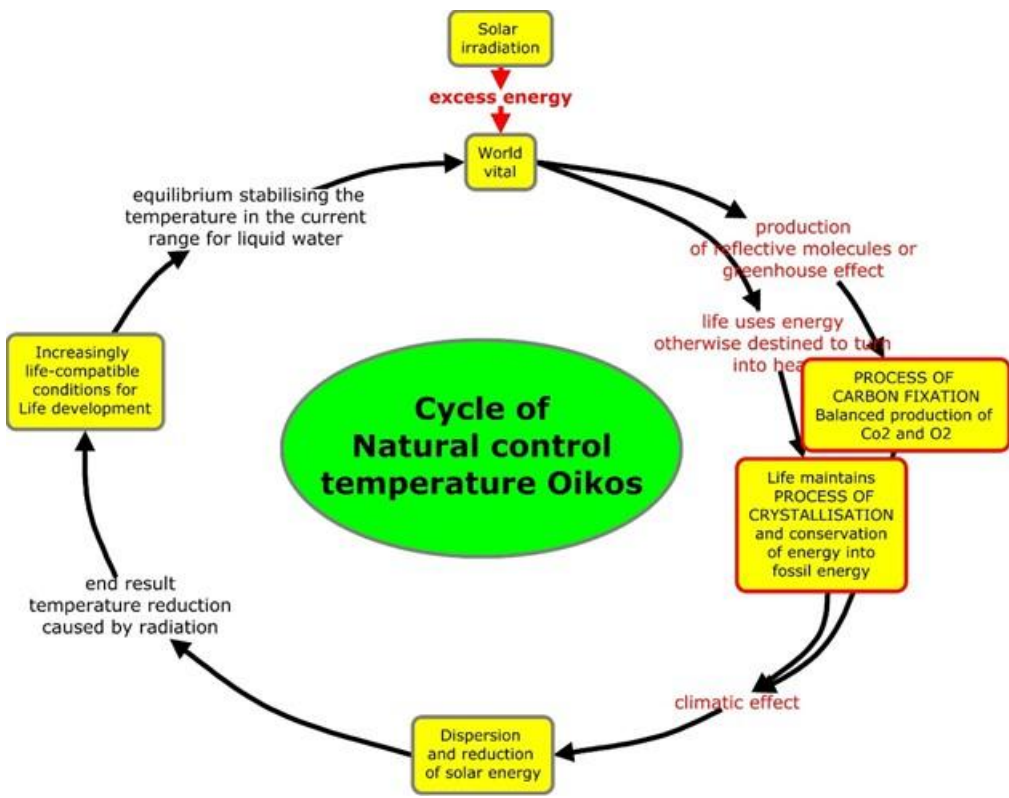


Figure 21: The general criterion of living nature is to maintain the climatic balance by capturing excess CO2 and transforming any solar energy that is not functional to life into carbon polymers that are then buried in the form of oil, coal, etc.

