

## **ECO-WORLD**

**An economic and political proposal for an equal and ecological world**

*"There is enough for everybody's need and not for everybody's greed"*

**Mahatma Gandhi**

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### **Thanks testimonial**

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### **Introduction**

I am sitting on my couch in the living room and look through the window: I see the unpolished wood and the orange-colored tiles of the houses as well as the pleasant farm land of neighboring Germany. I live in an ecovillage. A nature-based atmosphere and a lot of greenery are the comfort here. Silence is predominant and life is peaceful.

I put on the tv. Images of war and fighting fill the room. My heart starts beating quicker. I change the channel: a program on climate disasters...

I am Hans van de Sande, Dutch of nationality and born in Tanzania. Misery has always deeply shocked me. How can we create a better world, is the central question of my life.

15 years ago, a simple, but effective idea occurred to me. I worked it through and talked with many people, read and travelled. The result is this book with a proposal for a more equal and ecological world.

In the first chapter I explain the idea. The second chapter is on a political proposal and ecology. For the further chapters, see the contents, it speaks for itself and as such needs no other explication.

One more observation: it is not an easy book, as it concerns a new way of looking at the world, at people and the way we live. With some effort it is very readable though. The best is to read the whole book: the message will be clear!

### **The system: Income Dependent Payment Worldwide**

To travel to other parts of the world is fantastic. One gets to know other customs, other cultures. This is enriching when cultures are in harmony with each other. Though, when they are not, it is problematic. The economic factor is important in this.

There are (were) many cultures where there was no money, no real possession so no thieves and no prisons. It is a luxury we can dream of. A money centered mentality has been brought all over the world though and we, ourselves, are the victims of it. A small group of people benefit and think they are happy. They are victims themselves too, although they don't see it.

How can we acquire a situation of these remote countries also here, is the question to which this book tries to give an answer. And then all being able to travel in equality, if we would still desire this as much, as we would be much happier in our own place: we look elsewhere for something we can create in our home towns and villages.

It may be clear: I see in capitalism, in the lust for money, the big enemy of real happiness. I propose in this book a system that creates balance. Balance between capitalism and socialism, East and West, North and South. Balance, as a condition for peace.

The idea:

For an economic system of equality and an 'economy of sufficient resources', everybody should pay to what they can. The idea is that the rich pay more than the poor. As such, it is about installing an income-dependent price. At every arbitrary transaction the purchaser should deliver his/her balance (the amount of money one

has in a current account). Starting from the balance the price is determined. With the present-day electronic possibilities, this should be possible (without anyone else knowing your balance).

For one income the price is then such, and for the other income, so.

So the price varies by income and thus in this way everybody pays an income-related price. There will always be some difference though in purchasing-power, as an incentive. But with the same income-reality, everybody buys now more or less the same. It is thus about finding the right balance between equality and incentive for action, the one being a measure originating in socialism, the other in capitalism. Luxury goods are restricted. Also taxes will be paid to income. But, as said, on the whole, there will be some difference: someone with an higher income will pay relatively less, such that he/she has an advantage which he/she merits because of heavier, more responsible or more dangerous work. Of the amount that people with an high income pay (so the price of a product) relatively more tax is paid (of the relatively higher price). Shops (and so some individuals) will sometimes receive high amounts of money from wealthy customers. A part of this they will have to remit to the government, to foresee in the expenditure of a social system, and other provisions, but in a way that they still have an advantage, this is, more purchase-power than someone with a lower income.

The same is applicable in an international context. Poor countries pay relatively less than rich countries: this will have a strong leveling power in an international context. The whole story is applicable to the whole world.

A more 'relaxed' economy gives social and psychological advantages of a less stressful world. Less pressure, less stress, less psychological problems in a society that is focused more on spiritual values. This would mean a big advantage for the west.

Big enterprises with huge profits pay also more when they purchase products (raw materials) needed for the end products. How much revenue they get depends on how many wealthy clients buy their products, then these pay relatively much. Isn't that the case, then they become poorer, but then again they pay relatively less for their raw materials etc. This will make them inventive, as they have to see to get an high income for (even in this system) an advantage in money and so more purchase power. Global South countries will have more opportunities then now, as in this system, they pay less.

One pays in relation to income, there is no attention paid to the price-composition

(subsidiaries, import levies etc. that compose the price). This to increase the equality. As a base we can take an average price in the world. For every product there must be calculated a base price. Starting from this base price, a price that has to be paid, is calculated depending on the salary. First everything has to be done within a country, and then from country to country. Everywhere where one goes, the price will be the same for a certain person, as it is calculated from a base price.

A moment in time has to be taken and the quantity of money of that moment is used and must stay the same.

How are high incomes kept into being? Every time a person receives from a wealthy person, he/she has money to expend: the income-division stays, but it will fluctuate, 'wave' through society.

By continuous initiative, there will be employment. There is much dynamic. People who are unable to work, get an income from a social system, but to be unemployed is virtually impossible. Everyone does always something. Voluntary work is actually a job (with the social assurance one can buy nearly as much as with an income, so one has to do something in return). It can be expected that one does the work he likes and which is adequate for him or her. One will choose one's education in this direction. Being unable to do work will be rare, as there will be less stress; less work and less matter (and so less pollution). But there must be space for exceptions, as for example, for disabled people.

All the products have about the same competitive power. Biological products are for instance nearly as expensive as non-biological products. There can take place a shift to biological agriculture, to more nature-friendly products in general.

There has to be enough though. Is there in the whole world enough agricultural space and labor for extensive agriculture? (probably so, when not so much space is necessary for cattle, when people become vegetarian or at least 'flexitarian' and when the world population decreases). Transport is a problem. Everybody pays to income for transport. To this I want to say that local production is better: transport can be limited in that case. Energy is another problem. Everybody pays for energy to income (sun energy is 'free'). In the whole system there are no more extremely rich people.

The stock-exchange system isn't needed anymore and that is good as it is an instrument of greed. But banks can stay to finance investments, among others, but there will be no interest. I would suggest a state bank from which people and

enterprises can lend money. There is at the moment of transition to the new system a certain amount of money and that amount stays the same, only the division will be different from now (as the rich pay more, the money goes automatically to the poor).

There will be only one currency. There comes into being one big, united, world economy.

The continuous flow of the economy, of growth, from a low economy (crisis) to a high economy and vice versa, will disappear, which will give more balance and tranquility.

Earlier, Piketty suggested a high tax on wealth. As such, it is a good idea, but if it will work is a question. Countries lower their taxes to ensure that big companies establish themselves in their country. In that way, the multinationals have the power. So we need a system in which there is no such problem. Income Depending Payment Worldwide is such a system.

Furthermore, Piketty does not think holistically. He concentrates on the economic aspect. Everything is related though: economics have to do with ecology, ecology with politics etc. Income Depending Payment Worldwide is holistic: it has many positive effects for many fields of life. In the west we tend to emphasize the material aspect of life. In the South, the spiritual aspect is more developed. We need both. Income Depending Payment brings balance in this: somewhat more of the material in the South and somewhat more of the spiritual in the North. That is the 'richness of poverty': when one pays more for a product, one will value it more. At the same time, the cause of conflicts is taken away.

Piketty, in cooperation with many others, also realized a research on inequality worldwide. It appears that the inequality in the USA is much bigger than in Europe. In China inequality is increasing and in the Middle East the inequality is the biggest. However, how inequality is distributed in the world, is not so interesting. What is important is that there is an huge inequality and so we have to address it: it is about the way we do that. Income Depending Payment Worldwide is a good way.

### **A new political system: Votes to Happiness and Ecology**

I also suggest a change in the political system. I call the new system: 'Votes to Happiness'.

In this new system, the stock-exchange system can be converted into a political institute.

This only in combination with Income Dependent Payment Worldwide. So, that being an absolute condition.

Votes to Happiness functions in the following way: a person who is happier, is attributed more votes, up to for example 3. Happiness can be measured by asking questions and the country Bhutan has a Ministry of Happiness. The South American countries Bolivia and Ecuador have established the Rights of Mother Earth in the constitution.

Happy people will promote a policy that brings about more happiness.

What is happiness? A good, light personal feeling, eventually of bliss. It can come from inside and one would bring it to his/her surrounding world. It can come also from outside and bring about a good inner feeling. This outside is then for example a clean environment, other happy people and animals and plants that thrive... A clean environment gives good, healthy food and in general, high quality products that serve a long time. Working together with the intelligence of nature and so be in harmony, is positive.

So, Votes to Happiness works for a good, beautiful and ecologically balanced, world.

I add here a section on how IDPW and CDPW promote ecology.

In the first place, by these two systems, ecological products are in reach of all. So, ecological production will be promoted.

Second: the intrinsic value of a good, product or commodity will be brought about. As, in the system, it is not anymore so much about money, quality will be more important. The value of an object will be in itself again: one loaf of bread is enough, ten loaves is exaggerated. We will come back to the base and will be in contact with things in a normal way. Alienation will vanish (read more about this in the chapter on Karl Marx). By that fact, ecological production, which is more in contact with nature, so the base, will be promoted.

