

**S.P.Semenov**

## **Basike komponentas de humanistike transforma de sosietaa**

**Bashan pa shi-ney konferensa de Internasion-ney Koalision  
"Pro Humanisma!"  
Piter, Rusia, 29.04.2006**

Namastee, kare amigas!

Me joi sinserem al vidi yu, me joi ke nu es snova pa hunta e ke nu mog direktem diskusi kwestas kel agiti nu oli.

Problema, ke nu zun duran yo pyu kem shi yar, es do tal natura, ke ye oltaim pyu de sey kwestas e li bikam oltaim pyu agude.

Also, formuli-yen nuy jawabas a li, nu mus bi oltaim pyu skrupulose.

In may reporta sedey me wud yao detalisi pluri prinsip-ney tesa prisenti-ney bay me in laste yar.

Dan, al konklusi may bugran bashan, me he shwo, ke fo nu es ga evidente ke humanistike transforma de sosietaa es buevitibile.

Duran pasi-ney yar he ye tote seria de eventa kel gavahi konvinsivem, ke planeta-ney sivilisation muvi kway a suy dekada.

Me dumi ke partisiper de konferensa ve analisi e evalui sey eventas in ley bashan.

Ya, fo nu es klare ke humanistike transforma de sosietaa es buevitibile, bat toshi klare es to ke tal transforma ve eventi sol dan, wen fo maiste jen de planeta dwa kosa ve bikam evidente: pa un taraf, to ke for-ney kiping de existi-she sosiale ordina es buposible; pa otre taraf, to ke gai adopti nove ordina fundi-ney on humanistike ideales.

Gwansi-yen buposibilitaa de for-ney exista de sosietaa fundi-ney on komersa-relatas, hir olo es klare: samaja om to es tem pyu blise, kem pyu agude manifestas de globale kriza in ol suy fulitaa.

Fo koy taim domini-she klases, sertem, haishi ve mog trompi jenmin de

**S.P.Semenov**

## **Basic components of the humanist transformation of society**

**The speech at the X conference of the International Coalition  
«For Humanism!»  
29.04.2006, St.Petersburg, Russia**

Dear friends,

I am sincerely glad to see you, I am glad that we are together again and can discuss the issues that concern all of us.

The problem we concern ourselves with for more than a decade is such by nature that from year to year these issues arise always more and become always more acute. So formulating our answers to them we should be always more scrupulous. My report today is dedicated to detalisation of several principal theses presented by me in the last year.

Then, concluding my short speech, I said that to us the inevitability of the humanist transformation of society is absolutely evident. In the past year there occurred a whole series of events that witness convincingly that the planetary civilisation is moving quickly to its decline. I think that the participants of the conference will analyse and evaluate these events.

Yes, to us the inevitability of the humanist transformation of society is absolutely evident, but also clear is that this transformation will take place only when for the bulk of the planet's population two things become evident: on the one hand, the impossibility of further conservation of the existing social order, on the other hand, the necessity of adoption of a new order founded on humanistic ideals.

As to the impossibility of further existence of society founded on commercial relations, here all is clear: the general understanding of it is the more close, the more acute manifestations of the global crisis in all its magnitude. Of course, for some time the ruling classes will still

ley landas, obskurisi-yen in kada dao toy fakta ke globale problemas es in kausale konekta kun fundamentale prinsip de nau-ney organisa de sosietaa – prinsip de profit.

Bat on nuy planeta ye ya bu shao intele jen kel vidi sey konekta e shwom it.

Tu klosi muh a li kompletem es apena posible.

E se signifi, ke, segun ke globale problemas expansi e agravi, samaja om ley vere natura sal buevitibilem bikam generale...

Pa afsos, dabe humanistike transformasi eventi, sole samaja om buadmitibilitaa de for-ney exista de komersa-relatas es shao – yoshi treba bu meno klare samaja om to, ke nove sosietaa mus gei fundi on prinsip de harmonike developa de personalitaa.

E walaa problema: un-nem, jenta devoti-ney a sey prinsip es nau ga shao, por samajibile kausas; dwa-nem, li til nau bu vidi, ke treba ateni konkorda in defina de korespondi-she ideal.

