

**CHARTER OF THE “INSTITUTE OF ITALIAN CULTURE”
A NON-PROFIT (CULTURAL) LEGAL ENTITY
established in Tbilisi, Georgia**

The current Statute has been redacted according specifically to the Chapter 2 of the Georgian Civil code (“Legal persons”) and on the basis of to the “Entrepreneurs Law of Georgia”, specifically article 5.

1. General dispositions

1.1 The here-defined non-profit, non-commercial legal entity, “Institute of Italian culture” (a non-profit cultural organization based on membership) is constituted according to the laws of Georgia and it is considered founded from the moment of its registration within the registry of commercial and not commercial legal entities (see article 28 of *Civil code* and art. 4 of *Entrepreneurs Law of Georgia*).

Organization name	<i>Institute of Italian culture</i>
Legal form	Non-profit organization (NGO)
Legal address	[legal address]

1.2 According to the article 37 (3) of the *Civil code*, this non profit, non-commercial legal entity is independent from the status of their member(s) or from that of its manager(s) and representative(s). The liability of this non profit, non-commercial legal entity is limited to its entire property. The member(s) of this non profit, non-commercial legal entity, or its manager(s) and representative(s) are not liable for the obligation of this organization. Nor this non profit, non-commercial legal entity is liable for the obligations of its member(s) or person(s) with managerial and representative authorities.

2. Purposes of the organization (Object of activity)

This organization is called to represent the “Italian culture” abroad, and particularly in Georgia; it is not to be considered an “Italian” organization or association, since its members or founders, in turn, have not to be considered necessarily tied to Italy and its administration: instead, they represent only the cultural aspect of it, within an international approach and environment. Its purpose is therefore the cultural promotion, through workshops, conferences, lessons, expositions, and similar activities, of the “Italian culture” considered in its revolutionary character (think for instance at Renaissance and subsequent scientific revolution), as well as the development of innovative and artistic way to spread such intellectual work over the surrounding society (namely in Tbilisi). This is, indeed, the social “mission” of the *Institute of Italian culture*, which we believe especially important:

cultural work must have a direct impact over civil life. It must improve the face of the city; of human, and even economic relationships: an intellectual work which is not able to do it, or to set oneself as living examples of a better society, cannot be considered at all “intellectual”. Finally, the organization wish provide some kind of hospitality and support to an international and cultured audience of travelers (specifically, but not limited to, Italian “scholars”) maintaining a balance with its cultural prerogatives. It will be therefore carried out all pertinent activities: the hosting, insofar as possible, of visitors; the preparation of an appropriate ambiance for study and working; the offer of food and drink, in turn considered as “cultural nourishment” and therefore falling under the specific commitments of the organization; plus any other service compatible with the purposes, prerogatives and guidelines of such organization.

Note 1. By the word “activity” is meant any service or initiative provided by the member(s) of this organization, according to their skill, aimed to realize the purposes, guidelines and prerogatives of this organization. For a definition of “prerogatives” and “guidelines” see Appendix 1.

Note 2. This organization is encouraged, but is not limited to, to cooperate with other state or non-state organization(s), national or international, for the dissemination of its purposes, guidelines and prerogatives.

Note 3. The offer of “food and drink” stated above, in a first phase of the life of this organization, is inactive or suspended until, according to the article 5 (7) of the *Entrepreneurs Law of Georgia*, this registration will not be “enriched” with the required data.

Note 4. According to the article 25 (5) of the *Civil code* this non-profit entity is authorized to conduct business activity with subsidiary character, and the profit received from this kind of activity should be used as a means of realizing its goals. Sharing the received profit between members, founders, donors or persons who have managerial/representative authorities, is prohibited.

Note 5. Other property of this non profit, non-commercial legal entity may also be constituted by donations, grants, and other possible incomes permitted by the law.

Note 6. The transfer of assets of this non profit, non-commercial legal entity is regulated by the article 36 of the *Civil code*.

3. Founder of the organization

Founder of this organization is: [the founder name]

Note 1. The specified founder is also member of this organization, and with the current charter he is appointed its current director (the director can be a member of this organization).

Note 2. It is understood that the founder of this organization possess all qualities compatible with the purposes, guidelines and prerogatives of it, as well as those required by this charter, and therefore he is the current legitimate director of it.