Third: As the system promotes the production of high quality goods not so much waste is brought about, as these products last longer, which is anti-pollution and so, good for the environment. Among others, the cradle to cradle production, as being the concept of Braungart and Mc Donough, will be promoted. And, as the production does not take place so much for profit, the production of quality goods will be promoted, and goods that are not really needed will not be produced, and that prevents a lot of contamination.

Not producing and working for profit, gives another mentality, another approach. Other values, than just money, will be emphasized. These can be: living in

harmony with each other, with nature, integrity, honesty and so on. In general: granting the other some share of this wonderful earth!

Examples of how IDPW and CDPW work well for nature are: tropical forest exploitation and poaching. Both activities are done for financial profit. If financial profit is not the goal anymore, people will stop these activities and a more natural approach will be the case. The practice would much more be, cooperating with the forests and the animals: its biodiversity. When one lives in harmony with nature, it can be beneficial for both: for humans as well as the forests/animals. So, nature preservation, and this in general, will be the case with IDPW and CDPW.

As the factual differences between left and right are relative (at least in the Netherlands), it is better to speak of 'lifestyles', instead of 'parties'. A good lifestyle is the ecological one, the 'green'. The aim is to come in harmony with nature and the earth again. Within every lifestyle there would be much life: all kinds of concepts and ideas. There should be only green lifestyles.

The government keeps the same tasks. But there must take place an amendment of the constitution because of another economic and political system.

Not only wealth is of importance, self-realization is more important, in the sense of putting up something and (positive) influence unto society.

In an initial phase, green initiatives are promoted by giving them priority. In this way, the world becomes faster 'green'. So everything is aimed at a green world, the balancing of the world, with the nature and the earth. For this purpose a certain consciousness is needed, that is coming up now. These economic and political systems, here explained, promote an ongoing process of growth in consciousness.

It also has to go slowly as there has to take place a transition from 'production for growth' to a 'production of quality', this is a production in cooperation and in balance with nature and the earth.

When this occurs, the boundaries of the world can be opened because everywhere the developments occur in a responsible way and the negative effects of an economy which is (too much) focused on matter, disappear.

Technological knowledge and science must be used to restore the balance in the world. Spirituality is very important in connection to this. I write more on this in my book 'A world in balance'.

Some difference in wealth will always exist though. It is part of the dynamics of

life (yin and yang). Everyone must be able though to provide in his/her basic needs.

Note that incomes above average high incomes, would pay much more. This to get rid of all criminal action which takes place for money.

A good last question is the following: Is Income Depending Payment Worldwide a good way to establish a world that is more in accordance with the Universal Declaration of Human Rights? Though there is a lot of good, the actual practise in the world is not so much in accordance with this. We see people, governments and enterprises not respecting these rights. Inequality, war, bad housing, bad education, bad health service and so on, is all there. To this, 'inequality' is the key word which can be addressed effectively by Income Depending Payment Worldwide (see more on this in the chapter 'Universal Declaration of Human Rights and the new system').

### **The system for capacity**

For capacity, the same happens more or less, as for income. According to the present price of a product or commodity, one pays according to one's capacity. Let us take a house as an example. If the present price is 500.000 dollar and one owns only 250.000, one pays 250.000. When one owns 2.000.000, one pays 750.000 etc. Not everything will be accessible for all though. One has to see to accumulate capital. This also as an incentive. A house of 200.000 will be accessible for someone who owns only 100.000. People with a lot of money, still have more opportunities, compared to those who possess less. People without capital have to rent, paying according to their income.

A method could also be to compare the possessions of one with those of the other by putting it in money. The price of a commodity (for example a plot of land) is then determined depending the relation of the two capacities. In this way everything gets shared.

What is also possible related to 'capacity' is what the French economist Piketty proposes: a much higher tax on capacity. Above I wrote on that already and

pointed out the difficulties there are for such measures (see the chapter ‘The system: Income Dependent Payment Worldwide’).

### **Elaboration of the system for capacity**

How does the system function for capacity? With capacity we buy in general luxury goods, like a boat, a touringcar or a caravane. Besides that, of course houses and land. The rule in the new system is: who comes first, buys. And so, one has to sell, also when the one who wants to buy has less capacity than the original price. A condition is that for example, one has at least 50.000 euros. When one does not have that, one has to rent (in the case of houses). By taking initiative and to start for example a company or by doing a good formation to find a good job, one can save and so build up capacity. Also by inheritances one can obtain capacity. When a house costs 200.000, the seller must be happy with 50.000. This is not so bad, as it is again, ‘who comes first, buys’: one is obliged to sell (and, the difference must not be too big). One could claim that this brings about decline of value. A purchaser though, can be a very rich person and he pays a lot more ..., for example, 500.000. The seller then, has more money, but pays more when he buys something on his turn.

The cities like these are now, at least, in the rich countries, the expression of a system. Let us take the hotels. In Amsterdam there is Krasnapolsky, one of the most expensive hotels in The Netherlands, but there are also youth hostels. The difference in price is enormous. In a new system, a hotel like Krasnapolsky will have to host also less affluent people. Its income will go down by that, but at the same time, it will pay less for what it needs for its clients. So, it is relative. A youth hostel (that will be full only when hotels like Krasnapolsky are full), can receive more money. They become richer, but pay less for their expenditure...etc. Income and capacity become relative and that is exactly what we want. Pickety states that a sustainable society will not exist without more equality. And he also states that we have to look in another way to possession and property. Both are issues in which IDPW and CDPW provide for.

In this way, we see a movement ‘towards the middle’: very luxury and expensive will disappear, very simple and poorly, as well. The buildings will be different: simple though good, with a ‘green aspect’ (the application of green and nature

friendly solutions and materials) which is an 'extra'; pleasurable, that what gives quality and provides a good feeling ( a kind of 'richness' for all!). Cities will, and this worldwide, have a very different outlook!

### **Capacity and income**

How do capacity and income relate to each other? It are two different realities, but they can change from one into the other. By saving and inheritances, capacity can be built up and by transferring money from one's saving account to one's current account, one can do increase the income (saldo).

Of how capacity and income are related to each other, I give an example: the house market. Houses would cost less for people with less capacity than for people with more capacity. The capacities get shared in this way. One can comment that a contractor can have less money to pay his workers, but these workers pay then also less in a shop for their purchases. So, it is interconnected. When a worker gets a job that is better paid, then he has some purchase power benefit (and will be able to save). One will have once a well paid job and another time, a less paid job. This is relative, as one can always foresee in one's subsistence. As such, we see that (having) money becomes relative.

### **The system and taxes**

Taxes will be applied progressively and as there is a dynamic of activity, the incomes will vary, so the amount of taxes received will also vary. The capacity of the government will be different from moment to moment and so they would pay differently at different moments for, for example, public works. The income for, for example a road construction company will then also vary, but this is relative, as they would pay less/more for the materials they need to construct a road, etc.

### **The system and the stock exchange**

The stock exchange system is a system of capital accumulation and as such a source of inequality. To fight inequality effectively, the capitalistic system must be changed. A good correction is the implementation of Income Dependent Payment

Worldwide. In this system a stock exchange is not needed anymore. It can be, as such, abolished.

Capitalism and ecology don't go together. To obtain an ecological world and prevent further contamination, we need another system in which we work in accordance with nature and the environment. A system that promotes environmental friendly behaviour. Income and Capacity Dependent Payment Worldwide is such a system.

### **The system and banks**

As being capital providing institutes, I propose to abolish banks as well. One does not need to save and capital provision can be done by the state. The state will then, as such, function as a bank.

These measures are big, but to get a better world they are needed as we need to grow away from a money oriented mentality towards a balanced, nature friendly mentality.

The bank services are thus taken over by the governments. But the banks don't have to disappear, they can cooperate with the statal services. How this has to be done exactly is to be studied by people of these sectors.

### **The system and capital or production goods**

A company pays for its capital goods to capacity. Will it have a lot of capital, it will pay relatively more, will it have little capital, it will pay less. This works through in different levels of the enterprise: workers will get paid more or less and will pay accordingly more or less in a shop for their daily needs. We see, that it comes down to the same for the big scale as for the small scale.

### **Introduction plan of the system: top down and/or bottom up**

Objective is to come to a situation where all people have sufficient resources, but where there is also some difference as an incentive. I propose a reduction of the inequality with 50%, beginning perhaps with only 5%.

Top down

One possibility of introduction is top down, worldwide.

The United Nations, as a world government, could introduce the system. This, for

example, during a period of five years in which the poor will start slowly to pay less and the rich more. Every year 20%, meaning five years (or 10%, or 2%, meaning ten years or fifty years?). Until a level that would satisfy all, one that 'works', this is, among others, would bring peace (see above).

Bottom up

1) There are already many green, organic initiatives in the form of farms, shops etc. These could be connected in IDPW and CDPW. So, among each other, these could use the system, to the outside world, they would act as done in the present-day. Ever more enterprises could be invited to join.

Shops in vicinity of all three classes, as these are the lower, middle and upper classes, can be good starting points for paying according to income.

In Northern Argentina, several groups experimented with the system and in one group it was successful. In Latin American countries these experiments are easier as the Indian economic practice is near to IDPW and group life is common there.