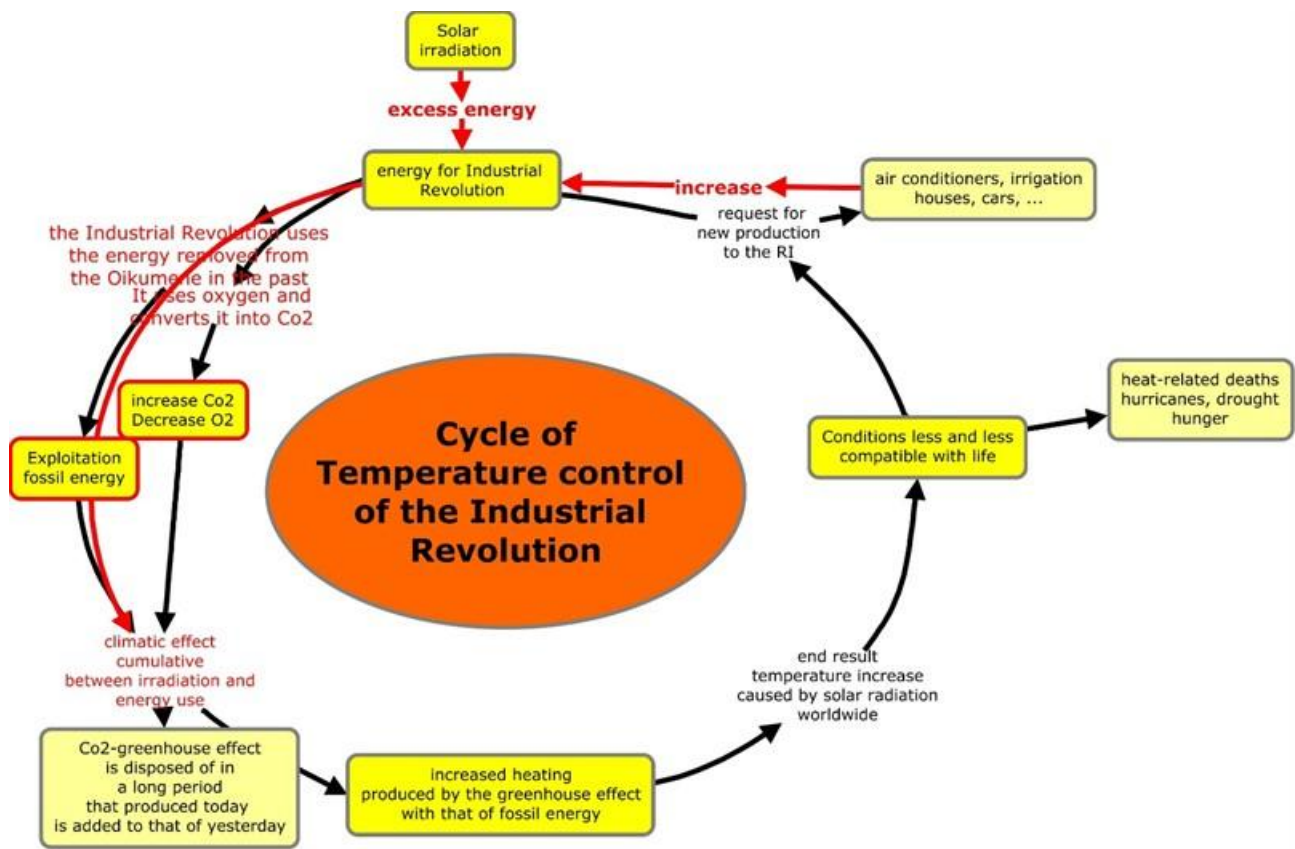


Figure 22 : The fundamental criterion of the industrial revolution was to unearth non-functional-to-life energy, stored by nature, and transform carbon polymers into CO2.

The processes used by nature and the industrial revolution are the opposite of each other and therefore necessarily give rise to a different balance. How different? This is where the choice of index comes in, the presence of CO2 in the atmosphere, with the corresponding mathematical calculation.

It would have been enough to consider the effect of CO2 on warming and the organic-dynamic Matrix to take the correct direction from the start. The mistake has cost us dearly, now we have to sort everything out, from houses to cars, from energy to the ecosystems that support our biological life.

## 2- Global problems

We cannot forego the organic life cycle. The 'Life-giving-life' development model is *the only possible way to solve the specific problems* we face, precisely because it is the operational translation of the organic life transmission cycle in all its declinations.

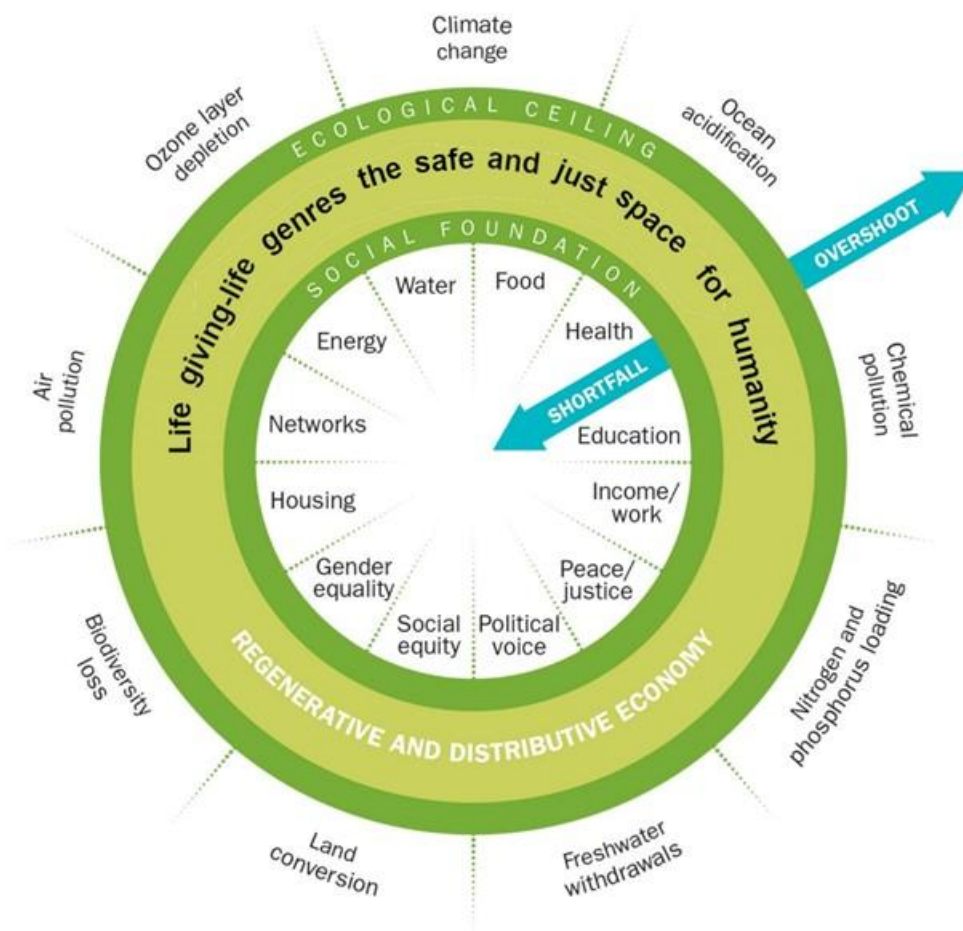


Figure 23: The doughnut of problems and solutions (Amsterdam Doughnut Economics <sup>30</sup>)

Since it is the cycle of life, it is already ongoing and there is no way to stop the era change. Operational application requires the ability to apply “Life giving-life” and therefore to have personal skills and a team. We are proposing a change of era! Or at least the least possible damage related to the incoming era change! By way of example, the following is the socio-economic matrix that is to be applied.