Kwo es harmonikem developi-ney jen?

Den sey kwesta hi me yao kaulu un-nem.

### **Ideal de Jen.**

Al un-ney kansa sey kwesta sembli iven artifisiale: jen es jen, way kwesti?

Sembli ke gai dumi bu om jen-ney natura, bat om to, komo organisasi sosietaa tak ke oli jen sta hao.

Yus tak hi hampi oli sedey-ney sosiale-politike organisasion akti.

Yedoh pa fakta ley sosiale konseptas naturalem gei basi on farka-ney samaja de jen.

Dabe organisasi jiva in jenlik modus, treba ya hev sertene jen-ney meja. Simplem sedey kadawan judi segun swa selfa.

Por to sembli ke yao-ney sosiale ordina mus konformi a swa-ney nidas.

E sikom struktura de nidas farki fo farka-ney sosiale klases, korespondi-she politike konseptas es bu tanto generalem jen-ney kwanto klas-ney.

Also, kaulu-yen to, kwel mus bi sosietaa wo kadawan mog realisi swa kom harmonike personalitaa, un-nem treba striktem defini nosion de

be able to deceive the population of their countries, in all ways obscuring the fact of causal connection between the global problems and the fundamental principle of today's society – the principle of profit. But there are quite a lot of clever people on our planet who see this connection and speak of it publicly. To make them shut their mouth completely is hardly possible. And this means that, with the global problems worsening, the understanding of their true nature will inevitably become general...

Unfortunately, for the humanist transformation to happen, the sole understanding of inadmissibility of further existence of commercial relations is not enough: also necessary is the clear understanding that the new society should be founded on the principle of harmonious development of personality. And here is the problem: first, today there are too little people who are devoted to this principle, for understandable reasons; second, until now they do not see the necessity to achieve agreement in definition of the corresponding ideal.

What is a harmoniously developed person? This is the question I am going to consider in the first place.

### **The Ideal of Man**

At first sight this question seems artificial: man is man, why ask questions. It seems that one should think not about human nature and not about what a harmoniously developed person is, but about how to make society such that all people feel good. And it's the way in which almost all social-political organisations act today. But in fact their social conceptions are of course based on certain understanding of man. Because, if you want to make life human, you have to bear in mind certain measures of man. Simply today everyone judges by himself. And the desired social organisation seems conforming to one's own needs. As the structure of needs differs for different social classes, the corresponding political conceptions turn out to apply not so much to humans in general as to specific classes. In general, considering what should be a society where everyone would be able to develop into a harmonious person, one has to begin with a strict definition of the notion of *Man*.

*Jen.*

Sikom in nuy komunitaa oni diskusi sey nosion duran mucho yar, tal defina es yo formi-ney, e yu oli jan it: **Jen es jiva de triple natura: biologike, kulturale e spirituale.**

Pa otre worda, biologikem jen es tal ke, dabe fulem realisi suy genetike potensias, ta nidi bu sol favori-she biologike milyoo (lo kel es sane fan, pure aira, hao habitilok e tak for), bat yoshi favori-she kulturale milyoo, kel wud lasi ta developi kom intelekta-ney, atma-ney e spirituale jivika.

Tal samaja de jen-ney natura pon kultura, to es sumare anubav kel gei transmiti fon generasion a generasion, a fundamenta de ol sosiale struktura.

Treba atenti to ke kultura hev dwa parta.

Suy un, generalem samajibile, parta es jansa akumul-ney bay jenley om sirkum-milyoo e om posibilitaas de suy utile modifika, to es vigyan.

Otre parta, mucho meno evidente, bat mucho pyu muhim, es anubav de eduka e jen-ney swa-realisa.

Charfenka sekla bak me he nami sey parta de anubav, transmiti-ney fon generasion a generasion, **psikike kultura.**

Psikike kultura es ol to kel lasi jen developi suy verem jen-ney kwalitaa: tu dumi exaktem e klarem, tu senti e kosenti fainem, tu konsepti Universum pa oli nivel (til substansia); tu yusi swa-ney korpa efektivem e sin nuksan.

