

MANIFESTO FOR THE METAMORPHOSIS OF THE WORLD
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We are witnesses and actors in the crisis of the world that affects all spheres. A systems analysis shows that it is the result of the tangle of multiple components, relationships and many feedbacks that are forged between the extremely different seats for the economic, social, demographic, political, ideological, religious, the ethics, thought, way of life, the ecosystem, all in crisis.

The spaceship earth has no driver. Its four engines, science, technology, economy, profit, are all uncontrolled. In the absence of global governance, the ship goes to the disaster. It is the most likely hypothesis.

The improbable is the ability of guidance in time to follow another route to address issues vital to humanity, first the degradation of the biosphere including the nuclear threats that are not missing .

There should be a metamorphosis, which in the present state of consciousness is an unlikely, though not zero. But what, in fact, a metamorphosis? Otherwise the change from one form to another, and in biology, an important body and lifestyle in the development of certain animals such as amphibians and some insects.

Thus we speak of the metamorphosis of butterflies or frogs. Here the self-destruction is also self-construction, identity maintained in otherness.

More generally the emergence of life is a metamorphosis of a chemical-physical. Historical societies have become from a collection of archaic societies. Life and society are the product of metamorphoses. They are in danger. The story is also the tragic outcome of developing a capacity to destroy mankind. It is therefore the vital need for a meta-history. It has no end of history, contrary to Fukuyama's thesis that had fired the triumph of capitalism the conclusion of its durability. Creative abilities are not exhausted. Another story is possible.

There are reasons for hope.

The Generic Man, Marx expresses his virtues and generating creative inherent in humanity. There is always in himself these abilities. You can use the metaphor of dormant stem cells in the adult organism and that modern biology has revealed. Similarly, there are companies standardized, stabilized, rigid, stress-generating creative happen. « *International art movement for the metamorphosis of the world* », created

by the artist Paskua since the odds of a world upside down, is a proof.

The financial and economic crisis grows presently leaders and economists wake up of their torpor to "reform capitalism." It is a necessity that some still see as a cycle. But it is a systemic crisis, much wider and deeper global multi-dimensional crisis. And she is concerned all peoples. It is in their midst that will awaken the creative forces and a willingness transformative. If one swallow does not a summer, signs have emerged stronger.

Thus, from Seattle to Porto Alegre has shown a willingness to respond to globalization techno-economic development of other forms of globalization, towards the development of a genuine policy of humanity ", which should beyond the idea of development.

No one can ignore the multimillenary on the aspiration of mankind to harmony, whether in the form of paradise utopias, ideologies libertarian, socialist, communist revolts and juveniles of sixty' (Peace -Love). This aspiration has not disappeared. It manifests itself in a myriad of thoughts, initiatives, actions multiple dispersed in civil society and which are ignored by the political and administrative structures ossified.

The great movements begin processing still marginally deviant, modest, even invisible. This was the religions of Buddha, Jesus, Muhammad, of capitalism, of modern science, of socialism. Today the alter-globalization becomes an end to the letter: the longing for another world.

Hundreds of proposals have emerged, this is not enough to make a societal coherent alternative, realistic and visionary. This "extra soul" that we propose with the "7 reforms founding" of a "new path".

To this end, 7 main guidelines are proposed: political reform, politics of humanity and civilization, economic reform, social reform, reform of thought, education reform, reform of life, moral reform.

1 Political reform policy of humanity and civilization

The path was traced by successive work to

regenerate the political thought.

There are over 40 years Edgar Morin noted the crisis of politics at all levels. Policy crumbs betrayed the difficulty, failure in the gestation of a policy for the whole human being, or anthropolitics. This last important concept to be developed and expanded in successive works.

Today, with globalization, the political crisis is more profound and pervasive, it affects all levels and ensure that leads to think continuously and simultaneously global, continental, national and locally.

The policy of the planet and mankind is "the home-land" is the heir of the practical internationalism, yet the seeds within the alter-globalization.

It is indissolubly to safeguard the unity and human diversity. The treasure of human unity is the diversity, the treasure of diversity is unity. Hence the need for global institutions for the preservation of mankind, to deal the fatal and vital problems of the biosphere, economy, social inequality, the low status of women, weapons of mass destruction.

In the globalizing world, the development of global consciousness is the dimension of the challenge, and is inseparable from the common destiny of humanity. This full consciousness, still embryonic, is the foundation of the UN reform, for instance a world -society with a world system of governance, a horizon of democracy, solidarity, fraternity. In turn the institution retroactive positively on the development of global consciousness.

It was also at the global scale it is necessary to revisit the idea of development which became the leitmotif of all the political speeches. We must go beyond the concept or the idea itself.