<sup>30</sup> Image taken from [Doughnut Economics: A Different Way of Thinking about Living – Don Tai \(Canada\) Blog](#)

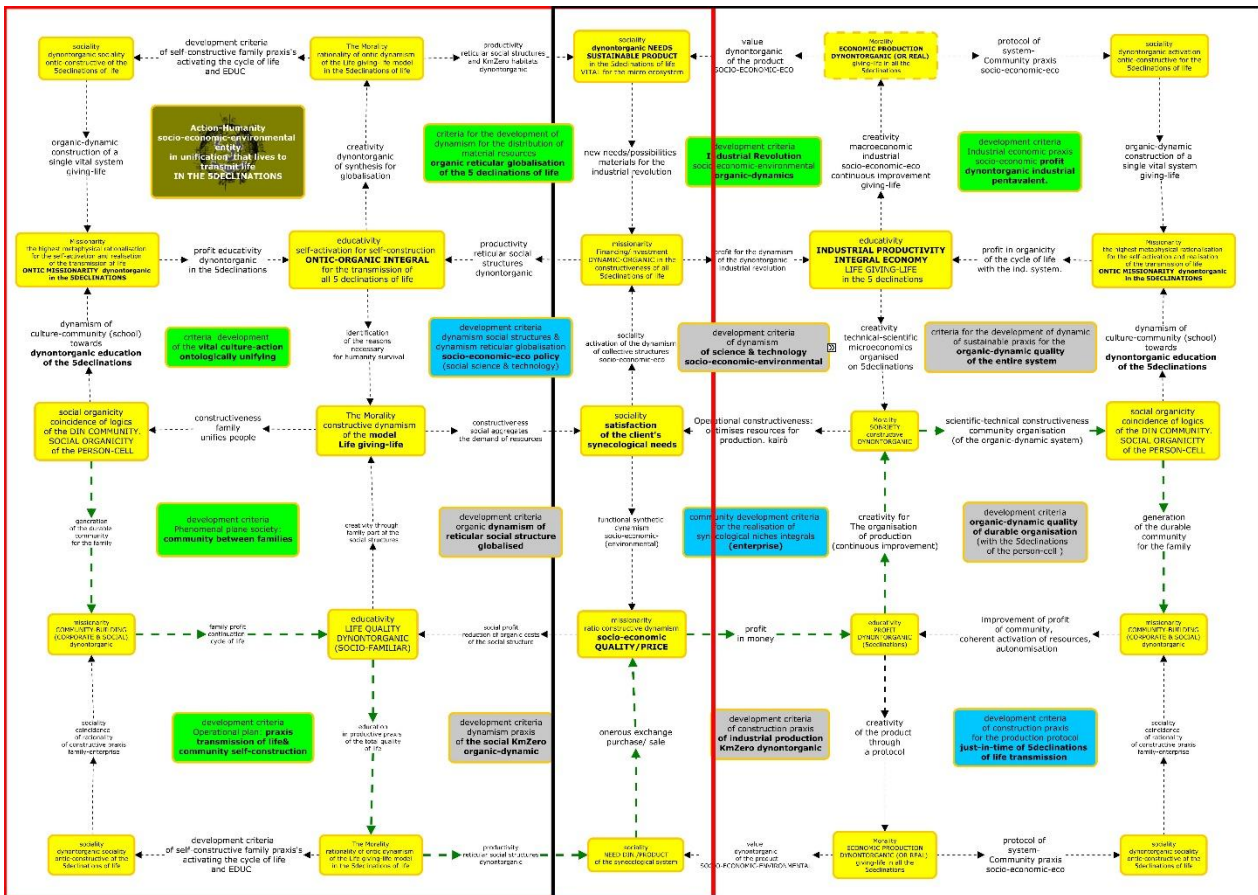


Figure 24: The red frame on the left contains the constructive needs of society; the black frame on the right contains the constructive needs of the economy. The “new” laws of the market are in the centre where the two constructive modes overlap.

### 3- Concretisation of real wealth

The concretisation of real wealth in everyday activities, such as a company or a family, takes place by creating complex, organic-dynamic, self-controlled structures for praxis through development criteria organised into management standards, like, for example, the international UNI EN ISO 9004:2018 standard for achieving sustained success. The characteristic of these international 9000 series of standards is that they are universal, using precisely those development criteria/guidelines that we have researched in the cycle of life, suitable for designing and managing any durable organisational structure<sup>31</sup> or for managing quality production.

The characteristic of organic-dynamic concretisation is to promote real wealth, which is the sum of onerous wealth and wealth produced freely (e.g. caring for children or the elderly).

Real wealth is not only money! Real wealth is the sum of free direct exchange wealth and onerous indirect exchange wealth.

<sup>31</sup> Incipit: “Quality management - Quality of an organization - Guidance to achieve sustained success. The standard provides the guidelines for increasing an organisation’s ability to obtain sustained success ... (omissis). The standard can be applied to any organisation regardless of its size or activity.”