Al halat do agravi-she sistemike kriza de komersike sivilisasion, psikike kultura he lwo inu gro-dekada.

Es samajibile: jen, doti-ney bay oli shwo-ney kapabilitaa, es buhao konsumer, yedoh realisa de formula "pin – mani – pin" treba ya avide busatibile konsumer.

Miden oli komponenta de psikike kultura, zuy danjaful fo komersa-relatas-ney sosietaa es, pa un taraf, anubav in kel oni konsepti Universum in suy glube organisa, pa otre taraf, anubav in kel oni konsepti unitaa de oli jen, anubav de kosenting.

Jen, kel en-hev tal anubav, zaruu rejekti individualisma, kel sedey mus justifiki admitibilitaa de produkting de potensialem danjaful pin.

Por se hi publika praktikem bu jan shwo-ney komponentas de psikike kultura.

As this notion has been discussed during many years in our community, such definition has formed long ago and it is known to all of you: "Man is a being of triple nature: biological, cultural and spiritual". In other words, biologically man is such that in order to fully realise his genetic potentialities he needs not only favourable biological milieu (which is healthy food, pure air, good lodging etc.), but also favourable cultural milieu that would permit development into intellectual, emotional and spiritual being.

Such understanding of human nature places culture, i.e. total experience transmitted from generation to generation, to the basis of the entire social structure. It is important to see that the culture, as such, has two parts. Its one part, comprehensible to everyone, is the knowledge humanity accumulated about environment and possibilities of its favourable modification, i.e. science.

Another part, much less evident but much more important, is the experience of human education and self-realisation. A quarter of century ago I named this part of experience transmitted from generation to generation *the psychic culture*.

The psychic culture is all that helps humans to develop their true human qualities: to think clearly and precisely, to feel sensitively and to feel with, to perceive Universum at all levels of its structure (up to substance); to use one's body in effective and harmless manner. Under the conditions of the aggravating system crisis of commercial civilisation the psychic culture has fallen into extreme decline. It is understandable: a person gifted with all mentioned abilities is a bad consumer while in order to realise the formula "commodity – money – commodity" you need a greedy insatiable consumer. From all components of the psychic culture the most potentially dangerous for the society based on commercial relations are, on the one hand, the experience of perceiving Universum in its fundamental structure, on the other hand, the experience of feeling with, of perceiving all-human unity... A person who gained such experience naturally rejects individualism which today justifies the admissibility of producing potentially dangerous commodities. This is why the named components of psychic culture are practically unknown to general public or known only in extremely mythological forms of archaic

E si iven jan, dan sol in gro-mifologisi-ney forma de arkaike religion-kredas.

Me zai shwo om ol se, dabe klarisi, way es tanto mushkile sedey tu ateni konkorda in defina de ideal de harmonikem developi-ney personalitaa.

E fo nu, sey ideal signifi lo sekwi-she:

- hao fisike sanitaa, tak ke tu yusi swa-ney korpa es sempre priate;
- developi-ney intelektu e gao organisa de konsa;
- developi-ney struktura de sentas, ofni-ney a kosenting de jen-ney rishtitaa;
- tal developa de gaoley-ney kognitive kapablitaas, al kel jen hev akses a spirituale-psikologike unitaa i kun otre jen i kun Munda.

Sol tal jen es verem Jen!

Kwo signifi sey gao ideal fo nuy sosiale-politike praktika?

Fon olo uuparen-shwo-ney es klare, ke **absolutem nesese kondision de humanistike transformata es presensia de organisasion kel mog, un-nem, mah kadawan samaji ideal de jen; dwa-nem, aksepti dirigi-she ruola in nove sosietaa.**

Sey perspektive organisasion de humanistas, kwel it mus bi?

Lai-she punta de may bashan es dediki-ney yus a sey kwesta.

### **Humanistike partia.**

Al un-ney kansa, sam kom in kasu de jen-ney ideal, sembli ke hir problema fo diskusi yok e treba simplem establi korespondi-she politike partia.

Yedoh in realitaa humanistike partia bu mog in nul dao bi pinchan sosiale-politike organisasion.