Its failure lies in its exclusive core techno-economic based solely on the calculation. The techno-economic development is designed to be the locomotive which must necessarily lead to democracy and better life. The reality is more ambivalent. It is also the destruction of traditional solidarity, the exacerbation of selfishness, and ultimately, ignorance of human and cultural contexts. Indeed, the development as practiced in undifferentiated applies to societies and

cultures very different, regardless of their peculiarities, their knowledge, skills, arts of life, including among peoples is reduced to an archaic vision while ignoring the wealth of their traditional oral cultures.

The development must comply with the redesigned cultures and embrace what is valid in the current development idea, but for the design in the specific context of each culture or nation.

The reform policy of civilization on all parts of the Western world. It is against the growing negative effects of "development" of our Western civilization, would aim to restore solidarity, re-humanize the city, revitalize the countryside. It would overturn the hegemony of the quantitative advantage of the quality, quality of life, "less but better", would contribute to the reform of life.

It necessarily reconsider the concept of growth, surpassing the alternative growth / decline, it would take into account what needs to increase or decrease, which must remain stationary, after a more complex than growth at any price.

Such a reform, of global scope could and should be undertaken at the level of a nation, for example, its extension to the continental scale. The European Union and Latin America seem more ripe for embarking on this new path.

2 The economic reforms

The financial crisis, economic recession, the rescue plans credit necessary condition of capitalism, the protection by the State of entire industries such as automobiles, boosting spending on infrastructure, leading the leaders of a world now fully capitalist to try to put it back under control, to set "a pilot in the aircraft." Concurrent with this call, the G20 meets. We will see what comes out. We'll see if it is a zero sum game, each protecting its economy and keeping the partners benefit.

The victims of the crisis are not bankers, nor the rich, but poor people in rich countries and poor countries poor. The recession creates unemployment, but also to an excuse for layoffs, in the context of fierce competition, lower salary costs to ensure profits. World leaders

are not suddenly struck by the grace of the French night of 4 August 1789 and the abolition of privileges, most of them are defenders. Therefore, in addition to the constraints of the rescue system, the surge of social forces dispersed throughout the world to give meaning to measurements and open a new path, establish a permanent institution, a sort of council of economic security, responsible regulation of the global economy and control of financial speculation.

The output of the current energy model is the major project of the century. It is no longer sustainable, not only because of exhaustion, one day or another, oil resources, but environmental degradation, climate change which is probably one of the causes. We do not underestimate the movement of research and development of improved energy efficiency and renewable energy, but the principal is the reform of development to that lifestyle.

It will also cope with another global challenge: to feed humanity. Although the population boom has slowed, the fact remains that in 50 years there will except global pandemic-9 billion beings to feed. The arable land is not extensible, it will increase the yield of the land. How? By the massive use of fertilizers and pesticides, which we measure the damage in countries that have industrialized their agriculture? Irrigation, which consumes the largest share of water, which, moreover, becomes a rare resource? For the genetic modification of organisms, with daunting questions for the environment and the guardianship of the peasants by the monopolies?

Energy policies and hunger may be in opposition. That biofuels from agricultural products means that priority is given, implicitly, the current consumption pattern of energy, and the rest less.

It will require the international community make clear choices.

What other model is feasible?

First New Deal by a large group programs on the scale of humanity. These large global programs should be supplemented by continental and national

The release from the tyranny of the local

markets requires the development of a plural economy. Initiatives are underway, including the creation and expansion of mutual, cooperative production and distribution, women's cooperatives in Africa and Asia, local shops for food, fair trade, business citizens, agriculture and organic farming, micro-credit or local currency. All of these shares, near the ground, born in the system and because of him, are all chrysalises of metamorphosis

3 Social reforms

The world cries of inequality and injustice. The ideals libertarians, socialists, communists, have historically fought them. Again, but this time worldwide, is on the agenda. Poverty still affects a large part of the world's population, while not available scientific techniques have been greater. Inequalities expressed roughly by the inequalities between nations and GDP per person.

The old dream of egalitarian utopia, for example, a universal existence income, remains a set that is not the current international institutions. The differences have grown with globalization. The Third World in 60 years has been shattered. The oil economy has given a pension situation in the Gulf countries, which have appealed to migrants, malleable and rejected. China, transferred to wild capitalism, primitive accumulation realized at the expense of the peasant masses. His breakthrough for industrial manufactured goods, if possible, fortunately, progress in the level of internal life, against a party for the loss of jobs elsewhere and pressure on wages in developed countries. The problem is the distribution of profit on a global scale. How can the rising standard of living in developing countries without altering that of developed countries and reduce inequality everywhere? How convergence of social forces defending their national claims in a wider dominated by multinational firms?