It is easy to see in everyday life what real wealth is. A can of tuna is real wealth because it is what I actually need to live on. In this industrial economy, a can of tuna can be bought directly from the supermarket at the cost shown on the shelf, or bought indirectly through an intermediary, for example a carer. In this case, the cost of the pick-up must be added to the cost of the can of tuna. For example, €10 for the carer must be added to the €5 for the tuna so that the same real wealth, i.e. the tuna, has now cost €15. It is therefore clear that, from the beginning, the cost of the tuna bore a direct and free service (the shopping done by me) together with the monetary exchange.

**One can therefore identify this general rule:** the more direct and free performance increases, the less monetary exchange is necessary and the lower the social, and consequently the product, costs are.

## 4 -The constructive dialectic of organic-dynamic wealth.

While, by intrinsic necessity, Life-giving-life points to real wealth (free & onerous), we have already exemplified how on the other hand, in order to maintain the development of mechanisation, the consumerist cycle needs to pass through the exchange of money, generating consumption, waste, wage gap, unemployment, poverty, money supply instability and, in order to maintain its dynamism, the *mors tua vita mea* criterion of opposing social partners.

Instead, the fundamental criterion in Life-giving-life is to obtain real wealth, as much as possible through free direct exchange, unlike consumerism that demands a constant increase in onerous indirect exchange in order to exist. This shift to real wealth, however, requires a stronger community ... and the mobilisation of the Matrix that translates the cycle of life.

The rules for explicating the cycle of life within the Matrix.

Lastly, we have learned in these pages how to compose the "Matrix" tool needed for the era change according to the rules of self-construction in the cycle of life.

1. We **distinguished the cycles of the levels of being according to their importance in generating the cycle** of life: the family community is the one that generates the industrial economy and we placed it in column "ABC" and consequently the industrial economy in row "123".
2. We **arranged the cells** produced by the synthesis of these two social and economic factors as parts of cycles.
3. We **obtained the characteristic information** from the levels of being to which the cells are connected. These necessary characteristics are universal and do not change over time. For example, the definition "phenomenal entity of a social nature that carries out the transmission of life" will never change.
4. We **identified the current name of the individual cells**. The name that identifies the cell in the Matrix can actually change. For example, at the moment, it is the family community that carries out the biological transmission of life, but someone could argue that in the year 232023 (two hundred and thirty-two thousand and 23), the family community will no longer be the phenomenal entity that transmits life, since children will be chosen from a catalogue and grown in an artificial placenta that simulates the mother. In this case, the name given to the cell changes without changing the fact that there is still a need for a concrete entity that transmits organic life.
5. We have come to find the constructive praxis par excellence that is, in fact, the fruit of the **synthesis of transcendental organic cycles**; cycles that regard the logic of action, cycles constituted by universal development criteria in space and time, development criteria identified with the same methods described above: from content to name.

## Life giving-life, the new ancient development model also for the natural environment

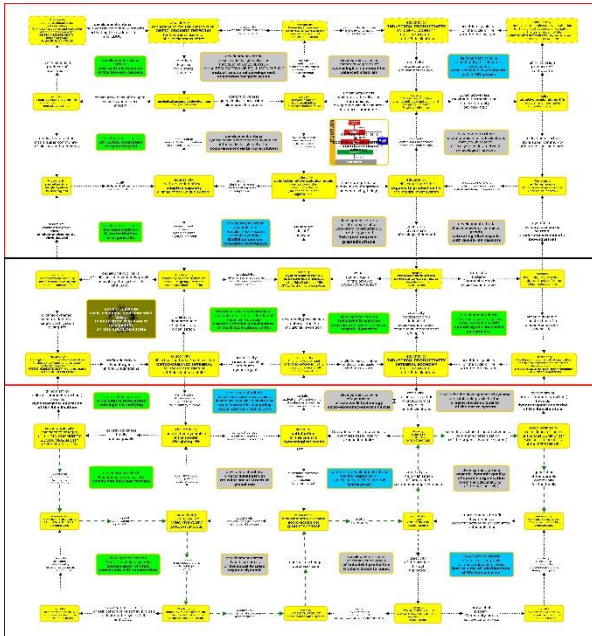


Figure 37: Today it is the industrial economy that must try to restore the balance of the ecosystem. (overlapping red and black frames)

As we saw in the diagram above, the socio-economic matrix is only one part of the development model. How can the socio-economic system be fused with the synecological system?

This synthesis is possible because all levels of being, from the very beginning, refer to a single source: the rationality of the transmission of life (green cell).

Observing the natural environment in its action of transmitting life, it appears to us as an integral ecosystem<sup>32</sup>, its dynamism is sustained by the maximisation of life and its praxis consists of biocenotic<sup>33</sup> and geo-cenotic praxis that are able to favour the transmission of life.

In fact, the synthesis of the needs that the integral ecosystem requires in order to exist, combined with the demands of the industrial economy, shows a new socio-economic matrix also consisting of socio-environmental development criteria.

In practice, socio-economic praxis is enriched with the characteristic of:

- guaranteeing the self-constructive cycle that maximises life;
- guaranteeing the self-constructive cycle that sustains the integral ecosystem;
- guaranteeing the cycle of bio-geo cenotic self-constructive praxis.

In this way, the universal index can also be derived from the socio-economic matrix alone.

