



STOP

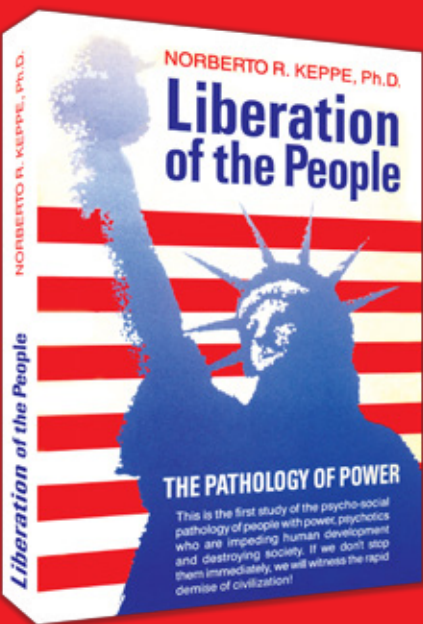
n° 1

New York 2012,
Year I
Free distribution

Scientific Trilogical Newspaper

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1% Enslaves 99%



The Handbook for Social Movements

Since its publication in New York in 1986, *Liberation of the People: The Pathology of Power* has inspired social movements around the world. In fact, "We are the 99%" – the rallying cry of the Occupy Wall Street movement- can be found in this book on page 44: "We, the people, are in the majority; we are ninety-nine percent, controlled in a sick manner by one percent"; On page 80: "If all of us unite for the common good, we can create an indestructible force, because we represent ninety-nine percent of humanity" and on page 210; "Ninety-nine percent of humankind is comprised of humiliated and offended individuals; the other one percent are their enemies, the arrogant. Why do we allow this insignificant minority to crush us?"

Norberto R. Keppe* An excerpt from the book: *"Liberation of The People: The Pathology of Power"*

Every human being from the moment of birth becomes a slave to those who hold socio-economic power because he must buy his food, the house he lives in, the clothes he wears, the shoes he uses on his feet – in practical terms, an infernal mode of existence.

And the worst of it is that every day we see people dying of hunger and cold around the world as a result of the malevolence of those who hold economic power – cold individuals, devoid of charity, aggressive and evil as only demons can be.

Those who have socio-economic power believe it is they who carry the world, not that all the rest of humankind must carry them, with their egoism and exploitation which deprives human beings of their well-being and freedom.

It seems incredible, but true human liberation depends basically upon the nullification of socio-economic power, for humanity is controlled by such power, which has monopolized all of the means of production as well as science, the arts and technology, to such an extent that all countries and all people are dependent upon it. It is like the Mafia, forcing every scientist, every artist, every worker to return to it the product of his labor if he wishes it to be used. The greatest sin in all the world lies in power, which today is to be found in the socio-economic realm, because the individual in power manifests all of the human being's erroneous attitudes: envy, hatred, greed, sloth, pride and lust. The manner in which such power is being used reflects an attitude of denial, omission and distortion of reality.

The time of the all-powerful in the economy is approaching



None of the social revolutions were successful because either they failed to change the foundations of social life, or the change they affected was not a permanent one. What we are now proposing is a total dis-inversion in all areas.

(page 121, L. of the People)

its end. They have withdrawn to such a great distance from actual work that they no longer have the endorsement to continue to earn their fabulous profits; they are decadent and stupid. It is fundamentally important that the people cease to support them if they are to avoid sinking with them

If work done is not designed to help others, then such work will harm others, as we see happening in the world today: one third of the global population is starving, one fifth lacks decent housing, and ninety per cent do not earn enough to have a comfortable life.

All of the existing means of repression defend the socioeconomic powers-that-be with a vengeance because, to begin with,

the police, the politicians and even the people themselves believe they are dependent on such powers; and secondly, because there is a psycho-social inversion of values in the minds of individuals and also collectively in society. This inversion leads the human being to imagine the opposite about reality – in this case, thinking that the people need the powerful, instead of that the powerful are dependent upon the people.

Thus, our most important task is to educate the people and help them to develop so that they will become conscious of what is rightfully theirs and take charge of it. After so many centuries of lies it is difficult for the human being to perceive all of a sudden how he has been deceived. Nevertheless, we must begin to do this now; and within a short period of time people will come to appreciate what is being done to liberate them. What we desire is precisely this: the liberation of the people. Whether in the spiritual, the philosophical, or the scientific realm the truth is that we have always been slaves, and now finally we have the means to free ourselves from the "demons" who have spoiled our existence and who, at the present time, are clinging to social and economic control.

Free download

Book *Liberation of the People - The Pathology of Power*:
www.liberationofthepeople.org

* **Norberto R. Keppe** is the founder and president of ISAT – International Society of Analytical Trilogical – (Integral Psychoanalysis), psychoanalyst, philosopher and writer with more than 30 books published.