We in Europe can provide answers first. Harmonization pay "upwards" is the battle ahead, because it is clear that capital will seek to support the weight of the crisis to its employees. The harmonization of social protection, and that of taxation, are other sites.

What is also the retirement of the elderly.

Fortunately life expectancy has increased due to advances in medicine and hygiene. But this extension is very uneven between, for example, Haiti and Japan, and France between executives and workers. The consequence of longer life is the aging of the population, and with it all, the difficulty of financing pensions and social protection. Broad issue that can not be delayed pending the possible return to growth and that tests intergenerational solidarity. Global standards, again, would be in line with the societal problem.

Economic and social reforms are related recursively. Choices in the international division of labor determines the social choice and vice versa. They must be treated together anticipating their consequences, including their geopolitical impact.

4 Reform of thought

It is difficult to think of this global crisis and prospects. Especially the speed of transformation and globalization that affect all spheres blur performances. The complexity of the situation is staggering and leads most of us a sense of dread and helplessness that lead to abandon its understanding and action.

Understanding of the world was impossible with the current fragmentation of thought. The disciplinary confinement unfit to collect and develop the fundamental and global problems, requiring a complex thought to link the knowledge, all parties with the all, the all with the parties and can develop the relationship of global to local and local to global. Our ways of thinking should include going back and forth between these levels.

To dominate the world's complexity, the system of thought must be complex.

If our minds are still dominated by a mutilated, unable to grasp the realities in their complexity and in their entirety, if the philosophy is still locked in games of lace, then we are heading towards disaster. Only a thought fit to understand the complexities of our lives, destinies, the relationship of individual company case, but also the global age, may make the diagnosis of the race of the planet to the abyss, and establish guidelines that would give a guiding re-

forms essential.

In short, only a complex thought can arm ourselves to prepare for the changing global, social, individual and anthropological.

5 Educational Reform

It is perhaps the necessary condition for everything else.

Education forms a guide to life, individually and collectively, a model that is transmitted between generations. It is a system of heavy power, inertia and long time. It is therefore at the heart of the evolution of societies.

The transmission of knowledge does not immune to mistakes and illusions that parasitize the human spirit. It is to arm every mind in the vital struggle for clarity. It is therefore necessary to introduce and develop education in the study of brain characters, mental, culture, processes and modalities of knowledge of both psychological and cultural. This preliminary remark raises the problem of adequacy of education and its current container.

The principles of knowledge relevant are: to promote knowledge capable of grasping the fundamental global issues and to include the partial and local knowledge, teach the human condition; explain identity earth, awakening to the understanding of the other. From them we must build new curricula.

Education must help, not only an awareness of the trinity species-individual-society, and what it implies as behavior towards other people and nature with our Earth-Homeland, but also ensure that this awareness translates into a desire to achieve citizenship earth.

6 Reform of life

This is the problem that should converge all other reforms.

Our lives are polluted and degraded by the monstrous state of relations between human individuals, peoples, by the widespread misunderstanding of others, by the existence pro-

saïsme on binding spots are not satisfied, and now swept across the world, as opposed to the poetry of existence, which is congenial to the love, friendship, communion, the game

Finding a way of life is an issue addressed by ancient wisdom traditions of different civilizations in the West and by Greek philosophy. The reform aims to regenerate life the art of living art to live poetically. It is so in our Western civilization characterized by industrialization, urbanization, the quest for profit, the supremacy given to the quantity that governs ... Civilization on the planet today bringing not only its undeniable virtues but also its least undeniable defects and deterioration which have been demonstrated in the Western world first and now that swept around the world.

The man now lives in a « technosphere ». And it is an integral part. Despite the recent growth of biotechnology is the dominant mechanical civilization since the industrial revolution of the 20th Century, whose robot is the dominant. The stopwatch is the master, and with it the pace of work, reducing the time allocated and stress, in lean enterprise, constraints to competitiveness and short-term profit. The new information technology, liberating potential of personal communication, become a tyranny with the portable phone, loss of freedom that result when an individual may be monitored or tracked anywhere. Thus, the combination of the development of industrial civilization under the influence of new technologies, new working conditions and profit, causing a change over time, the urgency is transformed into instantaneous. The cult of urgency led to a society of sick time and lost time for life. It defends itself by claiming time off.

The society became aware and reacts with the means available to it. The desire for a "real life" is seen as antidotes to evil-physical, moral and spiritual development through the use of psychiatrists, psychoanalysts, psychotropic, drugs and various addictions. She also turns to religion, the occult, to satisfy his spiritual needs nipped in a civilization dedicated to material needs, efficiency and power.