4. Management of the organization

4.1 This organization is managed by its director, who takes care, and somehow “embodies”, its guidelines, prerogatives and purposes. He keeps office until he is able, in first person, to ensure the continuous achievement and improvement of them to levels of excellence, and he is replaced once, independently by other evaluation criteria (as for instance the economic or “of audience” success) he is not able to ensure them. Nevertheless, such management should ensure the “survival” of the organization in itself, and specifically in this case he should accept all measures, suggested by the other members of the organization (if any) – where not in contrast with its “mission” – required to ensure that purpose. The “governing body” of such organization is therefore constituted by the specific management, without a predefined term of office (as envisaged by they article 5 (1³) of the *Entrepreneurs Law of Georgia*) of one director who is entirely and personally liable of this management: such director can also grant a temporary representative authority to one or more members of such organization within a specific scope, depending of the nature of their mandate, and skills. Such members are required to comply the guidelines, purposes and prerogatives of this organization and nevertheless they remain fully responsible and liable of their acts: the responsibility, indeed, will fall also over the active director, in addition than to them.

4.2 The figure of the director should match with the member of the organization who is both more faithful to the guidelines, prerogatives and purposes of it, and able to improve them according to the original orientation and principles – as well as with the most “active” member of the organization, that is with the member who is most able to cover all aspects related to such organization, as administrative and governmental, as practical and “material”. Thus, the office of “director” should be a consequence of an exemplary conduct, “across the board”, rather than a position of command. Obviously, the degree of “activeness” is not measured by the quantity of things done, but by their quality and by their conformance, in turn, to the guidelines, prerogatives and purposes of such organization. Finally this organization, by an actual point of view, does not wish to comply a “hierarchical structure”. Indeed, the director is called to be the first member of such organization, and any work related to the carrying out of any activity or role of such organization is discouraged to be deferred to third parties. Each member of such organization is called to receive the aid provided by such third parties, as much as possible, only as *savoir faire* addressed to them, rather than as execution of the work in itself.

Note 1. Due to the organizational structure of this organization, the director carries out all the tasks usually conferred by the law to the “governing body” of a non-profit, non-commercial legal entity, and specifically those declared within the point 5 of the article 9¹ of *Entrepreneurs Law of Georgia*, letters a, b, c, d, e, f, g, h, and j. Of course, specifically regarding letters d, e, f, he also takes decisions for values under the 50% of the assets of the non-profit, non-commercial legal entity, and in general also about the ordinary management of the organization.

Note 2. The director makes decisions at his discretion *and* according to the purposes, guidelines and prerogatives of this organization, while the other members of this organization (except where foreseen by the note 1 of the article 5 of this charter) have an advisory but not executive role.

Note 3. The managerial authority of this organization is limited to its director, and, according to the article 35 (2) of the *Civil code*, it also includes representative authority (which is also, at the moment of the establishment of this charter, limited to him). According the point (4) of the same arti-

cle, the rules laid down in article 9 of the Law of Georgia on Entrepreneurs will be applied for the regulation of the managerial and representative authorities of this organization.

Note 4. The director of this organization is called to act as developer and manager, as well as executor of the set of purposes, guidelines and prerogatives, to ensure their consistency over time, and to ensure the compliance of them by every member of the organization.

5. Reorganization of the current management (management of the “governing body”)

Given that such organization is managed by its director, who provides representative authority to the other members (if any) only on a case-by-case basis and within the specific scope of their activity, the reorganization of the management occurs, in a “natural” way, once such director is no longer able to ensure the persistence of the organization or “at all”, or within the stated requirements. In this case he will appoint the following director or among the other members of such organization (if any), or by “cooptation” (that is for a choice that does not foresee an external procedure). Because the strict relationship between the prerogatives of the organization and its director, it is possible, and also in some way necessary, that, leaving intact its guidelines and principles [purposes] specifically the so called “prerogatives” of it, will be reconceived according to characteristics of the new management. In such case, therefore, this organization pursues its goals not through a sort of “perpetuation of the identical”, but rather recreating the conditions so that its “revolutionary” [creative] character will be maintained over time during the necessary change. (In other words a director will appoint his successor not to keep or to improve the organization “as is”, but taking care the “creativity” of its development).