Civil Disobedience is Actually Obedience to the Truth

Rodrigo Angelico Pacheco

Attorney and vice president of the Lusophony Association of Human Rights

“Can there not be a government in which majorities do not virtually decide right and wrong, but conscience? — in which majorities decide only those questions to which the rule of expediency is applicable? Must the citizen ever for a moment, or in the least degree, resign his conscience to the legislator? Why has every man a conscience, then? I think that we should be men first, and subjects afterward. It is not desirable to cultivate a respect for the law, so much as for the right. The only obligation which I have a right to assume, is to do at any time what I think right.” Henry David Thoreau, “On the Duty of Civil Disobedience”

The philosophical argument that underlies civil disobedience is as follows: citizens have the moral right to obey the laws only if the legislators produce just laws. This because the government itself, which is simply the form that the people chose to execute their will, is still subject to prior abuses and perversions before the people act through it.

According to judicial theorists from Brazil and other nations, civil disobedience is a form of expression of the right of resistance, a type of Right of Exception, which despite being of a judicial nature needs no laws to guarantee it since it seeks to guarantee that other basic rights are respected. It is useful when public institutions are not fulfilling their faithful purpose and when there are no other legal remedies possible which guarantee the exercising of natural rights such as life, liberty and physical safety. In addition to civil disobedience, the right to strike

is another example of resistance (to protect the rights of workers) and the right of revolution (to protect the right of the people to exercise their sovereignty when it is threatened).

Therefore we can conclude we have the right to disobey when we see a situation of extreme injustice. Of course, the way we protest and show our dissatisfaction should be equivalent and proportional to the action which caused the damage or constraint in the first place.

I write this article to remind the reader of that which seems to have been forgotten in the tangled chaos of laws: power belongs to the people. Always, at any given moment, there are individuals who think they have the right to wrongly appropriate that which legitimately belongs to all.



We are tired of obeying laws which oppose our nature, tired of playing the part of idiots or slaves, tired of not having any other alternative-- of seeing ourselves deprived of the prosperity, health, peace and glory for which we are destined.

Henry David Thoreau, whose work inspired great men like Gandhi and Martin Luther King, said that legislators were possibly the greatest villains in the history of democracy and politics.

In 1986, Dr Norberto Keppe wrote Liberation of the People: The Pathology of Power, an in depth analysis of the psychopathology of power, getting to the root of the problem and proposing solutions to the dilemmas we confront today. The book serves as the basis

and inspiration for many social conscientization movements.

The chapter “The laws were organized against the people” deserves special mention. In it Keppe writes: “The people’s lack of respect for the laws of the powerful or is it more of a lack of respect of the powerful who organize our lives and our laws in accordance with their vested interests? In this case, could it be that we have an obligation to respect each and every law, any regulation? Evidently not. In the meantime, so that we can avoid an armed fight, let us gradually create true social laws and organize society in accordance with justice.”

Here we clearly see that the Occupy Wall Street movement in NY, which in turn expanded to hundreds of other cities in 85 countries around the world, was fed by the spirit inherent in the civil disobedience of Thoreau as well as by the book “Liberation of the People.” What do the members of this movement allege? That the distribution of riches and their priorities are inverted and that the human being comes first and is more important than money.

I would like to end with another significant passage from Liberation of the People: “The people need to realize that capital cannot be used only by a few individuals for their own benefit. The people must wake up to the fact that money should be used to benefit them. Humanity is obviously half asleep, like the girl in the fairy tale (Sleeping Beauty), but since it is merely sleeping, it can and should be awakened — especially those individuals of worth, the social leaders — so that we can at last take charge of what is rightfully ours”. (Liberation of the People, Norberto R Keppe p 291).

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Trilogical Enterprises: True Work

Claudia Bernhardt de Souza Pacheco*

An excerpt from the book: *"The ABC of Analytical Trilogy - Integral Psychoanalysis"*

Work, as it exists today, is immoral. Under the present system, the individual is not free to live and act in accordance with his essence, which embodies truth, goodness and beauty. It is practically impossible for him to do honest work that brings him the financial rewards he deserves. To remedy this social schizophrenia, Norberto Keppe has created the Trilogical Business model in which everyone who works owns the business and where there are neither bosses nor employees.

The two principles around which a business must necessarily be structured to be considered Trilogical are:

Capital: All partners invest an equal amount of capital, thereby eliminating the exercise of power based on percentage of controlling interest. Partners who may invest more capital than others in the beginning do so as a loan to the business, the difference to be returned to them as soon as possible. A prospective partner who does not have sufficient capital to invest may gradually contribute his share as the business begins to turn a profit.