A possibility is also that one country starts, but this very cautiously, so to have enough to be able to deal with the capitalist system at its frontiers. The best is then of course a somewhat richer country with enough idealism. I was thinking of Colombia, as now there are going on a good process of peace and a process of growth in ecological consciousness. It is also full of resources and could easily flourish within a better system and so inspire other countries.

2) As is explained in the chapter, here below, on the micro, meso and macro levels of economy, introduction can also be considered for every different product: for some products it seems to be more suitable than for others.

Here, down, some examples are given of IDPW that are already introduced.

### **Some examples of Income Depending Payment from The Netherlands and other European countries**

1) In The Netherlands, Income Depending Payment for insurance payment was proposed by the centre left party PvdA. The right wing party PVV blocked this though.

2) Study debts can be paid depending one's income in The Netherlands.

3) Income Depending Payment fines exist in Finland and Switzerland.

4) The mayor of Grenoble, France, put in practice a system like the Income Depending Payment for electricity,...

And there is a grocery store where there are three prices: one for low salaries, one for intermediate salaries and one for high salaries. They take their benefit from the high and intermediate prices and have no benefit from the low prices.

### **The micro, meso and macro levels of economics and Income Dependent Payment**

First, we describe the actual situation for a certain product. After that, we will analyze how things would change by introducing Income and Capacity Dependent Payment. This for the micro, meso and macro levels of economics.

Perhaps, to see if Income Dependent Payment can be introduced, we have to look specifically at every particular product. For some products it is easy and good, for some others perhaps not or not yet. I think that it will be generally good for basic, subsistence goods

Let us take the examples of coffee, milk and sugar. And a newspaper.

The micro level is the economics of one specific company, so in our example, one coffee company: How is the price composed of a packet of coffee? Production: capital goods, labour expenditure. Transport. Import levies. Preparation. Packaging. Transport to shops and supermarkets. In all these levels Income and Capacity Payment Worldwide is introduced. So, the new system works through in all these levels, is, as such, introduced consequently, bringing about a more equal and nature-friendly reality.

For, for example, milk and sugar, it comes to the same. And also for a newspaper, it is the same.

Regular market and Fair Trade: all trade would be fair, so the concept of fair trade would be amplified to all products and all activities worldwide.

The meso level consists of all the companies of one product, in our example, all coffee companies. Prices are different for regular coffee and Fair Trade coffee. And also among the regular coffee, prices will vary, as there is competition.

The different coffee companies (the regular ones and the fair trade ones) could start to cooperate instead of competing. Such an attitude is much better, as it creates peace. Can we start to cooperate as humanity?

The macro level consists of all companies (so also of milk, sugar, a newspaper etc.). Companies that need parts for their end products from other industries, can pay for them according their income and/or capacity.

This also means an attitude of peace and cooperation instead of competition, although, there will be some and that is good, for in that way, quality is guaranteed.

### **The system in the private, public and collective sectors**

Which are these sectors and how would IDPW and CDPW work in each of them?

The private sector is the entrepreneurial sector, so, the sector that is not induced by the government.

The public sector is that portion of the economy composed of all levels of government and government-controlled enterprises. It does not include private companies, voluntary organizations and households.

The collective sector is the same as the public sector.

For enterprises, so, the private sector, the effects of the new model are clear: more cooperation, but enough difference in income and capacity as an incentive to take initiative.

For the government, for taxes, it is explained here above. Public expenditure is so different, but that does not matter so much as the system is consequent.

### **The system at different levels**

In this chapter we study the system at its different levels: for a neighborhood, for a city, for a province (state or department), for a country, for a continent and for the world as a whole.

### Neighborhood

The beneficial effects on a neighborhood scale are evident: frequenting a neighborhood centre is easier as for example drinks are affordable. Other social activities, like sports, are also more affordable. Social movements would also benefit, as for all they need, they would pay less (or more, when having more). The doctor would be payable, as well as education. Food and other basic needs would be accessible.

### City

At a city scale, constructing roads would be easier and could be done in an ecological way. Other forms of transport would also be more easily possible. There could be more variety within the different areas of the cities, as there wouldn't be so much separation between 'poor parts' and 'rich parts' of a city.

### Province (state or department)

Within a province roads could be constructed easily as well and there wouldn't be so much competition in getting an order, but rather cooperation, as not profit is so much a goal, but the construction of a good (ecological) infrastructure.

Business between cities within a province and between the countryside and cities, would be more easy, as the relationship in this business would be more of confidence. So, agricultural products could go to the cities to provide the city dwellers and (ecologically produced) goods of the city could go to the countryside to provide people there.

An example of an ecologically produced good is the solar panel that could go provide the countryside with electricity.

### Country

Within a country, all commercial contacts would be easier, of individuals, businesses, institutes and organizations. The relationship between the capital and

the other cities and villages would be more relaxed, which would imply an easier task for communal, provincial and national governmental instances.

### Continent

Countries among each other could have a more relaxed business relationship and so also a political relaxation which would mean less chance of war and other conflicts. Less conflicts would mean more investment into the economy and less loss of material like buildings and so would mean 'growth' (in another, new meaning); positive construction. New kinds of invention that might benefit humanity would be possible. An enormous positive flux would be realized. Going into space peacefully would be feasible.

### World

The same would go for the world as a whole: more peace and so more cooperation and positive construction.

See for more on this in the next chapter.

## **Different parts of the world and the system**

The writer Marinus Knoope makes in his book, 'The circle of creation', the following division of the world:

- 1) The North, which is the working part.
- 2) The South, which is the imaginative part.
- 3) The West, which is the organitive part.
- 4) The East, which is the contemplative part.

Let us now see how the proposed system would work in these different parts and in the world as a whole:

- 1) Emphasis would not be so much on the merely financial and economic aspect, but more on quality. People would be happier, as psychological wellbeing comes from social and spiritual values that would be developed by having less of the material side.

- 2) There would be more of the material side which would mean more possibilities to build up, like roads, houses, bridges etc. People would have the basic needs: food, clothes, housing. Social and spiritual qualities are there already. A balance in the social, spiritual and the material side of life could be achieved.
- 3) In the West, as well a more socially and spiritually culture could be developed with less need for drugs for example, less crime and less corruption.
- 4) In the East, besides a contemplative culture, needed for the inside part of man, a healthy material culture could come into existence.

The world as a whole

In the world as a whole, the two 'different worlds', being the social and spiritual South and East could come in balance with the more materially oriented North and West.

### **Examples of the general advantages of the system**

- 1) Holistic approach
- 2) No negative effects of up going and down going economy
- 3) Equality which is a condition for Peace
- 4) Green and ecological world with more possibilities for women and the youth
- 5) No costs to introduce this system. A measure like an universal basic income costs a lot of money.
- 6) Less dependence on one commodity and as such gives countries the opportunity to develop a diverse economy (Global South). People can take

initiative and so more variety can come about. Economic activity is promoted as all have more opportunities.

7) Arms not needed anymore: enormous economies!

This, as a country can pay according its BNI, all countries can buy an equal quantity of arms. This means balance of power and countries can get rid of their arms.

8) Crime doesn't pay of anymore (corruption, drugs-trade etc.)

Above a certain level of income, one pays much more and as such has no purchase capacity anymore. Acquiring big amounts of money isn't interesting anymore and so these ilegal activities will stop.

9) Hunger and poverty eliminated, worldwide

With low incomes, people can still get the basic needs.

10) More education and better health provisions

11) Money destined to lobby not needed anymore: economies

12) Friendships and family relationships more important again

13) Many products are based in creation of 'need'. There will be less of those products. Less 'big, bigger, biggest'. More quality.

14) Economic migration to other countries not needed anymore. People can stay in their own country. Only voluntary migration / travel

15) Less stress which implies economies on for example therapies

### **Some remarks (of a general kind)**

One wins in quality and has enough in quantity.

Further more, there are beneficial effects on many life areas. The system 'cools down' and as such gives people the opportunity to consider what is really important; the intrinsic value of the Earth and all what belongs to it, comes into focus (beneficial effects on climate change).

Why do governments fail or are successful for only short periods of time? Because their policies aren't balanced. What is success? Quantity or Quality? Both!

By the economies on arms, new loans can be granted by governments (green enterprises that want to extend for example).

The possessions are shared in the long run.

### **Practical examples that IDPW (Income Dependent Payment Worldwide) works well and creates a better world**

-Brexit

Brexit wouldn't have been necessary within a different economic system, within a different way of looking at the World. Within IDPW wealth becomes relative: all have enough to survive, luxury goods can be shared.

It is clear the World can not continue the way it is doing now: resources get exhausted, the environment is polluted with a change in climate as a consequence.

Many people are poor and the difference between the poor and the rich still increases. It is irresponsible, the way we live and treat the earth and each other. We are all one world and have to grant each other the best. The huge migrant current is not necessary; people could go on living in their own countries within a different system as they would have all enough when they could pay according their income.

-Macron and the yellow vests.

Macron put a tax on fuel so that the user would pay the transition to environmental friendly energy. Protests broke out. People said the wealthy should pay the biggest share.

What would Income Depending Payment do in this case? Automatically the richer person would pay more for his/her gasoline: problem solved...