Note 1. If the membership of the current director terminates, and a successor is not appointed by him, the other members of this organization will appoint a new director or among themselves (according to the article 4.2 of this charter) or by a call of a third person complying – as for any other member of this organization (see article 6, note 1 of this charter) – the principles stated in the Appendix (“Among the qualities of the organization...”), and who is especially deserving to fill this role. This person should tend to be young (and yet not “too much”, in such a way that the optimal range could be fixed approximately between 30 and 40 years old), and being in possession of the necessary creativity to carry forward the *Institute* so as it has been conceived.

6. Rules of membership

Inclusion-acceptance, rights-obligations of members, and termination/withdrawal of membership, are managed by the current director according to the purposes, guidelines and prerogatives of this organization. Even if the other members of this organization (if any) will not have executive role regarding such management, the director is called to take into account their advisory role and to motivate adequately his decisions, trying to reach, specifically in case of exclusion of a member, first of all the consensus of the latter.

Note 1. The membership in this organization is granted especially, but not limited to, to persons complying the requisites stated within the Appendix (“Among the qualities of the organization...”) ; in other words members of this organization should be scholars, or even people engaged in the social, intellectuals or “artists”, and all with a strong background of original ideas, and who meet in some way the purposes, guidelines and prerogatives of this organization.

Note 2. Members of this organization have the right to make use of its property within the scope of their specific activities within the scope of this organization; and they are called to promote and to improve the entire life of the organization.

Note 3. Members of this organization have the obligation to comply with the rules declared within this charter; with the purposes, guidelines and prerogatives of this organization; and to not cause any damage to it.

Note 4. Termination / withdrawal of membership occurs in case of a personal decision; in case of violation of the obligations stated above; or in other cases foreseen by the law.

Note 5 Each member of this organization to which is granted a temporary [occasional] representative authority within the specific scope of his activities and roles, is called to consult himself with the current director regarding any decision involving this organization in its whole, and specifically those regarding the management of its property, the management of other activities, or the promotion of the organization towards the outside.

7. Liquidation/reorganization of the organization

7.1. The re-organization of this nonprofit, non-commercial legal entity is implemented according to the Georgian Legislation.

7.2 The liquidation is implemented (1) for a decision of the current director under unanimous agreement with all past director(s) of this organization (if any); (b) in case of bankruptcy under the Article 20 (9) of the Law of Georgia on Insolvency Proceedings (see article 14² (1²) of *Entrepreneurs Law of Georgia*) ; or (c) (according to the article 38 (5) of the *Civil code* and to the article 14¹ of the *Entrepreneurs Law of Georgia*) on the basis of a valid verdict of the Court in a criminal case.

7.3 During the liquidation, all the current proceedings should be completed; requirements should be determined; creditors' demands should be satisfied (according to the article 14 (2) of *Entrepreneurs Law of Georgia*), and the remaining assets should be distributed among authorized persons.

7.4 The decision about the liquidation of the current director under unanimous agreement with all past director(s) of this organization (if any), shall be registered (according to the article 14 (3) of the *Entrepreneurs Law of Georgia*) in the register of entrepreneurial and non-entrepreneurial (non-commercial) legal entities. The liquidation process is considered initiated from the moment of its registration.

7.5 During the process of liquidation, the current director of this organization determines (according to the article 38 (2) of the *Civil code*) the persons authorized to receive the assets remaining after the liquidation. When the non-entrepreneurial (non-commercial) legal entity is liquidated, its property can be sold if: (a) the transfer serves the achievement of its objectives; (b) for the charitable purposes. (c) the property is transferred to another non-entrepreneurial (non-commercial) legal entity.

7.6 According to the article 38 (3) of the *Civil code*, after liquidation, sharing the remaining property among founders/members or persons with managerial and representative authorities, is prohibited.

7.7 According to the article 38 (4) of the *Civil code*, if the «founders/members» (here corresponding to the current director) have not identified the person entitled to receive the remaining property after the liquidation of the organization, the Court transfers such remaining property to one or more non-entrepreneurial (non-commercial) legal entities with same or similar objectives as those of the liquidated organization. If such legal entity does not exist or cannot be found, the Court can decide to transfer the property to the State. The property can be distributed by the Court after 6 months from the registration of the liquidation process.