Dabe bi kapable mah nuy samtaimjenta samaji gao ideal de jen, se mus bi union de jen kel es bu sol in konkorda om defina de sey ideal bat kel es yoshi praktikem devoti-ney a it.

E se maini, ke primem it mus bi tul de swa-perfektisa fo kada suy yuan.

Also, es organisasion, kel-ney aktivitaa basi on praktika de psikike kultura.

religious beliefs.

I am telling about it to clarify why it is so complicated today to achieve agreement in defining the ideal of harmoniously developed personality. For us, this ideal means the following:

- good physical health, so that it would be always nice to use one's body;
- well developed intellect and high organisation of consciousness;
- well developed structure of feelings open to the experience of human kinship;
- such development of higher cognitive abilities that enables access to spiritual-psychological unity with other people as well as the World.

Only such man is truly a Man!

What are the implications of this high ideal for our social-political practice? From all said it is obvious that **an absolutely necessary condition of humanist transformation is the presence of an organisation that can, first, make everyone understand the human ideal, second, accept a leading role in the new society.**

What must be this perspective organisation of humanists? It is this question that the next item of my speech deals with.

### **The Humanist Party**

At first sight, the same as with the ideal of man, it seems that there is nothing to discuss and one should just found the corresponding political party.

However, in reality a humanist party may in no way be an ordinary social-political organisation. In order to be able to make our contemporaries understand the high ideal of man, it must be a union of people which not only agree in definition of this ideal but are devoted to it in practice.

This means that it must be, first of all, an instrument of self-perfection for its every member.

So the organisation in question must have the psychic culture as the basis of its activities.

Fortunately, we have the experience necessary for that.

Pa fortuna, nu hev anubav kel treba fo se.  
Me maini studio de psikike kultura.  
Por samajibile kausas, studa in sey studio bin konsentri-ney basikem on problema de sanisa.  
Yedoh kwestas de swa-perfektisa bin toshi sempre atenti-ney.  
Duran charfenka de sekla de tal praktika nu he kreati spesiale metodos de asenda a veritaa de individuale dao.  
Nau oni mog propagi li a kwel unkwe gran auditoria.  
Me dumi ke nau es hao momenta fo zwo se.  
Also, partia – ya! – Bat partia de prinsip-nem nove tip: in otre partia interne unitaa presuposi sol asimila e adopta de sosiale-politike doktrina; bat hir, krome to, oni treba yoshi personale praktika fo konsepti veritaa de swa-ney dao in Munda.

#### **Prinsip de intershanja e toy-la de sinergia (ko-operata).**

Sekwi-she punta de may reporta es dediki-ney a toy kwesta, komo jenley ve organizi suy ekonomike jiva in humanistike ordina de sosietaa. Sey kwesta emerji kada ves ke nu deklari, ke sey ordina ve bi sinmani-ney.  
Also, segun nuy konsepti de humanistike formasion, ekonomike jiva de jenley ve gei basi bu on **intershanja** inter separe ekonomike subyektas (hay li es individu o ko-operativa), bat on **ko-operata** in resolving de aktuale kwestas.

Se es i satisfakta de sertene naturale jen-ney nidas, i realisa de ideas de diverse sosiale grupas, unisi-ney bay komune interesese.

**Ekklusa de intershanja prinsip**, prinsip de eni rekompensa pur gunsa, e **suy replasa bay prinsip de sinergia**, to es ko-akting, ko-partisiping, ko-operating – walaa dao kel nu vidi kom unike posible.  
Por se hi nu stay kwesti otre humanistas, komo li vidi sosiale-ekonomike perspektiva.

Pa nuy gro-afsos, in maiste kasu jawaba es inen limitas de komersa-relatas-ney paradigma, kel es partikulare expresa de intershanja prinsip. E obwol prinsip de intershanja e toy-la de sinergia komplementi mutu, in fundamentale organisa de sosietaa li ekklusi mutu, also sosietaa es

I mean the Psychic Culture Studios.

For understandable reasons, the studies in these studios were centered on health invigoration, but much attention was also paid to the issues of self-perfection. In the course of a quarter of century we created special methods of ascension to the truth of one's individual way. Now they may be propagated to however large audience. I think now it is right time to do it!