<sup>32</sup> "124. In any approach to integral ecology, which does not exclude the human being, it is indispensable to integrate the value of work so wisely developed by St John Paul II in his Encyclical *Laborem exercens*. Let us recall that, according to the biblical account of creation, God placed the human being in the newly created garden (cf. Gen 2:15) not only to take care of what existed (guarding), but to work in it so that it would produce fruit (cultivating). Thus, the labourers and craftsmen «secure the eternal creation» (Sir 38:34). In fact, human intervention that fosters the prudent development of creation is the most appropriate way of caring for it, because it implies acting as God's instrument to help bring out the potentialities that He Himself has inscribed in things: «The Lord has created medicines from the earth; the sensible man does not scorn them» (Sir 38:4)."

*Francis, Laudato Sii, Libreria Editrice Vaticana Rome 2015 [3-THE HUMAN ROOTS OF THE ECOLOGICAL CRISIS, III CRISES AND CONSEQUENCES OF MODERN ANTHROPOCENTRISM, § The need to defend labour n°/p 124.*

<sup>33</sup> The set of factors that characterise a physical environment is the condition that allows the establishment of a community of living organisms (biocenosis), unless one or more factors incompatible with life exist. Ecological succession [edit] Edit wikttesto]

This index allows the cyclical structure of planetary continuous improvement to bring us ever closer to the goal of becoming one cycle of life.

## The concretisation of life-giving-life.

The dynamic-organic constructive mode of Historical Reality is the continuous improvement cycle for the qualitative self-construction of planetary organisation.

The Vision (the cycle of life) is translated into the Mission (historical reality's objective to be transformed into organic-dynamic), which constructs the necessary entities characterised by organic-dynamic organisation (through the ISO 9004 organic-dynamic standard). It is these organisations, through their own self-constructive practice, verified on the qualitative side by the organic-dynamic index, that achieve the Mission of Historical Reality.

The discrepancy between Mission and Vision re-activates the improvement cycle, which changes the organisations whose self-constructive praxis .... and so on.

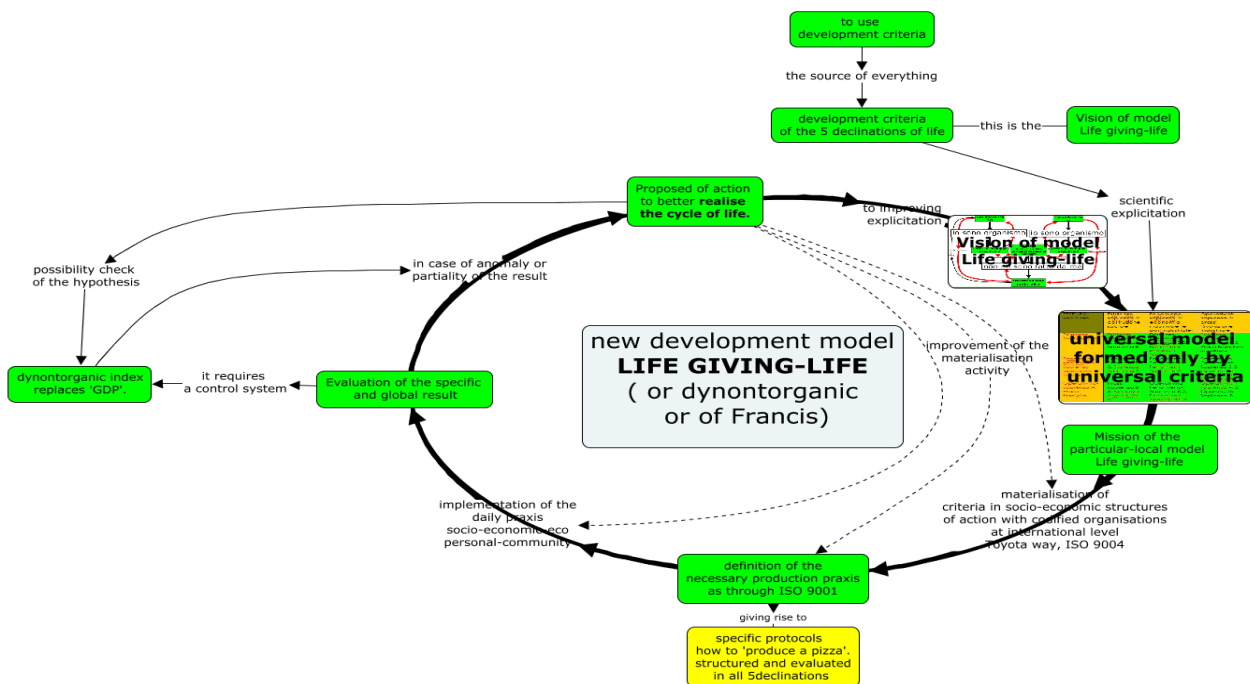


Figure 25: The Vision (the cycle of life) is translated into the Mission (historical reality to be transformed into o.d.) that constructs the o.d. organisation (ISO 9004) which, through its own self-constructive practice, is verified on the qualitative side by the o.d. index. The discrepancy with the Vision activates the new improvement.

Continuous improvement, therefore, takes place towards the logics that make up the cycle of life which we have expressed in the Matrix and can **only exist through an index** that allows **the direction** of this improvement to be **measured and identified**.

The construction of the index is **simplified** by the construction of the socio-economic matrix when its content groups together all declinations of secular life: environmental, individual-personal, community.