7.8 According to the article 14 (1) and 14¹ (1) of the *Entrepreneurs Law of Georgia*, the liquidation is conducted by an authorized person designated by the «partners» of the organization (here corresponding to the current director) or by a liquidator appointed by the law.

8. Conclusive provisions

- (a) This statute might be improved over time with the aim to fit as better as possible the guidelines, purposes and principles [prerogatives] of this organization, and according with the laws of Georgia. (b) If some data within the current statute are not valid they will not affect the remaining part. (c) In case of discrepancies between the law and the rules of the organizations, they will be regulated by the law.

The current statute enter into effect once is signed up by the founder and has been approved by the competent authority.

(name of the founder)

(signature)

Appendix 1. “Prerogatives” and guidelines of the organization

By the word “prerogatives” are meant the qualities as well as the characteristics of the organization: the name (*Institute of Italian culture*); the headquarters (Lado Asatiani st. 6); the members and their specific period of office; the character of the organization: it is a cultural organization. The organization is formally independent by its members (it remains active along the natural succession of them) and nevertheless, since it is understood that they constitute a determining part of it, they have to be considered, and especially the figure of the director, qualities of this organization, which yet can change over time: it is therefore required a “congruity” in such succession or alternation in compliance with the purposes, guidelines, and prerogative of the organization. Also, while the organization maintains a formal autonomy from its members, each of them is called to take any responsibility on behalf of it, which, as an “abstract entity”, or cannot respond in place of its members [cannot be answerable for its members], or it should not. The headquarters of the organization may change over time, as well as to be actually different. However, likewise, this variation must take into account the original choice of Lado Asatiani 6, II floor. It is an “old style” building, within an area of the city not chaotic nor overly modern: in short, it is in the historic center, in a building albeit old, prestigious. There is a quite big salon, the furniture is of “antique trade”. It will be set up, insofar as possible, a library. It will be desks and chairs for meetings and gatherings, and perhaps a projector, to be used only as a complement of presentations, not of course as unique “actor”. Among the qualities of the organization are also included the characteristics of its members: they must be numbered especially among scholars, where, nevertheless, the academic qualification can be put in the background against personal qualities as well as a demonstrable work, of scientific type, out of the ordinary: it will also taken into account, however, that the demonstrability of a scientific work of this kind is often a consequence of the legal title of study, and in short of a certain academic status, and therefore it will be considered in turn of secondary importance compared to an activity, realized in the “social” field, especially important and worthy of admiration, in view of the change or to better say, the social improvement that the organization hopes and aims: see the article 2 of this charter at this regards, as well as the appendix 2, to be added in a public version of it, deliberately presented in Italian language, as first product and literary example of such organization.

Some guidelines of the organization will be: **a)** the deep knowledge of the tools and instruments which will be used, so to be, in such a way, masters of it, and especially so that the contents realized through them will maintain an explicit and conscious autonomy. In absence of such knowledge the users will be encouraged to do without them. **b)** (which is a corollary of the first) The minimization of the use of intellectual products of third parties, specifically where similar goals, also if not in a similar way or grade, can be achieved using, instead, products of the own intellectual application, study, and work. This especially applies, but is not limited, to the software used by the *Institute*: insofar as possible, every member of it will use and produce proprietary software to perform the required ordinary tasks: like to take care of communications toward the outside through internet, to promote the *Institute* and its activities and ideas, to typeset documents, and so on. All the members of the *Institute* are called to not use, in an explicit and firm way, any platform providing “social” features, which is not strictly related and in turn produced, in an autonomous way, by the immediate and concrete surrounding space and individuals: this is of course strictly related to the “social” commitment of the *Institute* and part of its cultural mission. **c)** To teach and to “revive” history, literature (specifically through a philological and erudite approach) and philosophy, without to kill, at the same time, the present creativity: the maxim of Terentius “*Nullum est iam dictum, quod non dictum sit prius*” is of course to be considered, by contrast to its literal meaning, as an admonition toward an audience too “worldly-wise”. Please read, indeed, the successive verses: “*Quare aequum est vos cognoscere et ignoscere / Quae veteres factitârunt, si faciunt novi*” (In Eunuchum, Prologus vv. 42-