So, the party – yes! But the party of an absolutely new type: in other parties the internal unity supposes only assimilation and adoption of a social-political doctrine, while here, in addition, everyone's personal practice aimed at realising the truth of one's own way in the World is needed.

#### **The Principle of Exchange and that of Synergy**

The next question is how humanity shall realise its economic activity in humanist social order.

This question arises every time we say that this order will be non-monetary.

According to our vision of humanist civilisation, the economic activity of mankind will be realised not on the basis of **exchange** between economic subjects (be them individuals or cooperatives) but on the basis of **cooperation** in coping with tasks standing before them. These tasks are satisfaction of natural human needs as well as realisation of ideas of various social groups united by common interests. **Exclusion of the principle of exchange**, the principle of any requital for labour, **its replacement with the principle of synergy**, i.e. co-operation, co-action, co-participation, – this is the way that we believe the only possible.

This is why we constantly ask other humanistically oriented people what is their vision of social-economic perspective. To our great regret, in most cases the answer lies within the paradigm of commercial relations which is a particular expression of the exchange principle.

However, although the principle of synergy and that of exchange are complementary to each other, when lying at the basis of social structure they exclude each other, so that society is founded either on

fundi-ney oda on pin intershanja, e dan zuy bade bestialik kwalitaa de jen natura emerji buevitibilem, oda on libre ko-operata, e dan kompeta, mutuale helpa e luba lai a plasa de konkura e agresia.

Kwesta kel zaruu emerji in tal kasu es naturalem kwesta om to, komo oni ve reguli ekonomike e kreative efortas de sosietaa?

Segun nuy samaja, tal reguling es posible bay media de globale gao-kompyuterisi-ney sistema de integrisa, basi-ney on moden medias de telekomunika.

Si oni mah-ye tal dinamike konekta inter kada jen e ol jenley, nidas de sey jen e sey-las de ol sivilisasion mog gei kombini e satisfakti optimalem.

Fon teknike vidipunta sey projekta es realisibile yo nau.

Problema bu es noposibilitaa de riorganisi sosietaa segun prinsip de sinergia, problema es to ke jenley bu es tayar a tanto revolusion-ney transformaa.

Nu bu gai spendi forsaa a elabora de paliative modeles de to komo kipi humanistike valores al halat do sistemike krisa de komersike sivilisasion, nu mus konsentri oli forsaa on mah-avansi idea de historike nesesitaa de humanistike transformaa.

Sey mahan transformaa blisi a nu muy kway, e gai zwo olo ke nu mog, dabe jen viktimas es tanto shao kom posible.

Pa nofortuna, nivel de publike samaja de problema es al nau gro-nise.

Also, sikom sivilisasion-ney sistemike krisa, sam kom globale krisa derivi-ney fon it, agravi for, oni mus prognosi mucho viktima.

Me he shwo om se aika detal-nem pa konferensa de laste yar.

### **Globale Sistema de Integrisa.**

Lai-she punta de may reporta es dediki-ney a toy globale gao-kompyuterisi-ney sistema de integrisa, basi-ney on moden medias de telekomunika, sin kel transita a humanistike sosietaa es praktikem buposible.

In lo sekwi-she me nami it abrevi-nem GSI.

Kom yu remembi, yo in laste yar me he indiki, ke rejekta de formula "pin – mani – pin" presuposi exakte registra de nidas de oli jen e de kada individu.

commodity exchange, and then the worst beast qualities of human nature inevitably come to surface, or it is founded on free cooperation, and then mutual aid and love come in place of aggressive competition. The question that inevitably arises in such case is the question of how economic and creative efforts of society will be regulated? According to our view, such regulation is possible on the basis of global highly computerised system using modern telecommunication means. If such dynamic connection of every person with the whole of mankind is provided, the interests of this person as well as those of the whole civilisation can be correlated and satisfied in an optimal way.

In what concerns the technical part of the matter, realisation of this project is possible already today. The problem consists not in impossibility of reorganisation of society on the basis of synergy principle but in that the mankind is not ready for such a revolutionary transformation.