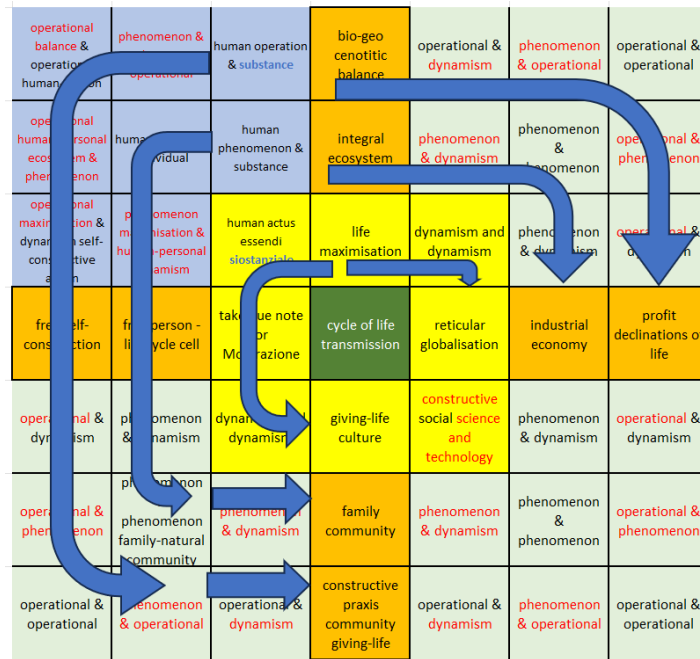


Figure 26: The individual-personal, community and environmental declinations converge in the socio-economic matrix.

The index is internal to the cycle of life and **consists of the self-activation process** as a function of the transmission of life that characterises organic life.

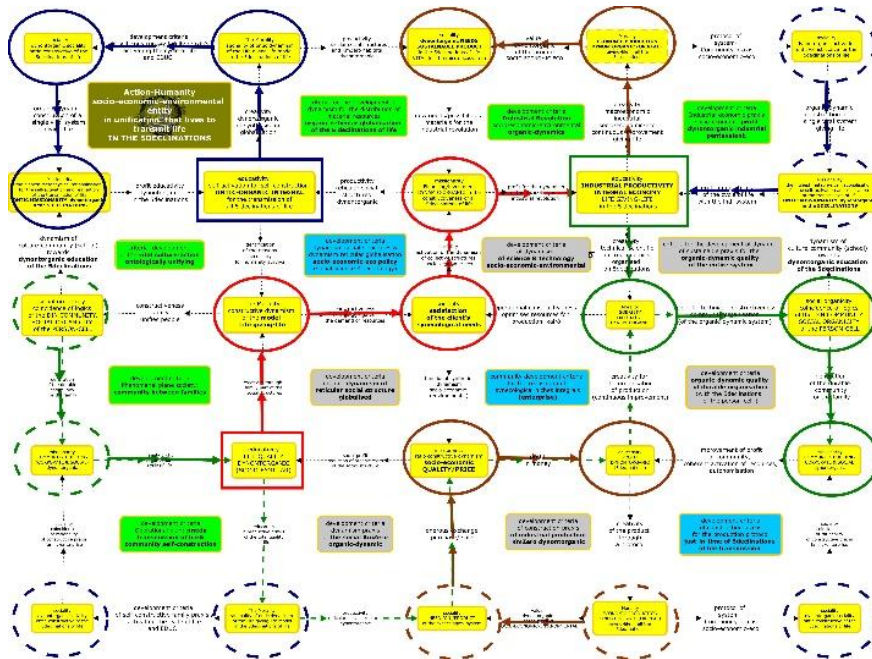


Figure 27: Socio-economic self-activations, that do, however, contain all others, are linked together forming the dynamic organic index.

At this point, like GDP, the self-activation of the socio-economic index process, can also be reduced to a quantitatively calculable formula.

$$Y = \frac{\left\{ \frac{So * Mi}{Ed * Mo} \right\} * \left\{ \frac{[C_0 + I_0 + G_0] * st - i * (\delta + n)}{1 - b * td * (1 - t)} \right\}}{\left\{ \frac{Ga * Di * Pi * Da}{DR * PR * Dv} \right\} * \left\{ \frac{(1 - b) - C_i + (V_t * C_d)}{PRod * TW} \right\}}$$

*We will stop here for now because once we have overcome the hurdle of scientificity, the subject of the concretisation of 'Life giving-life', the universal development model in space and time, is virtually infinite.*



## Conclusions

*All the damage to the planet has been caused by processes that are still ongoing and that are grouped together under the name of consumerist development model. It is indeed important to replace everything that pollutes with processes and solutions that do not pollute, but it is much more important to solve the problem of planetary degradation by going beyond the technological solution, which, in itself, depends on the model chosen<sup>34</sup>.*

*The effective answer of a 'Friday for the future' is to change the consumerist model (LS194<sup>35</sup>) that has led us into this spiral of self-destruction [LS163,207] and replace it with a development model capable of transmitting life, both that of humans and of the environment in which we live. For almost seventy years, the MID, and, for about ten years, also the Happy network and Solidarity, have been working on the alternative, scientific model based on the logic of life.*

*It is normal to assess the scientific nature based on what has happened, but in this case, we need to assess the scientific nature of a different model from the current one that does not yet exist. It is normal to assess scientificity based on what has happened, but in this case we need to assess the scientificity of a different model that does not yet exist. In this scientific case, it is the method that permits the exact verification of every single step in any place and at any time, and we can expound this 'mathematical' scientificity in a simple way: since A equals B, and B equals C, it follows that C equals A.*

*In this explicitation case, everything boils down to the existence of the objective truth of the Taking due note of "A", which must necessarily be universally known, because it is both the starting point of the explicitation and the verification of the process: "I am a living organism and I am not self-made (I have a beginning, I exist because life was transmitted to me), in order to live I must self-construct."*

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<sup>34</sup> Quality management - Quality of an organization - Guidance to achieve sustained success. The standard provides the guidelines [development criteria ed.] for increasing an organisation's ability to obtain sustained organic-dynamic success as well as a self-assessment method (appendix A) to re-examine how widely the organisation has adopted the concepts therein. [...]