-EU politics.

These days in EU politics, we hear often talk about 'protectionism'. This as a means to keep others out and to assure economic and ecological welfare and being. I don't understand this. The World is ever more, one. It is true that the ecological level of Europe is somewhat higher, but the concept of 'ecology' itself comprehends all, so the whole World. Limited thinking is not desirable.

But why do they advocate protectionism? Isn't it political opportunism? Populist parties have such a politics and they are successful. Do others, also the green parties and the socialists, copy them for that reason?

In another economic and political system, I mean in IDPW and 'Votes to Income', such political behavior is not needed. It is all about the division of goods and money, worldwide. When this division is done properly, there is no need for protectionism. 'Votes to Income' would promote those parts in the World with more wealth. That are also the parts that are ecologically more advanced. So, indirectly, the ecology is promoted by that very system (Votes to Income).

Even more importantly, migrants wouldn't need to come to the richer parts of the World, like Europe and the US. By IDPW they would have enough in their own

country and so the need to migrate would be taken away. They could use their talents to develop their own country and would have full opportunity for this. When an economic and ecological (IDPW also promotes ecology) increase would take place in these countries, automatically their political power would increase as well. They would have Votes to Income and seen the fact that their income will have increased, their influence in politics would automatically be bigger. In this way, economic resources will be shared over the World and political power or influence will undulate over the World. In the end, we will all cooperate to make a good world.

-The reparation of the situation of the Afro-Americans in the US.

The Afro-Americans came as slave. After the abolition of slavery, excuses were never made and no financial reparation was done. Several democratic candidates for the presidential election in 2020 talk about these issues though. A Financial compensation is complex, as it will cost about 10.000 billion dollar, I read in 'Le Monde'. So people speak of better conditions for Afro-Americans so that the differences in wealth can diminish. Burnie Sanders proposes to diminish the differences between the poor and the rich, being blacks or whites. He has a point, as diminishing only the differences for the blacks will give protest among the white poor and perhaps even civil war.

We see that a more egalitarian system avoids such problems as it takes into account all people. Complex problems as the slavery issue are addressed immediately. Paying to income would resolve it.

In the state Virginia the problem is big, as it is an ancient slavery state. I suppose this fact has consequences for the everyday life there. IDPW would address the problem, because all would be equal.

In the same way the problems with the Indians, Hispanics and other minorities, would be addressed.

-The mafia.

The mafia in Italy is addressed effectively these days by getting to talk those who turn their backs to the organization and denounce other members. It is very tough

though and the organization isn't beaten. Crime organizations are all over the world in all kinds of societies.

IDPW would address the problem immediately, simply because crime doesn't pay off anymore as prices of all products would skyrocket for them as in this system having a lot of capital means having to pay a very high price. Possession of money doesn't serve anymore for the accumulation of goods (most luxury ones), so the cause of the action (the crime) has been taken away and the criminals are 'set free'. Yes, 'set free', as they are entangled, often against own will, in these criminal organizations.

-Monsanto.

Monsanto's strategy is that it developed genetically modified crops that have to be protected though by insecticides produced by them as well. So, when a farmer starts with a crop from them, he is also obliged to use the insecticide (called 'Roundup'). In this way, he is made dependant. Monsanto does this to assure its market. Would its 'method' take place in an Income Depending Economy? Let's see what happens: a company wouldn't work so much for profit, because having more profit (income), it would also pay relatively more for the resources it needs to make the product. It wouldn't need to develop a strategy to assure its market. It would be safe. So, such a 'marketing strategy' wouldn't be developed in a Income Depending Model. We see that this economic system as such, promotes good behavior in business, so would be the case of Monsanto, but of all other multinationals and companies as well. Start-ups won't be made out of greed and ambition (status), but to make a good product and as such to do a good contribution towards society.

-Germany's economic division.

The poorest region of present-day Germany is the Ruhr region. This because of the close-down of the mines. We see that in present-day economics, very rich and poor areas vary. In a new economic model, this will be less serious as all will have some income and can buy according their income. A question to this is whether there are enough resources in the World for everyone. This should be calculated, but I think there is enough. I think this because the earth is huge and full of raw materials. The world population must stay limited though.

-Social networks.

Two billion people are on Facebook and Mark Zuckerberg can, as being the chief, decide what happens with their data. He seems to be more powerful than political leaders in the World. These data are being sold to companies who can then adjust their commercial approach by personalizing it. In a less capitalistic system, people work less for profit, so people would be left alone as there is no need for commercial approaches. People would work for a green and equal world and some (relative) advantage in purchase power.

-Football

Four English clubs are in the finale of two European cups. In the French newspaper 'Le Monde' I read that this reflects their financial power. Football clubs are rich and the whole football World is about money. No fun game anymore. If there would be Income Depending Payment, football would be done for the game, not for financial reasons. Because when one would earn a lot of money in football, the person would pay much more for his purchases. So he wouldn't play anymore for the money, but for the game! It would be fun again. And if this would go for football, it also would be also the case for the other sports.

-Fashion.

Dior, Chanel, Louis Vuitton. Much fashion of the fashion houses is very expensive and as such not affordable for many people. As a luxury good it could be shared or we have to stop with it as it is quite decadent. Normal fashion (or rather: clothes) is in reach of all in an Income Depending World. One could say it brings about a boring World, but can we afford to say that? I don't think so as long as there are many people in the World who suffer from hunger, have barely a house and no education etc. etc. A small group of people puts forward the capitalistic model with its publicity, so generating a 'need' that is not real. We have to be responsible for what we do...

Also the practices of child labor and underpaid wages in the textile sector, wouldn't be needed anymore or at least, with their low income they would have more purchase power so they would be able to buy their necessities. And environmental friendly production would be promoted, as in general this system

promotes good behavior (see: 'Monsanto') and an environmental friendly produced product is as expensive as a non-ecological produced product in this system.

-Art

'Battle of millions between Francis Bacon and Jeff Koons' is the title of an article in 'Le Monde'. The two most famous auction-houses Christie's and Sotheby's proposed sales of pieces of art from these artists. 'Rabbit', from Koons, a sculpture, is estimated at 50 to 70 million dollar. A piece of art from Francis Bacon is estimated at 20 to 30 million dollar.

There is a whole story around it that explains these prices: Koons would have introduced a whole new era in sculpture with 'Rabbit'. He would have fully left the traditional forms of sculpture. My opinion in this is that it is outrageous, these prices, and so, ridiculous. Income Dependent Payment for art would cool down the business and bring it to real proportions.

-Television.

I saw shortly a person making a very good program on space travel. It was called 'The wild space'. Later I saw the same person making a program on technological advances such as self-driving cars. It was a program for a commercial broadcast station and it was full of publicity. This person did it for the money, using the reputation obtained by the other program. People fall for money. In another system, this wouldn't happen which would mean the person could have continued making high quality programs.

-Space.

On this subject I want to make first some general remarks, to conclude certain things after that:

Possession in space under present space law is impossible. We start to speak more of 'use' instead of 'possession'.

Right isn't given to those who are right, but to those who have the best lawyers (in the present-day situation as will be the case of space).

The new space state 'Asgardia' has no parties nor religion, as these two often cause conflict.

Asgardia: there is so much space that war is not needed. According to them, space will bring peace, also on earth.

The US under Trump have formed a space force, the sixth part of the army.

People of the Moon and people of Mars will say they are 'people of the Moon' or 'people of Mars'. They will want to have independence, that is inevitable.

First listen to those who have actually been in space: they all say we have to be careful with our own planet!

We see that the characteristics of life on earth continue in space: idealism goes side by side with realism. Both should be intertwined and this last remark is quintessential: First we have to arrange our problems here on earth before bothering too much about going into space. When we find balance here, a balanced space travel would be the consequence.

## **Some examples from countries of the South**

### **Medellín, Colombia**

In Colombia, in the city of Medellín, women are the motor for change. Many men were killed during revolutionary fights and the women, left alone, went to the cities. There they improve and build up. They organize themselves for child-keeping, put up a cooperative, try to get permission from the authorities to put up a school. And they are in councils, where they are in the majority.

What could Income Dependent Payment mean in these situations? For a cooperative it is clear: everything would go more fluently as they would pay to income or capacity for raw materials and would get paid according to the incomes of the clients. The value of the products would be relative or put otherwise, they

would have their intrinsic value (read more about this in the chapter ‘Votes to Happiness’ and Ecology).

For putting up a school, the public money would always suffice as the women could pay with that money according the amount. The city administration could, when they would have enough resources (this is: enough tax money), stimulate economic activity by giving more. The administration would actually work as a kind of bank.

Generally, people who work for social goals, would be able to start to cooperate with other people, from other institutes and organizations bringing about unity and peace.

### **Hongkong, China**

Hongkong appears to be a rich, dynamic, energetic city where the rich determine. This is only appearance though. There is also a lot of poverty. Sze Lai Shan, the responsible of ‘Society for Community Organisation’, a social, militant and independent organisation, tells that she regrets the fact there is no real debate on how people really want the city to be.

In Hongkong there are about 250.000 ‘shanty houses’. People are ashamed for their condition, they blame themselves. People don’t know how to come out. The rich are indifferent.

