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How capitalism came about and what needs to change for a humane existence!

Results of the research for my books:

EINE WELT OHNE GELD?

*Zeitreise in EINE WELT
OHNE GELD*

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For ease of reading, the following description is given in the masculine form only.

HOW CAPITALISM CAME ABOUT AND WHAT NEEDS TO CHANGE FOR A HUMANE EXISTANCE!

Results of the research for my books:

EINE WELT OHNE GELD?

(Non-fiction book ISBN 978-3-033-02434-2)

Zeitreise in EINE WELT OHNE GELD

(Novel ISBN 978-3-9524525-1-6)

The genesis

In the course of my years of research and reflection on the central topic of 'money', I came across many surprising facts and clues. In my approach, however, I first had to overcome the paradigm 'All you need to know, is ...' or break through it for myself. Only then did certain mechanisms become apparent, which are well concealed and can be very restrictive in people's everyday lives, but which also reveal the potential for personal liberation. (Note: Research results can be flawed or even distort reality, as in this case they are based on access to sources that may themselves be flawed, incomplete or distorted. The interpretation of such results is also in the eye of the beholder; this is therefore my personal judgement).

What are the key points of the results of my research?

The development of the 'capitalism' system was conceived and initiated in the 17th century and was based on the following main pillars of organisation, namely

- 1. Centralised monetary system**
- 2. Education system and its content**
- 3. Jurisprudence and its interpretation**
and more recently
- 4. Information media**

The original intentions of the initiators (English royal house, Vatican, merchants, ...) were conceived and planned in a rather noble way, as the aim was to obtain concessions from the ruling circles of the time (primarily noble houses), and there were many people with a more or less intact sense of justice (for example: material or financial contributions from the

people to the so-called authorities were around 10%; whereas today, depending on the country, well over 50% is demanded from the population and this is then called 'taxes'). The further development and implementation of the plan then took many decades and even centuries over generations, until it took on the appearance we know today. The formerly good intentions were increasingly forgotten, until finally a naughty caste gained the upper hand and realised how to gain control over the emerging political and economic system through hidden planning and the involvement of power structures. Guided by ignoble intentions of self-purpose and self-favouritism at the expense of others, structures were subsequently established and have continued to be expanded to this day in order to make people ever more dependent. A slave-like society emerged without people realising that and how they are actually merely necessary servants for the interests of a few.

But what was the original noble intention?

1. Centralised monetary system

There is a change from the many regional means of payment of the time (gold coins, silver coins, means of exchange, ...) on the timeline of further development over the decades to a monetary system in the form of notes (Bank of England in the 17th century) and coins, issued and administered centrally (by each country). The foresighted intention was presumably that there should be an agreement between the countries and issuers of the centralised money, which would then come into effect as soon as the appropriate structures for change were in place. Namely, on the basis of the population of a country and the country-specific valuation (today this would be called 'purchasing power'), an initial money supply is determined for each country. The money supply can only be increased if a person is added (born). This prevents false incentives, e.g. speculation. Nevertheless, growth is possible as long as the population grows. Furthermore, and very importantly, the amount of money created per person comes, is and remains at the disposal of the person for whom it was created. This person uses it to run his life and his projects and expenses. Timely adjustments were vaguely envisaged, but were to be regulated as required, e.g. inheritance, growth factors, or what happens if someone has already spent all their money at the wrong time, etc. etc.. The importance of the education system was also recognised, as will be explained here.

Incidentally, if we want to retain the concept of money today and in the future, then the original noble intention could be introduced immediately with a little goodwill from any philanthropists still (or again) present in the current political and economic system! This would transform generations of institutionalised and ever-increasing injustice into justice. **Nota bene:** A figure within the current values of capitalism for increasing the amount of money per newborn would probably be around CHF 19 million in Central Europe. Based on this estimate, every person in Switzerland would have this amount of money at their disposal from birth. This would be enough to cover the cost of living. Clearly, the sustainable handling of such an amount would have to be 'learnt', for which Pillar 2 = the education system would have to be competently equipped with useful learning objectives and ethical content (which is not really the case at present; note: this fact is clearly addressed in my books).

What is different today compared to the original intention?

The money supply/creation, all associated practices and their management is under the control of a few people/elements. Over decades and centuries of development, an administrative system has also been established (e.g. states, central banks, ...) that buys the necessary followers, pays them well, endows them with power and uses them subtly but firmly to realise goals that are hostile to people and nature, without these people noticing their own pettiness and abuse against themselves, their children and against nature.

2. Education system and its content

The education system was designed to pass on content to children that was based on the noble goals of an ethically, morally, mentally and physically healthy society. Above all, knowledge and behaviour should be taught that promotes cooperation and coexistence among people, as well as the understanding and loving treatment of the earth, nature, animals, plants, In addition, the education system was to be THE effective antithesis, if necessary, which, detached from any dependence on the current economic system of 'capitalism' (this term only emerged later in the 19th century in France), would take corrective action if the noble goals of a loving, intact human society were to go astray. It was recognised that the content of education should be determined by wise people, constantly reflected upon and observed, and adjusted if necessary. It was also clear that the education system was upstream and superior to the economic system so that the defined ethical and moral values would be anchored in every generation and in every age category. Adult education was also envisaged, as adults, as parents, set an example to their children of the important achievements and values of living together and impart them even before the children enter school.