The standard can be applied to any organisation regardless of its size or activity. Incipit ISO9004:2008

<sup>35</sup> «194. For new models of progress to emerge, we need to «change the global development model», [136] which implies responsibly reflecting «on the meaning of the economy and its purpose, in order to correct its dysfunctions and distortions». [137] It is not enough to half reconcile care for nature with financial gain, or environmental conservation with progress. On this issue, doing things by halves only slightly delays disaster. It is simply a matter of redefining progress.» Francis, Laudato Sii, Libreria Editrice Vaticana Rome 2015 5-SOME LINES OF ORIENTATION AND ACTION, IV POLITICS AND ECONOMICS IN DIALOGUE FOR HUMAN FULFILLMENT n°/p. 58-59

*Once the real source is understood, with three obvious steps (A=B, B=C), it is possible to define the organism as: "a complex reality animated by its own vital principle and therefore capable of living and acting on its own, through coherent and unambiguous self-constructive action, in space and time". In order to simplify the acquisition of the objective 'development model', the further seven explications have highlighted the 'new & old' development model, to which we have arbitrarily given the name Life giving-life, which constitutes the answer to the question of Friday for future. The new model is intrinsic to the initial taking due note of being alive and thus consists of giving-life development criteria (its internal dynamisms).*

*The free, living person is born with a life-giving-life purpose to its own free will: to exist, it must inevitably construct itself in a vital way. And since this is an integral part of the dynamism of organic life, all its actions must also be giving-life to the organic cycle to which it belongs. We have thus been able to observe that the cycle of life is "a complex reality, animated by its own vital principle, and therefore capable of living and acting in its own right, coherently and univocally self-constructing in space and time as a personal & super-personal cyclical entity of an objective type, unified by love, subsisting through the cycle of internal levels of being & constructed by transcendental praxis, and which possesses within itself its own causes."*

*The dynamic transcendentals of organic life that constitute the new development model correspond to the fundamental principles of Christian social doctrine because it too is based on life as such (ζωή), albeit deduced from datum revealed in the gospels. For this reason, due to their salvific nature, the principles of Christian social doctrine have also been discerned within the cycle of organic life together with the giving-life love that is its intrinsic constructive dialectic.*

*The universal and necessary taking due note "I am alive, and I am not self-made ..." appeared to be a taking due note far from the new development model. In fact, it contained it and is totally a guide of the practice. Now that we know the production mechanisms of historical reality, the life-giving-life development model that translates the cycle of life into macro and micro-operability is like the house of practice built on rock, no study in the world could ever reach any other conclusion.*

*The cycle of life represents the Vision to design the quality of our action, in which we must move to achieve the specific case (Mission). The Vision provides us with the general criteria in which to move, the first of which is the need to fully and completely apply the model's Matrix, whatever the organisation. We well remember, in fact, that we are dealing with criteria of action (such as to stroll with the dog in the morning), but we have seen, through the 'Just in time' criterion, how the application of these criteria gives rise to technology and the way of life.*

*We have reached the end of our excursus because the development model stops at the development criteria in order to be universal. In fact, to be such, it needs to be universally applicable and at all times, from Mozambique to Italy, from Japan to Germany, starting from their specific situation.*

*Tous les dommages planétaires ont été causés par des processus qui sont toujours en place et qui sont unifiés sous le nom de modèle de développement consumériste. Il est certes important de remplacer tout ce qui pollue par des processus et des solutions non polluantes, mais il est bien plus important de résoudre le problème de la détérioration de la planète en allant au-delà de la solution technologique qui dépend elle-même du modèle choisi.*

*La véritable réponse Friday for future consiste à changer le modèle consumériste (LS194) qui nous a entraînés dans cette spirale d'autodestruction [LS163,207], et à le remplacer par un modèle de développement capable de transmettre la vie, aussi bien la vie humaine que celle de*



*l'environnement dans lequel nous vivons. Depuis près de soixante-dix ans, le MID, mais aussi le réseau Happy et Solidarité, s'intéressent au modèle alternatif et scientifique fondé sur la logique de la vie.*

*Il est normal d'évaluer la scientificité sur la base de ce qui s'est passé, et encore moins d'évaluer la scientificité d'un modèle différent du modèle actuel et qui n'existe pas encore. La scientificité est la méthode qui permet de vérifier exactement chaque étape en tout lieu et à tout temps, et nous pouvons expliquer cette scientificité "mathématique" d'une manière simple : puisque A est égal à B, et que B est égal à C, il s'ensuit que C est égal à A.*