How would Income Depending Payment (or Capacity / Wealth Depending Payment) work out? The way Capacity Depending Payment works, people could access better dwelling places. People would come to know each other and share the possibilities or the city administration could invest in more social housing, just like in the former example, as a kind of ‘bank’.

This all should be covered by a law, backed by the basic right 25 (UN: see for the human rights, the last chapter of this book), so that people have something in hand to achieve another reality.

Of course, and that would be the case of both examples and of all poor people: they would have more purchase power, so they would have more easily access to their

(basic) needs. If they would want to have more, they would have to take initiative in the sense of putting up a (green) company. In that way they could increase their income and as such their purchase power.

Green initiatives are still a luxury in Global South. They have to see to survive first; there is no money for that purpose. With IDPW the Global South would get sooner green which is important because pollution there creates climate change and a development which is only industrial and only for profit, would cause a lot of pollution.

### **Bhuj, India**

In Bhuj, a city of 200.000 inhabitants near to the Pakistani border, Hansa Vaghela leads the rehabilitation commission of Ramdev Nagar, one of the many shanty towns of the city. She wants the half of the board to be women, but it is hard, as the men want to impose themselves.

A earthquake devastated big parts of the city in 2010. A reconstruction plan was made in which the women had a big role. They took care there would be a community building with a school for the small ones, a crèche and a kindergarten. Also they gave advice for the houses, for the election of materials and the concept of the houses. They preferred recycled material and a good seismic construction. They indicated how the kitchens had to be, that there would be more taps and bathrooms.

Also in this example, IDP would work well. In the same way as in the former examples. And as the system promotes them who take initiative, it would promote the women and their role in society.

I want to talk more extensively here about migration and I take India as an example. In India exists the caste system. The Dalits, the 'intouchables' migrate a lot from the countryside to the cities. This to have more opportunities, but also to get out of their complicated social condition. With IDP they would have more to eat, better clothes and housing and as such less need to migrate. As the migration to cities, many times, is not 'the big step forward' as imagined, it would be good they could stay where they are. The caste system would disappear automatically

and a new society with other relations and possibilities could appear. This would go slowly of course, just like everything. But, it is all about opportunities: giving the other a chance to develop and prosper.

Women would have priority, as they take more initiative. As such India would become faster green and more equal. Old traditions that are in the spirit of balance with nature could go together with new green initiatives and technologies.

We see that in general, more stress is put on women by this system and also on young people as they have more energy and time to put something up. They would be stimulated.

**The list of examples can go on and on. Inequality is the key factor of problems in the world and stopping or diminishing the lust for money solves many problems, especially those of ecology!**

### **Back to the Sources: Smith, Marx, Friedman, Keynes and Tinbergen**

As in my model, capitalism and socialism are combined, I did research on the past of these two phenomena and came to the list of people in the title. I tell the history in short: Two elements of the theory of Smith represent socialism and capitalism. The first is elaborated by Marx, the second by Friedman. Keynes thinks in the line of Marx and Tinbergen combines socialism and capitalism again to come to unity and as such, one world.

### **Adam Smith, 'The Wealth of Nations'**

In the preface to the version of 'The Wealth of Nations' that I read, in the preface I read:

*Adam Smith's An Inquiry into the Nature and Causes of the Wealth of Nations is more relevant today than ever.*

Adam Smith asked the question, why do some nations prosper and some nations do not? For anyone interested in politics and economics, even as a passing interest, there is no question more relevant.

Imagine if you could answer this question. You would help advance civilization. First and foremost by helping the poor, but also advance science, the arts, education and all the things that go with economic prosperity.

Further, world peace would be promoted. With so much saber rattling going on in international politics the truth is, countries that trade together become interdependent and do not want to risk political peace and stability over some abstract difference in ideology.

The question is if Adam Smith did have the answer, why do we have the economic and political problems today?

The answer is simple. Many people know about Adam Smith, but so few people have actually read his books. Even respected economists and advisers to the President have not read the works of Adam Smith.

Do you think the President has actually read it?

### Adam Smith's *Wealth of Nations*

Adam Smith' book will indeed have been little read as there is huge inequality today. Also, it appears he has been interpreted in the wrong way, as he is seen as a promotor of liberalism.

However it may be, I think to have found the solution to the problem of inequality and of (sufficient) prosperity for all. Moreover, I add the possibility to live in harmony with the earth; its nature, so animals and plants.

But, in short on his theory: Smith combines a sound collective production potential with a completely free market.

Marx elaborates the first concept and comes to socialism. Friedman elaborates the second concept and comes to capitalism. The Dutch economist Jan Tinbergen

proposed the combination of both, wanting to bring the east and the west together. I think in that line too.

In general the right wing economists are at the root of big growth, but also of great crises. Left wing economists, like Keynes propose a correction and as such feed balance again.

### **Karl Marx and Income and Capacity Dependent Payment Worldwide**

An important phenomenon that Marx treats is 'alienation'. Its existence derives from the difference in value and price of a commodity. When applying now Income Dependent Payment a person who is less affluent can more easily afford himself a needed product and this product is of great value to him. A person who is more affluent will have to pay relatively more. This is ethically correct, as the same object has less value for him as he possesses already much and a thing added to this gives less satisfaction as to the poorer person: paying more will give more value to the object. So we see that IDPW gives the real value to things and takes away alienation.

In the present-day system new products are invented at huge velocity. IDPW would mean a brake on this (give me a brake!). We have to take more time to think out good ecological options. Let us take the example of lithium.

#### **Lithium exploitation in South America**

For clean motors in the western car industry, lithium is needed. This is found in big quantities in Northern Chile, Bolivia and Northern Argentina, in huge salt lakes. These salt lakes are very precarious ecosystems. And in these areas live Indians, like the Lickanantay for Northern Chile which is the Atacama desert. They have a millennia old culture that is threatened now by influence of the big lithium companies, the American Albemarle and the Chilean SQM. People get more dependent on money, as they are employed in the companies. But the profit of the business goes to the west. Organized in CPA (Consejo de Pueblos Atacameños),

the Indians have claimed a share in the profit that is applied for the benefit of the communities. This is only little though.

To be short, for a clean motor in the west an important ecosystem is destroyed plus a millennia old culture that does live in harmony with its environment.

How would IDPW influence in this? In the first place, a company would have to pay much more for everything in for example the Atacama desert where they dig for lithium. That would mean more money for the Indians, who, once affluent, would have to start to pay more as well for example food in the shop. There wouldn't be a great interest in lithium to begin with, as it would cost a lot for a company to invest in. The consequence is that they would look for an alternative motor that would really be clean. This, as profit is not the goal in IDPW, but positive, ecological action. Then, as a consequence, the Atacama lagoons could stay intact and the Lickantanay could live in peace and harmony and there millennia old knowledge could be used for the benefit of the whole world, just as is the foreign policy of Bolivia, which wants to propose its cultural inheritance for the real progress of all.

I read of Russia and China investing in the lithium industry in Bolivia. What that means, you read here above and a small group of people will benefit so that the inequality in Bolivia will rise. These people invest again in similar projects etc. etc. until everything is exploited and destroyed!

IDPW does not promote to work for direct profit, but for a good product that is beneficial for people and which is environmentally friendly. So, an entrepreneur will think differently because his purpose is different. That would bring about a much better world and brings together the vision of the ancient indigenous people with the vision of the west and that is what we need: unity, as we live in one world. Good communication in this is quintessential and will happen as we can see a common goal: a clean, good environment with which we cooperate instead of exploiting it. Here we come to an important point: how do we want to relate to each other and nature? Exploiting one another and nature or to cooperate? As everything is related, to cooperate is much more logical.

IDPW would be introduced with fixed prices: every product has an own, fixed price, the average of all prices of the product in different countries. This means

continuity of a situation of goods. Only when a person produces a better (environmental- friendly) product, people will go for that product that would be sold more to more affluent people because they are the ones who can afford it more easily. So you see a continuity in combination with improvement/progress, but in a slower, so more gradual way than today. That means less unneeded products and less pollution and real (!) progress.

The interesting concept of Marx of Surplus-value, which can be seen as profit in the eyes of a capitalist, vanishes in an income and capacity dependent system. Profit as a goal is replaced by the desire to generate a good product and to be occupied in a pleasurable way. One obtains enough goods and food in exchange, to sustain.

In this way, 'capital' is not only material, but has gained a spiritual side as well. From a friend from India I once received a special coin. There are two gods on it: Laxmi and Ganesh. Laxmi represents luxury and this in its material and spiritual (!) meaning. Money, as such, has a material, as well, a spiritual aspect. These two aspects are also part and parcel of income and capacity dependent payment as it is both about quantity and quality.

We read the conclusion of the book 'Capital' of Marx in the last sentence: "In the former case, we had the expropriation of the mass of the people by a few usurpers; in the latter, we have the expropriation of a few usurpers by the mass of the people." So, it is about a change in possession of the goods, of the capital; a revolution.

IDPW can prevent a (violent) revolution. It promotes balance, and balance is peace.