What is different today compared to the original intention?

The current education system is a reflection of today's economic system of 'capitalism'. It primarily teaches quantitative values and educational content that will hardly be needed in later life and will be forgotten after a short time. What remains are the subtle but deeply ingrained traces and mechanisms that are geared towards competition (who is better instead of who has strengths where?) and the formation of a distorted image of people (e.g. arrogance towards fellow human beings). In other words, there is a kind of conditioning and moulding of children so that they will later serve the system as adults.

3. Jurisprudence and its interpretation

Jurisprudence was designed to ensure that any misunderstandings/disagreements that arose within the people concerned could be discussed and resolved in small circles. Such circles (legal circles) include families, clans, acquaintances or local groups, i.e. those directly

affected. The palaver should be a means of settling differences of opinion, if necessary with the involvement of truly wise people from outside the legal circle concerned.

What is different today compared to the original intention?

The legal system and jurisdiction in its current form and interpretation has been massively infiltrated and complicated. An elitist caste has emerged that pretends to know the law alone and defines legal principles itself, making them opaque and arbitrarily interpretable. The administration of justice is then dependent on and in favour of the system or to the detriment of people and common sense. The result is a two-tier justice system. In level 1, the system and its followers were granted special rights under colourful terms such as 'public law', while level 2 (e.g. private law, democracy) serves to make people believe that they have rights. However, if you compare the constitutional basis with case law, for example, you will discover many contradictions. Rights guaranteed to people by the constitution are systematically ignored in the practice of law, although the principle of 'lex superior derogat legi inferiori' should actually apply in the immense confusion of laws, i.e. higher law (constitution) overrules lower law (laws). Attentive lawyers and economists refer to level 1 as a 'monopoly of power' or 'the law of the jungle'. In a 'legal system' of this form, people who disagree with certain decisions, for example, can be outvoted at any time, or they can be sent round in circles in the legal system, which has been installed and staged specifically for the system's own ends, until either their energy or their financial resources are exhausted.

4. Information media

The information media have only recently gained great and even decisive importance, because public opinion-forming (and increasingly also the communication of the system itself) takes place through them as a mouthpiece. Originally, the reach of information was very limited in geographical terms, as there was no telephone or internet, etc. According to my research, there was no plan or intention at that time, unlike today. Today, any attentive observer can easily recognise that in recent decades, information media have gone from being critical observers of general developments dictated by the system (politics, business and administration) to being mouthpieces of dubious intentions; with a few exceptions. The corrective of investigative, independent, all-questioning journalism has become a manipulating, synchronised institution that has enormous influence and is well aware of this.

What can individuals do? My recommendation:

Conclusion: A once pro-human and pro-natural development of the economic and social system has been infiltrated over the centuries and hijacked by misanthropic subjects for their own ends. People have been hoodwinked and deceived. Actual intentions have been concealed. The human nature of good faith has been shamelessly exploited to this day. Instead of **with-each-other** and **for-each-other**, it resulted in an **against-each-other**. A system with hypocritical intentions, in which everyone has to look out for themselves first.

A dominant parallel world emerged in comparison to the actual, original plan. All of this must now be overcome and corrected! More and more people are realising this. **But what can the individual do?**

All people must/may/should realise that a society cannot live against each other if the goal is the dignity of all people, the earth, animals, plants and nature. The following therefore applies:

- all people are in the same 'boat'; an awareness of this must be created,
- recognised grievances should be communicated to other people in a friendly manner, especially to people who are part of the system (so that these people can benefit from the knowledge of other people),
- people should always be addressed and informed personally, not institutions or companies, as the latter have no empathy whatsoever,
- if you keep your findings to yourself, the responsibility remains with you, and depending on the nature of the findings, this can weigh heavily sooner or later,
- you should reject what is out of the question for you and justify this rejection well, e.g. by claiming human rights or constitutional rights (for example, the Swiss Federal Constitution begins with the words 'In the name of God Almighty ... only those who use their freedom are free, and the strength of the people is measured by the welfare of the weak ...'),
- anyone who makes a decision against the wishes of a fellow human being must be aware of the responsibility they are taking on.

And, it will probably take a little patience and perseverance to see the positive effects of working together!

Outlook

My non-fiction book analyses the interrelationships and weak points of today's economic reality in detail. It presents a wealth of possible solutions and goes far beyond the solutions outlined in this brief. Of course, the system change described there would have to be carefully considered and approved by a majority of people. DELIBERATE-MAY. Perhaps in 50, 100 or 200 years, with a continuous development of consciousness, an honest money-free system could be acceptable to the majority. Unless ... something unexpected, extraordinary, big happens. Either way, it is important to be well prepared. Looking ahead to a possible path for humanity is already of existential interest and benefit today.

Your participation in this vision, be it affirmative or (still) negative, is a valuable contribution to the big picture. Because the human future should be actively shaped by us humans. And goals and visions based on high ideals are very helpful for this. With an openness to change when the time is right.

Thank you very much for your attention and your interest!