43). Therefore, history, philosophy and literature will be read for the contribution that they can give to the present, and in the great men and their actions we'll read their life example. By this perspective, for instance, their biography should not serve to explain their work (which is of course a “miracle” and fruit of freedom and not of its opposite) but to indicate us the optimal solution in front of difficult, sometimes dramatic, situations: Socrates has deliberately chosen not to escape from prison, and to drink the hemlock; Alan Turing, once he understood his sort, did the same. And so on. The best examples of the human soul must constantly show us the way, and they inform us about the solution of awfully difficult problems to which the ordinary people are not able to provide appropriate answers: in such a way that the resulting world is so prosaic and unfair (and certainly they are not learning from history). Likewise, the works of such men will be read as the best “positive” thing they could have done in their specific world [in their scope], so that we'll look in a special way at the specific audience and at the intended [desired] effects of them, since, as Mr Shakespeare well states, a work is a consequence of its audience (see the dedication to the count of Southampton in front of the epos *Lucretia*). **d)** Of course the *Institute* is called to “highlight” the history of literature, of philosophy, and of the history *tout court*, in order to bring back to light characters, events, and works which the “mainstream” history has put, for accidental reasons, in the background, and which on the contrary deserve the maximum attention [and to which on the contrary must be given the maximum attention]. For instance, Marco Tizi, genial commentator of “il Giorno” of Giuseppe Parini, died at a young age for a futile accident; and Marcello Palingenio Stellato, author of the “disruptive” poem *Zodiacus vitae* and inspirer of Shakespeare himself, who read it at school (probably from a suggestion of [for an influence from] Einrich Bullinger, the successor of Zwingli in Zurich) remained unknown due to his social exclusion, and of course, after his death (also due to such marginalization), for the prohibition of Censorship. ¹ Our *Institute*, in a certain sense, wish to “rewrite the history” in a genuine way: in the sense, that is, to give to each action and man, insofar as is possible, their authentic weight and value, once that Case and Contingency have been taken away from our judgment and consideration. Is Marcello Palingenio Stellato really a “minor author” or our judgment is influenced by his amount of success into history? As likewise stated in the guidelines regarding the choose of our members (the academic status is such to influence, and of course to generate in a self-referential way, a scientific baggage of publications) the *Institute* is aware that this lack of “historic” success is such to degrade the work itself of the author, and therefore we'll act consequently: we'll consider primarily the “spirit” of these men and works and their “final” intentions; the beauty of their voice; the purity and originality of their feelings – and on the contrary we'll condemn as wicked some works and authors widely accepted and venerated for opposite reasons, that is for an equally uncritical adherence to history. What is the prejudice? The inability to see that fate acts in a substantial way. What is the independence of judgment, and the freedom in the vision? The benevolence to give back to others what was missing to them, and then to admire them as such. We don't know what Marco Tizi would have done if he survived longer, nor we want to argue it [to infer it]. Nevertheless we'll take in the greatest possible consideration his work, as premonitory of a work which we are missing: in such a way that, for this reason, we [considered as recipients of a work that should have made us better] are of course worst. **e)** The *Institute of Italian culture* wants to propose a cultural offer “across the board”. We do not believe to the separation between public and private life; between work-time and free time (thus, at bottom, between, *otium* and *negotium*). We believe that human kind is “a whole” and we'll set our offer according to this. The *Institute* will therefore adopt a “working time” able to cover the leisure or entertainment time as well, with the related activities. We'll not encourage, during this alternation, any disruption by the “cultural behavior” or approach, and, in short, at sundown, we'll not start doing things which not only are not related to culture (that is to what is professed during the day) in no way, but they are in contrast with it. We are speaking, of course, of any habit or behavior, but also thinking, which is not in some way original, “intellectual” (that is done in consideration of a theory of which not only we can form a reason, but which is attributable specifically to us, and therefore which makes ourselves