An issue is to convince the rich that giving away from their riches, that, abandoning a part of their capital, is good for themselves as well as for all. I read a little ago an article on the rich. In general, they seem to suffer more from depression. We have 'to set them free'.

**In addition to Marx: a short philosophy on value**

What is the true value of a commodity and where does the true value of a commodity come from? Let us consider different aspects of this issue: in the past people exchanged one commodity for another. Intuitively, one thing had to be in balance with another. With only intuition though, one can not know. One looked for quantity (weight), quality and the time of labour spent on producing something. The number of products one can exchange the present day has increased enormously. Besides the value of use, which they considered in the past, there is the market value. The question to this, is how much a person is prepared to give for it. There are people with a lot of money who can and are prepared to expend large sums. To this, not only quality has a role, but also intuitive value. Let us take the art market: people purchase certain artistic expressions for much money.

Every exchange is unique. It (mostly) is concerned about two parties that have to come to an agreement. Income and Capacity Dependent Payment are as such organically 'introduced' (while talking, deliberating, putting the situation of the one alongside the situation of the other).

What is important too at an exchange (specially when money is involved), is that one tells, is true. The truth is important. Is the specific product indeed of quality, that is, are the raw materials put together with craftsmanship? Is it solid, when it has to have that characteristic? Will it have a long existence? Is a claim on the applied working time, correct? Are the costs of the production factors correct? Are the margins of profit correct? Next, ethical questions are important, like at what income level people are, if the working conditions are good and if there is no question of, for example, child labour. And if the product is produced ecologically responsible.

Income and prices have to be in balance: people must have enough money to be able to pay for their necessities. This is presently often not the case. IDPW is a possibility to correct this.

We see, that today, big scale production and anonymity by, among others, the globalization, give cheap, but less qualitative products. Often, these products are produced under bad (labour) conditions. 'Alienation' is a term that is related to this. One doesn't have contact anymore with one another, nor with the product (that is thrown away soon and as such will be garbage..., and garbage is bad for

the environment). So, to reestablish contact is important. Can Income and Capacity Dependent Payment help in this? I think it can as we put products in comparison (to which 'truth' is important), but also the circumstances of both related parties. There is solidarity in this system and it has longlife value, which restores the contact.

Still, much will go fast (digitally) and at a big scale. But there is honesty, as one pays less when having less, and pays more, when having more. With 'big business' it is important to 'sit at the table' and to talk about what is reasonable. The effect will be generally one of a certain 'brake': not cheap and much are important, but good and enough. We can look each other in the eyes and what is of more importance than that?

In other words, 'second thoughts' can be reduced. Thoughts like: what would he/she want from me, am I being cheated, is it true what he/she says? Integrity would grow and by this, peace of mind.

This has consequences for everything, so also for the production process, because all depends on trust. People would work with more pleasure and so do their work better. The manager would be more relaxed and see to quality. Trade would be fair. Besides a state world bank (with local establishments), all banks can be abolished and the stock exchange as well. Profit is not a goal in itself anymore. One huge amount of money with one currency, would fluctuate among people.

To this all, it is good to ask oneself what is most valuable: material possession and profit or sufficient matter with good, balanced relationships?

In other words, to what values do we give most significance: to material values or spiritual, social and ecological values? Both kinds of values have to be in balance. This is the case of IDPW and CDPW.

By 'truth', class struggle or revolution, can be prevented. Integrity, honesty, read: sufficient equality, brings about peace. Difference in capital possession causes war. More money = more power. So, it is a matter of sharing.

To continue with the word 'true': what is true (valuable) and what is not true (valuable)? When one has little, a small thing is easily valuable and so makes happy. When one has a lot, a new item or commodity is easily boring and too

much: unvaluable or worthless. The possession of many things (commodities), brings boredom along. When a part of the world (continent) possesses too much, its people will start to feel themselves as being worthless: they don't attach value to things. Translated to psychology, it brings about senselessness and alienation. When, in addition to this, we see that people make war for those things, we start to see the enormous extent of the grotesque.

So, there are two sides of the coin: the value someone attaches to a commodity and the market value, so what something costs. These two are not always in balance: sometimes people give enormous quantities of money for a commodity, but does this fill up their existential emptiness? No, because it is exaggerated, it doesn't fulfill their real need. We can call this the 'poverty of richness'.

What is a earth of value, or: a valuable earth? A valuable earth, is a earth where (again/still) value is given to things (commodities). It is an earth in balance. All the 'overkill' can be eliminated, as it is this overkill that causes boredom and pollution. The earth seems to be fed up with its inhabitants who have lost their true nature: that of the earth (we, humans, are of made out of soil and belong to the earth), that of the sufficient.

The desire for commodities destroys everything and the earth protests with wuthering storms and tsunamis, landslides, big droughts and floods. Does she want to get rid of her dwellers? It seems so.

What is the value of something? This depends of what it is and of what someone's situation is. Basic goods have much value for everyone and should be accessible. For a poor, hungry person they are of infinite value. They need access easily. Luxury goods are less important and so access for all is less needed. Only they, who earn more, will have access to these. How luxury goods differ from basic goods has to be defined; there is no absolute separation, but a gradual transition. Income and Capacity Dependent Payment foresee in the access to basic goods for people with low incomes.

## **John Maynard Keynes and Income Dependent Payment**

Keynes' theory originates in the crisis of the thirties of the past century. He tried to correct the weak points of the free market theory which is the succession of an high and a low economy.

In short his theory is as follows: the Keynesian model is based on anticyclical economic policy. Such a policy implies that the government goes in the opposite direction of the economic situation. In other words: when the market declines, the governmental expenditure has to go up, and when the market grows, the governmental expenditure has to go down. This to stimulate consumption when the market is down and to limit the market growth to prevent the market, 'overheating'.

As balance is the key feature of the IDPW model, such measures are less necessary or not at all in such a model.

### **Milton Friedman**

Let us consider the Permanent Income Hypothesis of Friedman (PIH): Changes in capacity (human capital, property, assets) do change more the consumption than changes in temporary income. So, more equality in capacity is important: CDPW is quintessential.

It is not so interesting how the economic reality now, is, it is more interesting how it can be better (with more equality). It seems that, with more balance and honesty, the system becomes more simple and easy to understand. Complexity and greed, dishonesty, seem to go together. It is like when one does not lie: he/she has nothing to hide and that makes life simple... When we realize the big quantity of raw materials that have been taken away from Global South and still are taken away by the capitalist system, and we see the complexity of the economic system (and theory), then we can pose the question: is there a connexion? And when we make it simple again, can it be honest and a system in which man (and nature) is (are) central and not the market?

A capitalist, free-market system, promoted by Friedman, is often based on competitiveness. When this is to get the best out of oneself, it is good, but often it is to the detriment of another. A relative competitiveness can be good: how can

one find a better way to cooperate with nature, for example (developing a good, green product can bring in money, so more purchase power). It must not stand in the way though of a just sharing of money and goods.

## **Universal Declaration of Human Rights and the new system**

In this chapter I look at the universal human rights of the UN with a critical eye and I add notions in relation to the reality that would exist when Income and Capacity Dependent Payment Worldwide would be introduced.

Note: This declaration is perfect, but reality is different. Where IDPW and CDPW could contribute for better world, it is indicated in the text.

### **Preamble**

Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world,

Whereas disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind, and the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration of the common people,

Whereas it is essential, if man is not to be compelled to have recourse, as a last resort, to rebellion against tyranny and oppression, that human rights should be protected by the rule of law,

Whereas it is essential to promote the development of friendly relations between nations,

Whereas the peoples of the United Nations have in the Charter reaffirmed their faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women and have determined to promote social progress and better standards of life in larger freedom,

Whereas Member States have pledged themselves to achieve, in co-operation with the United Nations, the promotion of universal respect for and observance of human rights and fundamental freedoms,

Whereas a common understanding of these rights and freedoms is of the greatest importance for the full realization of this pledge,

Now, Therefore THE GENERAL ASSEMBLY proclaims THIS UNIVERSAL DECLARATION OF HUMAN RIGHTS as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance, both among the peoples of Member States themselves and among the peoples of territories under their jurisdiction.

### **Article 1.**

All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

Real brotherhood implies sharing. This is not the case at the present moment. Income Depending Payment Worldwide can bring positive change.

### **Article 2.**

Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty.

### **Article 3.**

Everyone has the right to life, liberty and security of person.

### **Article 4.**

No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.

Slavery exists. It exists because of greed; there is a lot of money to gain by it. When Income Depending Payment would be introduced in such a way that incomes above an average high income, would be much more, their purchase power would be zero. So, slave trade wouldn't pay off and for that reason wouldn't exist anymore.

#### **Article 5.**

No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

Money and power often go hand in hand. When money is used in a correct way, there would be less strive for power. In an equal World there would be less violence and so also less cruelty.

#### **Article 6.**

Everyone has the right to recognition everywhere as a person before the law.

#### **Article 7.**

All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination.

#### **Article 8.**

Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by the constitution or by law.

#### **Article 9.**

No one shall be subjected to arbitrary arrest, detention or exile.

#### **Article 10.**

Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him.

#### **Article 11.**

(1) Everyone charged with a penal offence has the right to be presumed innocent until proved guilty according to law in a public trial at which he has had all the guarantees necessary for his defence.