We should not spend our energies to working out palliative models of preservation of humanist values in the circumstances of the system crisis of commercial civilisation; we should focus all our energies on promotion of the idea of historical necessity of the humanist transformation. This sublime transformation is coming toward us at a great speed, and we should do all we can so that the human cost is the lowest possible. Unfortunately, the level of public recognition of the problem is extremely low. Therefore, in view of the deepening system crisis of the civilization, one has to forecast many victims. I told about it at the conference of last year in sufficient detail.

### **The Global System of Integration**

The next item of my speech is that very global highly computerised system of integration based on modern telecommunication means without which the transition to humanist society is practically impossible. I shall call it GSI for short.

As you remember, a year ago already I pointed out that if you want to abolish the formula "commodity – money – commodity", then you have to have a precise system taking into account needs of all people and of every single person. Likening the present-day civilisation to a steam-engine where the role of steam is played by money, you can

Si nu kompari sedey-ney sivilisasion kun vapormashina, in kel mani plei ruola de vapor, dan nu mog kompari lai-she humanistike formasion kun moden elektronike mekanisma, kel gun on basa de elektritaa e info. Sedey kada jen satisfakti suy nidas bay media de gwin-ney mani, kel es primitive universale regulator de sosiale produkting. Nu kwiti ba kwesta de mani-gwining e atenti to komo oni kupi pin.

Kuping de nesese kosas aspekti kom akta de selekta, aus mucho diverse pin, de koysa pyu o meno korespondi-she a individuale nida. Pa sembla posibilitaa selfa de tal selekta es hao, bat pa esensia es buhao. Un-nem, kupi-ney pin korespondi a reale nida sol pa sertene grada, kel, apropoo, oltaim fa-syao por komersike denaturisa de produktas. Dwa-nem, al se gaurawe parta de produkti-ney pin naturalem resti bu treba-ney... e gunsa spendi-ney fo ley produkting es, pa fakta, vane. Also, iven si nu abstrakti fon mucho negative e danjaful fenomen konekti-ney kun ekonomike aktivataa de nau-ney jenley, sey aktivataa es klarem bu efektive e disipishil. –"Vapormashina" es un mekanisma kun muy nise efektivataa.

Globale sistema de integrisa ve lasi jenley produkti sol tal produktas kel realem korespondi a nida de kada jen. E produkti exaktem tanto kwanto treba. Efektivataa de sosiale produkting ve kresi pa exponenta. Sikom produktive forsas de nau-ney sivilisasion es muy gran, afte librisi swa fon absurde disipa nu ve mog garanti posibilitaa de komplete harmonike swa-realisa a kada jen. E se es humanistike sosietaa. Generale, GSI es absolutem nesese tul fo progresi a futur. Pa fakta tal sistema yo fa-formi muy kway kom globale kompyuter-neta ofni-ney a mobile telefones e aparates de telemonitoring. Sertem, info kel sirkuli sedey in sey sistema es maistem virulente, bikos al halat do komersike sivilisasion se bu mog bi othem... Yedoh sistema selfa es pa fakta tayar teknike resolva de GSI.

Kun suy helpa, me repeti, jenley ve ateni tal grada de integrifa, al kel interes de kadawan ve gei harmonikem kombini kun interes e

liken the coming humanist formation to a modern electronic device that works on the basis of electricity and information. Today everyone satisfies his needs through the medium of earned money which is a primitive universal regulator of social production. Setting aside the question of gaining money, I shall draw your attention to how they buy goods.

When you buy something necessary it looks as an act of choosing something more or less appropriate to your individual need out of a multitude of diverse goods. In appearance the very possibility of such choosing is good, but in essence it is bad. In the first place, the bought article corresponds to your real need only to a certain degree which, by the way, always diminishes due to commercial denaturation. In the second place, a considerable part of produced goods stays unbought... and the labour spent for their production is wasted. So if even we abstract from a great lot of negative and dangerous phenomena resulting from the economic activity mankind today, this very activity should be recognised as extremely ineffective and wasteful. The steam-engine is a very low-efficient mechanism.