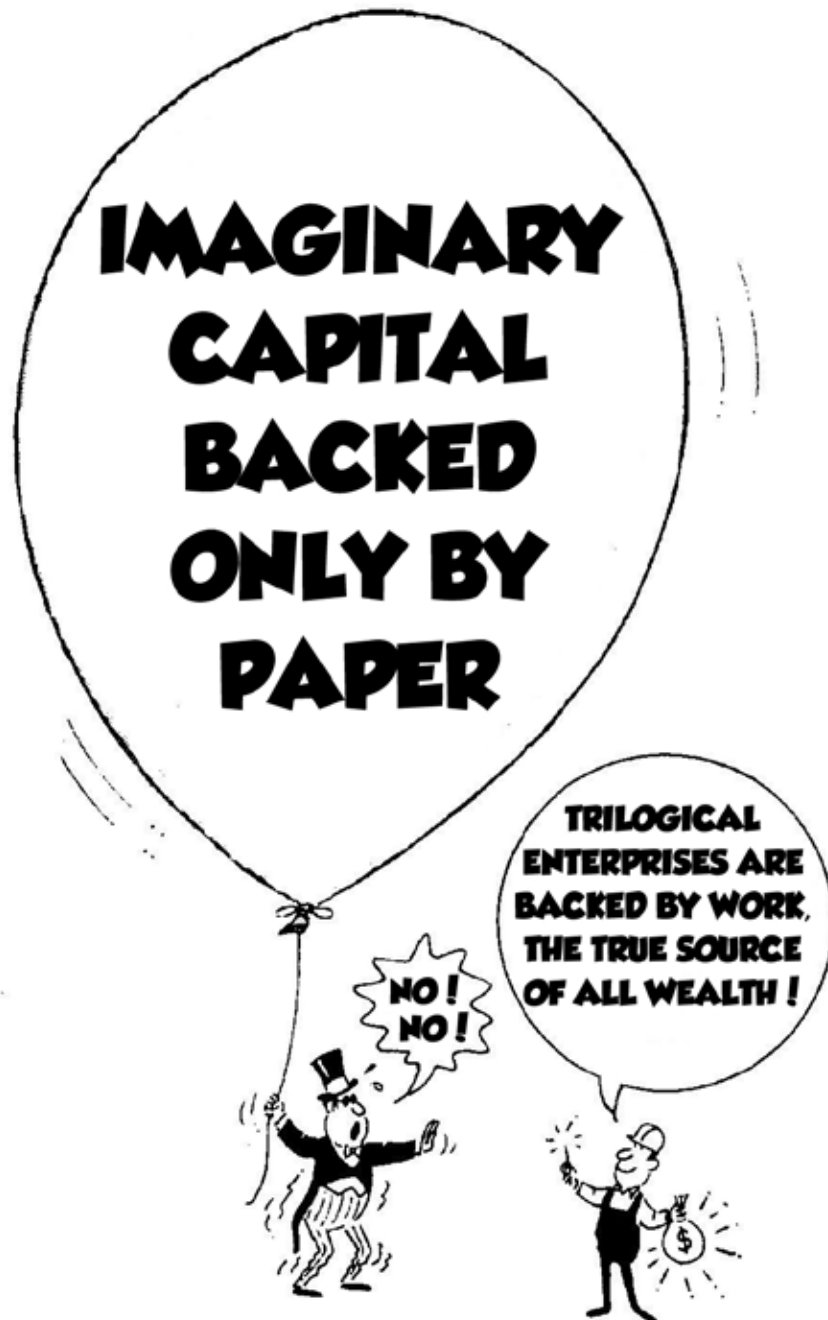
Division of Profits According To Work: In a Trilogical company there are no fixed salaries as in other businesses. All business expenses — including new equipment, improvements, and maintenance — are paid from the overall gross profits of the company. The remaining profits are divided

proportionally among the partners according to the productivity of each, the quality and importance of his work for the company and the number of hours worked. This provides fair compensation for the most productive workers — a system heretofore unknown in traditional enterprises where everyone earns according to his job description

and the number of hours worked, whether he is productive or not.

In order for fairness to prevail within the company, regular orientation meetings are held led by experienced trilogical leaders, so that all decisions are made and problems resolved by the partners as a group.

Dishonesty, competitiveness, sabotage, power struggles and



"Only through honest work can humanity finally achieve the material, psychological, social and spiritual conditions it deserves."

envy among the partners must also be brought to awareness so as to be controlled.

The Trilogical type of business frees the individual to work to his maximum potential, thereby creating a productive and satisfying work environment.

Trilogical Enterprises are a means whereby the individual can be independent, for he is free to determine:

1. The hours he works;
2. The price he charges for his services;
3. The type of work he wishes to do;
4. Where he wishes to work (city, country, etc.) and for how long;
5. with whom and for whom he wishes to work.

Trilogical companies are a means by which a person can realize his ideals by working in ways that will truly help society and himself without relinquishing his ideals. Only through honest work can humanity finally achieve the material, psychological, social and spiritual conditions it deserves.

*Claudia Bernhardt de Souza Pacheco, vice-president of ISAT - International Society of Analytical Trilogy - (Integral Psychoanalysis), psychoanalyst and writer.

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