really master of our actions, and therefore really free in adopting them). We speak of course about any everyday activity: the acquisition of information; the use of money; the use of technological instruments and tools; the use of means of transport, and so on. Of course the aim of the *Institute of Italian culture*, through workshops, debates, and through history, philosophy, literature, is to make understand people that this world do not belong to each of us, and that, without a complete reform of the prerogatives themselves of the human being, the ideals of justice, beauty, freedom, and so on, cannot be reached. We hope for a deep reform of the habit, of behavior, of life-style of man, and our “sworn” enemies are the division of the works, on one side, and the collective behavior, on the other. In a certain way, we wish to enclose each man within his own “world” of abilities, since out of them ... there are the territories of the irrational, which nowadays has conquered the world. – By a practical point of view, the “formative” and cultural offer of the *Institute of Italian culture*, is continuous, and covers all the aspects of the daily life. As stated in the article 3, the use of “food and drinks” must also be covered by the “intellectuality” of the *Institute*, and we'll propose over time a specific “statute” or guidelines about this, of course contemplating, but not limited to, the elimination from the diet of, specifically, meat and sugar: the first for obvious reasons (“animals” are living being exactly like us, and our beliefs of a difference belong to those measures that every species of animal adopt with the very practical aim, to reduce into food the species more congenial to them), and the second, since specifically the refined sugar acts like a real drug on our body and mind, in such a way that of course should be prohibited by law. Also the eating of meat of other species should be, primarily, “prohibited by law” (which is of course against nature, but the only way by which man could actually be said different from “animals”) and the *Institute of Italian culture* will perform specific initiatives in order to achieve this, inasmuch as the use of meat is not only a “bad habit”, but a crime, in addition to be an a horror of the worst kind – a nightmare, if only we realize it for a moment. **f)** Finally – provided that these guidelines have not to be considered exhaustive, but as an example and a guidance for a further elaboration of them, to be carried out by the current director through dialogue with prospective organization's members – every expression addressed to some audience, performed within the *Institute of Italian culture*, should be accomplished in a structured and exemplar, and should contain some element of novelty.

1. [^] For all related information I allow myself to quote my work, Tommaso de Vivo, “*La fortuna europea dello Zodiacus Vitae di Marcello Palingenio Stellato*”, Florence 2014 (Phd thesis).

Appendix 2. A first product and literary example of this organization

The following text has not been included within the formal application and nevertheless has been envisaged by it (see Appendix 1) to appear in a public version of this Statute.

Tra le qualità dell'organizzazione rientrano anche le qualità dei membri di questa: essi devono essere annoverati in modo particolare tra gli studiosi, ove, tuttavia, il titolo di studio può essere posto in secondo piano, a fronte di qualità personali, nonché di un lavoro dimostrabile, di tipo scientifico, fuori dal comune: si terrà anche conto, tuttavia, che la dimostrabilità di un lavoro scientifico di tal sorta, è spesso una conseguenza del titolo legale di studio, o insomma di un certo “status” accademico, ed esso passerà quindi a sua volta in secondo piano rispetto a un'attività, resa nel sociale, particolarmente di rilievo e meritevole di ammirazione, nell'ottica del cambiamento o meglio miglioramento sociale che l'organizzazione auspica, e si propone. In quale direzione? Lo scopo profondo dell'*Istituto di cultura italiana*, come dovrebbe esserlo probabilmente di ogni associazione culturale, è l'affrancamento di ciascun essere umano da tutto quel carico comportamentale, ma anche sentimentale e insomma di “struttura mentale”, che o è fuori del suo controllo, in modo che lo