*Dans ce cas, tout se réduit à la présence de la vérité objective de la reconnaissance "A", nécessairement connue universellement, qui est à la fois le point de départ de l'explication et la vérification du processus : "Je suis un organisme vivant, et je ne me suis pas fait moi-même (j'ai un commencement, j'existe parce que la vie m'a été transmise), pour vivre j'ai besoin de me construire".*

*Après avoir saisi la source réelle, en trois étapes évidentes ( $A=B$ ,  $B=C$ ), il a été possible de définir l'organisme en tant que tel comme une "réalité complexe animée par son propre principe vital, et donc capable de vivre et d'agir par elle-même, en s'auto-construisant de manière cohérente et univoque dans l'espace et dans le temps". Afin de simplifier l'acquisition de l'objectif "modèle de développement", la suite de l'explication a été limitée à la réalité historique. Les sept autres explications ont mis en évidence le nouveau & antique modèle de développement, arbitrairement appelé par nous Life giving-life, qui constitue la réponse à la question du vendredi pour l'avenir. Le nouveau modèle est intrinsèque à la Mostrazione et consiste donc en des critères de développement vitaux et vitalisants (dynamismes internes).*

*La personne libre et vivante naît avec une finalité vitalisante à sa propre libre arbitre, elle doit inévitablement se construire de manière vitale. Et puisqu'elle fait partie intégrante du dynamisme de la vie organique, toutes ses actions doivent également être vitalement opérantes pour le cycle organique auquel elle appartient.*

*Nous avons ainsi pu constater que l'organisme dynamique en tant que tel est "une réalité complexe, animée par son propre principe vital, et donc capable de vivre et d'agir de plein droit, se construisant de manière cohérente et univoque dans l'espace et le temps en tant qu'entité cyclique personnelle et super-personnelle de type objectif, unifiée par l'amour, subsistant à travers le cycle des plans internes de l'être et construite par la praxis transcendantale, réalisant ses propres causes internes".*

*Les transcendances dynamiques de la vie organique qui constituent le nouveau modèle de développement correspondent aux principes fondamentaux de la doctrine sociale chrétienne, parce qu'elle aussi a pour fondement la vie en tant que telle ( $\zeta\omega\eta$ ), même si elle est déduite des dates révélées des Évangiles. C'est pourquoi les principes de la doctrine sociale chrétienne ont également été discernés dans le cycle de la vie organique, avec l'amour vitalement opérant qui est sa dialectique constructive intrinsèque, mais selon leur nature salvifique.*

*La reconnaissance universelle et nécessaire "Je suis vivant, et je ne me suis pas fait tout seul..." semblait être une reconnaissance éloignée du nouveau modèle de développement, en fait il la contient et en oriente totalement la pratique. Maintenant que nous connaissons les mécanismes de production du réel historique, le modèle de développement de la vie qui donne la vie et qui traduit le cycle de vie en macro et micro opérationalités est comme la maison de la pratique construite sur le roc, aucune étude au monde ne peut arriver à une autre conclusion.*

*Le cycle de vie représente la Vision pour projeter la qualité de notre action, dans laquelle nous devons évoluer pour réaliser le cas spécifique (Mission). La vision nous fournit les critères généraux dans lesquels nous devons évoluer, le premier d'entre eux étant la nécessité d'appliquer la matrice du modèle de manière pleine et entièrement, quelle que soit l'organisation. Nous nous souvenons bien, en effet, qu'il s'agit de critères d'action (comme promener le chien le matin), mais nous avons vu, à travers le critère du Juste à temps, comment l'application de ces critères donne naissance à la technologie et au modèle de vie.*

*Nous arrivons au terme de notre excursus, car le modèle de développement s'arrête aux critères de développement pour être universel. En effet, pour l'être, il doit être appliqué universellement et en tout temps, du Mozambique à l'Italie, du Japon à l'Allemagne... et à partir de leur situation spécifique.*

Attachment of the model's mind map.

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<sup>i</sup> Earth Overshoot Day and the debt we are accumulating towards our planet

Earth Overshoot Day (EOD) is the date on which humanity consumes all the resources produced by the Earth in a year. Every year, the Global Footprint Network, an international research organisation, calculates the ecological footprint of humanity and how many days are needed, both as a single nation and globally, to regenerate the resources consumed. In 2022, Earth Overshoot Day fell on 28 July; on that date, humanity had consumed all the resources the planet provides annually. In the following days and until the end of the year, we consume natural capital, that is, we erode the Earth's reserve of resources, mortgaging our future. The fear is that if we continue with this development model and at this rate, we will soon consume twice as much as the Earth produces; the planet would need two years to regenerate the resources we have consumed in twelve months.

However, not everyone participates in the despoliation of the Earth to the same extent because not everyone quantitatively and qualitatively consumes in the same way; the nation ranking prepared by the Global Footprint Network is useful for understanding the mechanism. It is precisely the richest countries that negatively lead this ranking; the date on which they overtake the Earth is very early. While Jamaica consumed the resources of its territory on 20 December 2022 and Myanmar on the 15th of that same month, the industrialised and rich countries were much quicker. For Qatar, Overshoot Day fell on 10 February, while for the United States and Canada, it was 13 March. European countries have similar dynamics.

[Earth Overshoot Day and the debt we are accumulating towards our planet | Society, ATLANTE | Treccani, the portal of knowledge, 05/07/2023](#)

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