Reform of life should lead us to live the quality of life, to regain a sense of aesthetics, through art, of course, but also in relation to nature, in relation to the body, and to review our relations with each to others, we include in

communities without losing our autonomy. This is the theme of « guest society » that Illich spoke in 70 years. There are now everywhere, the seeds of reform. They appear through the desire for another life, abandoning a lucrative life for a life of fulfillment, the choices of life to better live with oneself and others, as well as in a research agreement with them company and the world. This aspiration to live "differently" is manifested in many ways and there is tentative search, search across the poetry of life, love, parties, friends, rave parties. If we consider all those factors, which individually seem insignificant, it is possible to show that the reform of living is enshrined in the possibilities of our civilization. The common denominator is the premium quality over quantity, the need for autonomy is linked to the needs of community, the poetry of love is our truth.

The realization that "the reform of life" is one of the fundamental aspirations of our societies is a powerful lever that can help us to open the Way.

7 Moral reform

Barbarism of our lives! We are not civilized internally. Possessiveness, jealousy, misunderstanding, contempt, hatred, delusion about oneself and others are our lives. Hells as domestics are microcosms of hell broader human relations.

We fall back on is a very old, since moral principles are present in both universalistic religions in secular morality. But religions have advocated the love of neighbor have unleashed hatred appalling, and nothing has been more cruel than those religions of love.

It seems clear that morality should be rethought and that reform must include the heart of the matter. Moral reform requires, first, integration, in his own conscience and his own personality, a principle of self-review, because without knowledge, we lie to ourselves, we duper ever.

If we define the human subject as a living being able to say "I", ie a position which puts the center of his world, it appears that each of us carries within himself a principle of exclusion (nobody can say 'I' in my place). This software acts as a self-assertion self-centered, giving

priority to itself on any other person or account and encourages selfishness. At the same time, the subject carries with it a principle of inclusion that gives us the opportunity to include in a relationship with others, with 'us' (family, friends, home), and that appears at birth in which the child feels a desperate need for attachment. This principle is a quasi-integration software in us, and it makes the issue, sometimes sacrificing their lives. The human being is characterized by two principles, which are almost double the software: one leads to the self, to sacrifice others to yourself, the other leads to altruism, friendship, love ... Everything in our civilization, tends to promote self-centered software. The software and altruistic solidarity is present, inhibited and sleeping, and he can wake up. So this software must be developed.

It must also develop an ethos in three directions, under the human trinity: Individual-society-species, the three permanent interrelations.

In this sense, the ethical individual case requires a mutual control of society through individual and the individual by society, ie democracy, and the twenty-first century terrestrial solidarity.

Ethics must be formed in the mind from the awareness that the human is at once individual, part of the society, part of a species. We each carry within us the triple reality. Also, any truly human development should include the joint development of individual autonomy, participation and community awareness of belonging to the human species.

From there take shape two major ethical-political purposes of the new millennium: to establish a mutual relationship between society and individuals by democracy, perform Humanity as a global community.

Conclusion: limits and possibilities

The reforms are interdependent. Moral reforms, thought, education, civilization, politics, the reform of life s'entr'appellent each other. Hence their development would create a synergy, a new dynamic that would be more than their sum.

This is a huge potential, but we must also be

aware of their limits. Is not only homo sapiens, faber, economicus but also demens, mythologicus, ludens ... We can never eliminate the delirious capacity, one can never rationalize the existence (which would be moreover, the normalization, standardization, mechanization ...) We will never achieve the utopia of permanent harmony, happiness assured.

What we can hope it is not the best of worlds, but a better world.

Returning to the starting point: we are moving towards the abyss. But there are billions of chrysalises plant, animal, human, which are in metamorphosis. The forces are immense potential but conditioned to their environment. Concerning the forces of humanity, still virtual in essence, must be mobilized. The chasm as the metamorphosis is not fatal.

The Way of the seven reforms proposed here seems the only way to regenerate the world enough to bring about the transformation for a better world.

Make it a reality requires the mobilization of all those who aspire, in a real

**Movement
for the Metamorphosis of the World.**

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Director of research at CNRS and author of the major sociological and philosophical reflection contemporary calls throughout his work to reform the thinking and enter into a paradigm of complexity.

fr.wikipedia.org/wiki/Edgar_Morin

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www.prospective-projet-politique.eu
www.pierre.gonod.eu
www.technopedie.com

Paskua,

artist, is the origin of the « International Art Movement for the Metamorphosis of the World », a vanguard of artists committed to the overthrow of the world upside down.

fr.wikipedia.org/wiki/Paskua