The Global System of Integration will allow production of what really corresponds to needs of every single man, and precisely in needed amount.

The efficiency of social production will grow exponentially. As the productive forces of contemporary civilization are great, having rid ourselves from the absurd wastefulness, we will be able to provide the possibility of complete harmonious self-realisation to everyone. And this is the humanist society.

In general, GSI is an absolutely necessary tool of progressing into future. In fact such system is already forming very quickly in the shape of global computer net open to mobile phones and devices of telemonitoring. Of course, the information that circulates in this system today is for the most part poisonous, for it can not be otherwise in the conditions of commercial civilisation. But the system itself is practically a ready technical solution of GSI. With its help, I repeat, the mankind will reach such degree of integration where the interests of every single person are harmoniously combined with the interests and possibilities of all.

posibilitaas de oli.

Apropoo GSI treba yoshi kaulu to ke, pa fakta, sol suy embrio in forma de globale kompyuter-neta es aksesibile media de komunika kun nuy samdumnik in tote munda.

Fon to sekwi, ke es praktikem nesese fo kada partisiper de Koalision tu asimili sey info-kanal.

Gai dirigi tanto mucho forsa kom posible a expansa de nuy presensia in internet.

Gai porti nuy humanistike konseptas primem a toy jen hu, yusi-yen neta, he zwo un stepa inu futur.

Ya, maiste info in neta es toxin, bat nuy ideologia es kontratoxin.

E nu mus ofri it aktivem a oli hu shuki jawaba a kwesta: "Kwel ve bi Manya?"

### **Konklusa.**

Konklusi-yen me sal repeti brevem lo zuy muhim de may bashan.

Fo nu nesesitya de humanistike transforma es kompletam klare.

Pa same taim bu meno klare es to ke it ve eventi sol dan, wen maiste jen de planeta samaji, un-nem, ke for-ney ekonomike aktivitaas basi-ney on komersa-relatas bu es admitibile, dwa-nem, ke oni nidi transiti a sosiale formasion wo prime gola es ideal de harmonikem developi-ney personalitaas.

Om to, kwel es sey ideal fo nu, me he rakonti aika detal-nem.

Dabe mah gran publika samaji it, nu nidi spesiale sosiale-politike organisasion.

Es resonful tu nami it humanistike partia, bat it mus bi partia de nove tip – partia kel, propagi-yen humanistike ideologia, es pa same taim tul de personale developa fo kada suy yuan.

Es yoshi muhim, ke partia selfa bikam materialisa de sinergia prinsip, kel mus in historike perspektiva aboli prinsip de intershanja: hay partisipa in nuy komune gunsa bikam anubav de libre buegoistike ko-operating fo kadawan!

Shefe direksion de nuy komune efortas es propaga de humanisma.

E basike info-kanal es internet.

Speaking about GSI I would like also draw your attention to that, in fact, only its embryo in the form of global computer net is an accessible means of our communication with like-minded people in the whole world. Hence follows the practical necessity for every Coalition member to master this informational canal.

We should expand our presence in the Internet as much as possible.

We should bring our humanist ideas first of all to those who, using the net, have done a step into future.

Yes, the bulk of information in the net is poison, but our ideology is an antidote.

And we must offer it actively to all people searching an answer to the question: What will be Tomorrow?

### **Conclusion**

In conclusion I shall repeat briefly the most important of what I've said. For us the necessity of humanist transformation is completely evident. At the same time it is clear that it will take place only when the bulk of the planet's population realises, first, the inadmissibility of continuing economic activity on the basis of commercial relations, second, the necessity of transition to the social formation aimed at complete realisation of the ideal of harmoniously developed personality. I have described our vision of this ideal in sufficient detail.

To make wide public understand this ideal we need a special social-political organisation. It is reasonable to call it Humanist party, but it should be a party of a new type – a party which propagates humanist ideas and at the same time is a tool of personal self-perfection for each of its members. It is also important that the party itself becomes embodiment of the synergy principle that is destined to abolish the exchange principle: may participation in our common work become the experience of free unselfish cooperation. As to the mainstream of our common efforts, it is obvious – the propagation of humanism. And the principle informational canal is Internet.