(2) No one shall be held guilty of any penal offence on account of any act or omission which did not constitute a penal offence, under national or international law, at the time when it was committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time the penal offence was committed.

#### **Article 12.**

No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honour and reputation. Everyone has the right to the protection of the law against such interference or attacks.

#### **Article 13.**

(1) Everyone has the right to freedom of movement and residence within the borders of each state.

(2) Everyone has the right to leave any country, including his own, and to return to his country.

We see an enormous flow of migrants from the South to the North. This because of inequality. This can be addressed successfully by Income Depending Payment Worldwide.

#### **Article 14.**

(1) Everyone has the right to seek and to enjoy in other countries asylum from persecution.

(2) This right may not be invoked in the case of prosecutions genuinely arising from non-political crimes or from acts contrary to the purposes and principles of the United Nations.

### **Article 15.**

- (1) Everyone has the right to a nationality.
- (2) No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality.

### **Article 16.**

- (1) Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution.
- (2) Marriage shall be entered into only with the free and full consent of the intending spouses.
- (3) The family is the natural and fundamental group unit of society and is entitled to protection by society and the State.

Is it not good to establish communities as well as natural and fundamental unit of society?

### **Article 17.**

- (1) Everyone has the right to own property alone as well as in association with others.
- (2) No one shall be arbitrarily deprived of his property.

Is the way we look at property and money not ready for change?

### **Article 18.**

Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

What would one religion for all mean?

### **Article 19.**

Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

Are media not nearly always in favour of the system of a country?

#### **Article 20.**

- (1) Everyone has the right to freedom of peaceful assembly and association.
- (2) No one may be compelled to belong to an association.

#### **Article 21.**

- (1) Everyone has the right to take part in the government of his country, directly or through freely chosen representatives.
- (2) Everyone has the right of equal access to public service in his country.
- (3) The will of the people shall be the basis of the authority of government; this will shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures.

#### **Article 22.**

Everyone, as a member of society, has the right to social security and is entitled to realization, through national effort and international co-operation and in accordance with the organization and resources of each State, of the economic, social and cultural rights indispensable for his dignity and the free development of his personality.

Is not the case. Another system, worldwide, is needed.

#### **Article 23.**

- (1) Everyone has the right to work, to free choice of employment, to just and favourable conditions of work and to protection against unemployment.
- (2) Everyone, without any discrimination, has the right to equal pay for equal work.
- (3) Everyone who works has the right to just and favourable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection.

(4) Everyone has the right to form and to join trade unions for the protection of his interests.

The fourth point is very needed...!

#### **Article 24.**

Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay.

#### **Article 25.**

(1) Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.

This is not at all the case, at least, not worldwide.

(2) Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.

#### **Article 26.**

(1) Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.

(2) Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.

(3) Parents have a prior right to choose the kind of education that shall be given to their children.

Education isn't affordable for many people.

#### **Article 27.**

(1) Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits.

(2) Everyone has the right to the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author.

#### **Article 28.**

Everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realized.

#### **Article 29.**

(1) Everyone has duties to the community in which alone the free and full development of his personality is possible.

(2) In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society.

(3) These rights and freedoms may in no case be exercised contrary to the purposes and principles of the United Nations.

#### **Article 30.**

Nothing in this Declaration may be interpreted as implying for any State, group or person any right to engage in any activity or to perform any act aimed at the destruction of any of the rights and freedoms set forth herein.

Rights for animals, plants and the earth: there is an Universal Declaration of the Rights of Mother Earth established in Cochabamba, Bolivia in 2010, but it is a draft and not yet an official document of the UN.

### **An elaborated example: Colombia**

Colombia is fully into a peace process. Known as a nation full of violence in the past, the country is now becoming a haven of peace and idealism brought into practice. Main responsible for this, are the present President Gustavo Petro and Vice-President Francia Márquez.

-In their program they write about more rights and economic possibilities for women. Among others, they receive now a basic, minimum salary. For a system that I propose in this book, this is very positive, as everyone needs an income. By the proposed system, women would have even more acquisition power which means more economic possibilities and so, progress. In this way we see that the system helps women (and all who are in economic disadvantage).

-They also write about an economy for life. This means going away from a exploiting, unproductive and unequal economy to an economy which makes life possible, guaranteeing three conditions:

- 1) Desincentives for the 'latifundio' system (land possession at big scale) and promotion of fertile, multi-propositional lands such that more farmer families can produce (import substitutive production).

Petro has been able to convince owners of large pieces of land, to sell and give it to the farmers in need. Capacity Dependent Payment would be a support in this process.

More humane cities with more greenery, more equal and less exclusion.

Internet as a right for all.

- 2) Credit: a bank for all.

Micro-credit loans for the micro, small and medium enterprises, in cities as well as on the countryside. Giving employment by these companies is important.

Again, the acquisition power, given by these measures, increase by Income Dependent Payment.

3) Knowledge for the productive transformation. Formation and investigation at service for the productive sector financed by the state. Universities, entrepreneurs, development centres, communities and public entities will provide knowledge to produce more and better. A better formation and investigation are promoted as well by the proposed system.

-Further, they write on security: 'the change is security'. They want to unforce the organized crime by dialogue and justice. They want to keep the youth out of the hands of criminals. A better educated and equipped police is needed.

Freedom of expression, press and access to public information is quintessential. Social protest must be possible.

As in the, in this book proposed, system people having more than a high salary, must pay enormously more, their acquisition power will diminish considerably. Crime won't be interesting anymore by this measure. In this way the system backs measures like suggested by the Petro administration.

-Next, they suggest another form of education. A public, free of cost education of quality, starting from childhood until university. More public money will be spent on this. Every pupil will be free of choice for study.

Paying according income is also in this case a backing for the program of Petro.

-Health care is the next subject. Health care is a fundamental right and is guaranteed for the whole population without economic, geographical and cultural boundaries. It will be financially accessible.

Backing health care by IDP will be the case.

-Change for a decent old age. Three out of four persons don't receive pension. Pension is a right and not a privilege. The pension will be corrected according the increase of the minimum salary.

People will be able to do more with their pension by the IDP plan.

-The change is green. Colombia is a world power of life. Fracking and glifosate will be prohibited. Sun, water and wind energy will impulse an economy for life. Recycling will be stimulated.

As is written here above, a green world is also stimulated by the IDP plan.

Note: just as well the plan for Colombia is supported by the IDP plan, many propositions for improval, worldwide, can be supported.

Second note: Gustavo Petro introduced the IDP system in Bogotá as mayor of the city. This for certain things, like gas, electricity, water and also health care. The inhabitants of the richer neighborhoods pay for the poorer parts. And there is also social housing in which people who meet certain conditions, can participate.

### **Renán Vega Cantor: Colombian economist, representative of the Global South, and Income-Based Payments in the World**

In his book 'Neoliberal Economists: New War Criminals', Renán Vega writes in chapter 2, p. 59 about the evils of today's capitalism, namely: corruption, influence, drug trafficking, embezzlement, capital flight and tax evasion. In this context, he speaks of "a new type of economic and social crime" that causes "looting and misery to the peoples of the countries of the South of the world."

The great inequality in the world is a fact and it is clear that this has its origin in the capitalist system and in the colonial period. The question is how to correct this. As the reader will be clear, "Income and Capacity Dependent Payment" can be an appropriate form and this in the interest of both the poor and the rich. Goal in this plan is (economic) balance and as such, Peace.

### **Epilogue**

I use a comparison to illustrate the interest of Income Depending Payment, Votes to Happiness and Ecology: in remote times people lived in cabins. There was no luxury and when it rained hard, water seeped in along the inside walls.

“Well, we have to live with it”, people said at first and they endured. But later they looked for better dwelling possibilities and they came to construct better houses. Nowadays, we are dry inside our houses and we are used to that. Nobody wonders about that anymore.

Present-day economics and politics can be compared with the cabin where the waters drops in. Income Depending Payment economics, Votes to Income politics and Ecology can be compared to the present-day houses where one stays dry. (Stating this, I realize many people still live in bad housing in the world. I can only express, in relation to this, my wish that they obtain better accommodation and a better living-standard in general. By the system here explained or in other ways.)

## **Annex: some data on the present situation of the world**

### **Poverty facts and figures**

- According to the most recent estimates, in 2023 almost 700 million people around the world were subsisting on less than \$2.15.
- The share of the world’s workers living in extreme poverty fell by half over the last decade: from 14.3 per cent in 2010 to 7.1 per cent in 2019. However, in 2020 it rose for the first time in two decades after the COVID-19 pandemic.
- It is projected that the global goal of ending extreme poverty by 2030 will not be achieved, with almost 600 million people still living in extreme poverty.
- One out of six children lives in extreme poverty. Between 2013 and 2022, the number of children living on less than US\$2.15 a day decreased from 383 million to 333 million, but the economic impact of COVID-19 led to three lost years of progress.
- In 2021, 53 per cent of the world’s population – 4.1 billion people – did not benefit from any form of social protection.

### **Some data on climate change:**

What we know based on the IPCC reports:

- It is unequivocal that human influence has warmed the atmosphere, ocean and land. Widespread and rapid changes in the atmosphere, ocean, cryosphere and biosphere have occurred.
- The scale of recent changes across the climate system as a whole – and the present state of many aspects of the climate system – are unprecedented over many centuries to many thousands of years.
- Approximately 3.3 to 3.6 billion people live in contexts that are highly vulnerable to climate change.
- Vulnerability of ecosystems and people to climate change differs substantially among and within regions.
- If global warming transiently exceeds 1.5°C in the coming decades or later, then many human and natural systems will face additional severe risks, compared to remaining below 1.5°C.

### **Some data on food:**

The COVID-19 pandemic, conflicts, and weather shocks have led to an increase in the number of people facing hunger. According to the 2023 edition of the State of Food Security and Nutrition in the World report, between 691 and 783 million people faced hunger in 2022, representing an increase of 122 million people compared to 2019.

Apart from hunger, the report also highlights that 2.4 billion people experienced moderate or severe food insecurity and 900 million people faced severe food insecurity. Over 3.1 billion people could not afford a healthy diet. Many children under five suffer from malnutrition. Exclusive breastfeeding has improved, but more effort is needed to meet the malnutrition targets by 2030.

- Global hunger remained relatively unchanged from 2021 to 2022, but is still far above pre-COVID-19-pandemic levels, affecting around 9.2 percent of the world population in 2022 compared with 7.9 percent in 2019.
- Nearly 600 million people are projected to be chronically undernourished by 2030. The pandemic and the war in Ukraine led to 119 million more people being undernourished than if neither had occurred
- A third of rural adults experienced moderate or severe food insecurity in 2022, compared to 28.8% in peri-urban and 26% in urban areas.
- The global gender gap in food insecurity decreased from 3.8 to 2.4 percentage points between 2021 and 2022.
- Urbanization challenges include the availability of unhealthy fast food, lack of fresh produce, exclusion of small farmers, and loss of natural capital due to urban expansion.
- In the 11 African countries studied, processed food consumption is higher in urban areas, but still prevalent in peri-urban and rural areas.

### **Some data on health:**

- Expansion of access to essential health services has slowed compared to pre-2015 gains, and there has been no significant progress in reducing financial hardship due to healthcare costs.
- Inequalities persist, with disadvantaged populations having lower levels of access to health and related services but higher levels of exposure to health risks and higher levels of associated mortality.
- People living in less-resourced settings continue to have less access to a wide range of services, from the assistance of skilled health personnel during childbirth to clean cooking fuels and technology.
- Inequalities impede progress in responding to global crises, as shown during the COVID-19 pandemic.
- Immunization coverage, which was previously increasing against diseases such as measles, human papillomavirus (HPV), diphtheria, tetanus and pertussis, declined after the coronavirus epidemic.
- Similarly, the previously decreasing trend in malaria and tuberculosis incidence has been reversed. In addition, fewer people are being treated for neglected tropical diseases (NTDs).
- The coronavirus pandemic has exposed inequalities in access to COVID-19 vaccines, with populations in low- and middle-income countries and those with lower educational levels less likely to have received the vaccine.
- Non-Communicable Diseases cause almost three-quarters of all deaths annually, and if this trend continues, it is estimated that NCD-related deaths will account for about 86% of all deaths globally by WHO's 100th anniversary in 2048.
- The United Nations forecasts that global annual deaths will reach almost 90 million by 2048, and 77 million of these deaths will be caused by NCDs. This represents an increase of nearly 90% in absolute numbers compared to 2019.

### **Some data on migration:**

According to the latest estimates prepared by the Population Division, in 2020, the number of international migrants worldwide – people residing in a country other than their country of birth – reached 281 million. Female migrants constituted 48 per cent of international migrants. Almost three out of four international migrants were aged between 20 and 64 years, whereas 41 million international migrants were under the age of 20. Most international migrants reside in Asia and Europe (31% each), followed by Northern America (21%), Africa (9%), Latin America and the Caribbean (5%) and Oceania (3%).

IOM's Global Migration Data Analysis Centre hosts the Global Migration Data Portal, which provides access to timely, comprehensive and reliable migration data, bringing together information from various sources. The Portal aims to assist policy makers, the media and the general public in navigating the complex landscape of migration data.

Based on the IOM's Missing Migrants Project, since 2014, there have been 61,867 recorded deaths of migrants worldwide. The deadliest migration route is the Central Mediterranean, where at least 22,871

people have lost their lives. On the other hand, the world's deadliest migration land route is the US-Mexico Border.

### **Some data on population:**

The world's population is more than three times larger than it was in the mid-twentieth century. The global human population reached 8.0 billion in mid-November 2022 from an estimated 2.5 billion people in 1950, adding 1 billion people since 2010 and 2 billion since 1998. The world's population is expected to increase by nearly 2 billion persons in the next 30 years, from the current 8 billion to 9.7 billion in 2050 and could peak at nearly 10.4 billion in the mid-2080s.

This dramatic growth has been driven largely by increasing numbers of people surviving to reproductive age, the gradual increase in human lifespan, increasing urbanization, and accelerating migration. Major changes in fertility rate have accompanied this growth. These trends will have far-reaching implications for generations to come.

### **Day of Eight Billion**

On 15 November 2022, the world's population reached 8 billion people, a milestone in human development. While it took the global population 12 years to grow from 7 to 8 billion, it will take approximately 15 years—until 2037—for it to reach 9 billion, a sign that the overall growth rate of the global population is slowing. Yet levels of fertility remain high in some countries. Countries with the highest fertility levels tend to be those with the lowest income per capita. Global population growth has therefore over time become increasingly concentrated among the world's poorest countries, most of which are in sub-Saharan Africa.

The world population is projected to reach 8.5 billion in 2030, and to increase further to 9.7 billion in 2050 and 10.4 billion by 2100. As with any type of projection, there is a degree of uncertainty surrounding these latest population projections. These figures are based on the medium projection variant, which assumes a decline of fertility for countries where large families are still prevalent, as well as a slight increase of fertility in several countries with fewer than two children per woman on average. Survival prospects are also projected to improve in all countries.

### **Some data on refugees:**

There were 89.3 million people forcibly displaced world-wide at the end of 2021. Among those were 27.1 million refugees, half under the age of 18 (21.3 million refugees under UNHCR's mandate, and 5.8 million Palestine refugees under UNRWA's mandate). There were also 53.2 million internally displaced people, 4.6 million asylum seekers, and 4.4 million Venezuelans displaced abroad. There are also millions of stateless people, who have been denied a nationality and access to basic rights such as education, healthcare, employment and freedom of movement.

There are diminishing prospects for refugees when it comes to hopes of any quick end to their plight. In the 1990s, on average 1.5 million refugees were able to return home each year. Over the past decade that number has fallen to around 385,000, meaning that growth in displacement is today far outstripping solutions.

In addition to persecution and conflict, in the 21st century, natural disaster (sometimes due to climate change) can also force people to seek refuge in other countries. Such disasters – floods, earthquakes, hurricanes, mudslides – are increasing in frequency and intensity. While most of the displacement caused by these events is internal, they can also cause people to cross borders. None of the existing international and regional refugee law instruments, however, specifically addresses the plight of such people.

Displacement caused by the slow-onset effects of climate change is largely internal as well. But through its acceleration of drought, desertification, the salinization of ground water and soil, and rising sea levels, climate change, too, can contribute to the displacement of people across international frontiers.

Other human-made calamities, such as severe socio-economic deprivation, can also cause people to flee across borders. While some may be escaping persecution, most leave because they lack any meaningful option to remain. The lack of food, water, education, health care and a livelihood would not ordinarily and by themselves sustain a refugee claim under the 1951 Convention. Nevertheless, some of these people may need some form of protection.

All of these circumstances - conflict, natural disasters, and climate change - pose enormous challenges for the international humanitarian community.

### **Some data on water:**

- 2.2 billion people lack access to safely managed drinking water services. (WHO/UNICEF 2019)
- Almost 2 billion people depend on health care facilities without basic water services (WHO/UNICEF 2020)
- Over half of the global population or 4.2 billion people lack safely managed sanitation services. (WHO/UNICEF 2019)
- 297,000 children under five die every year from diarrhoeal diseases due to poor sanitation, poor hygiene, or unsafe drinking water. (WHO/UNICEF 2019)
- 2 billion people live in countries experiencing high water stress. (UN 2019)
- 90 per cent of natural disasters are weather-related, including floods and droughts. (UNISDR)
- 80 per cent of wastewater flows back into the ecosystem without being treated or reused. (UNESCO, 2017)
- Around two-thirds of the world's transboundary rivers do not have a cooperative management framework. (SIWI)
- Agriculture accounts for 70 per cent of global water withdrawal. (FAO)

## **Biography**

Hans van de Sande is born in Mwanza, Tanzania in 1963. He did Spanish and Latin America Studies and a year of Anthropology. He speaks seven languages and has travelled much. Countries he visited are: Tanzania, Kenya, South Africa, India, Nepal, Turkey, The USA, Mexico, Guatemala, Peru, Bolivia, Argentina, Uruguay, Ecuador, Colombia and many European countries.

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