subisce, oppure che egli, per così dire, utilizza in modo illegittimo e senza averne la competenza, in modo, ancora peggio, che c'è un assoggettamento volontario: il che avviene in modo particolare rispetto la tecnica. Lo scopo dell'*Istituto di cultura italiana* non è quindi quello di liberare l'uomo dalla tecnica, bensì di fornirgli ogni strumento, tanto di genere culturale, intellettuale, e filosofico, quanto di genere scientifico e tecnologico, per affrancarlo da essa, riconducendola sotto il proprio controllo. [sotto il controllo di quell'uomo in particolare] Lo scopo ultimo di cambiamento sociale sta quindi in una società in cui ciascun membro di essa si serve di quanto è effettivamente proprietario e rientra nelle proprie capacità, dato un accesso tendenzialmente illimitato, gratuito, e costantemente incoraggiato, all'universo della cultura, della scienza, dell'informazione: ma non si serve, al contrario, di quanto trascende i propri limiti di produttività umana, mentre la persistenza entro una specifica struttura mentale non viene incoraggiata da questo tipo di società, che è al contrario improntata a un essere umano versatile, specializzantesi nei vari ambiti, tutti necessari, in modo progressivo, nel corso della vita, in modo che l'avanzamento entro uno serve all'avanzamento dell'altro. L'individuo viene quindi limitato rispetto l'ambito, diremmo anche il "regno", della oggettività, di cui egli può disporre, in modo particolare riguardo ciò che è prodotto dall'uomo che si configura come oggettivo; mentre la società, nel suo significato più grande, cioè di comunanza e di progresso in comune, viene realizzata nel solo ambito della conoscenza. È legittimo pensare che solo entro un tale orizzonte si possano realizzare quegli ideali di giustizia sociale, che non tolgono le differenze, poiché esse stanno nella natura delle cose, e così deve essere, dalla filosofia, nonché dalla scienza politica, tanto auspicati. Nonché, naturalmente, ad un mondo popolato e dominato dagli uomini, e da ciascuno di essi in modo autonomo, in luogo che da entità, come la tecnica, l'economia, e via di seguito, di cui nessuno ha ragione, e tutti osservano come uno spettacolo (in senso proprio) che si para ad essi davanti, quale un fenomeno naturale, però di consistenza e di materia umana, che avvicendoli in modo così intimo, ed avendone soggiogato la psiche così profondamente, nega ad essi di decidere liberamente dei propri pensieri, azioni, comportamenti. Esso è, naturalmente, solo il risultato di società fondate su presupposti errati, [ancorché naturali] i quali a loro volta sono produttori di una struttura mentale che può essere decisamente modificata nell'orientamento, e dunque nella sua qualità, dalla cultura intesa nel suo senso più alto, ovvero come principio di miglioramento dello stesso essere umano.

Alcune linee guida dell'organizzazione dunque saranno: la scrittura, autonoma, del materiale che sarà poi oggetto di studio; l'utilizzo di strumenti dei quali o si conosce nel dettaglio la tecnica, oppure vi è una competenza dimostrata almeno in un ambito di essi. Ad es., la competenza profonda del software e delle sue metodologie, di un computer, ove usato quale strumento, può implicare la possibilità della competenza anche riguardo al suo hardware, considerando i limiti della natura umana, e soprattutto la corrente organizzazione sociale, la quale assolutamente non incoraggiando nel senso profondo che noi ci proponiamo, rende privati di ogni strumento, di genere materiale o non, di struttura, di appiglio comportamentale o di tradizioni, teso non soltanto a incoraggiare, ma parte della stessa quotidianità, una tale operazione multisettoriale, insomma la necessità di esternare costantemente competenze negli ambiti coi quali ci cimentiamo o dei quali ci serviamo. I limiti, così, di struttura mentale, o i cosiddetti limiti di "tempo" e di "possibilità", rientrano in gran parte in una terribile carenza, o vera e propria organizzazione contrastante, da parte della tradizione e del tradizionale stato di cose. L'essere umano invece può essere per natura estremamente versatile, ed al tempo stesso estremamente specializzato in ognuna di queste specialità, per il fatto che il movimento e la qualità dell'intelligenza in ciascun ambito, è lo stesso, ma cambia la materia o il genere degli elementi sui quali essa si applica: il compito dell'educazione è quello non di rinchiudere questa intelligenza, la quale è universale, entro un linguaggio specifico, bensì porre in rilievo che se per un aspetto o un carattere della propria natura, la propria intelligenza universale è portata ad esprimersi avvalendosi di un certo mezzo (ovvero certi elementi di espressione, quali le note musicali, le forme pittoriche, le lettere, gli articoli legali, e via di seguito, nel gran numero della varietà dei caratteri),

questo è in verità accidentale, e che essa, non appena ne abbia compreso il principio di traduzione, può esprimere la stessa qualità e gli stessi principi dell'intelligenza, in un altro ambito e con diversi strumenti: i quali altro non sono che la varietà della materia, la vastità dello spazio. All'educazione manca oggi, dunque, come una terza fase: dopo aver lasciato che ognuno si appropriasse della metodologia più congeniale alla espressione della propria intelligenza, a partire da un primo stadio di intelligenza universale, ma non sviluppata, manca il nuovo incoraggiamento ed approdo alla universalità, alla identità, nel profondo (in quanto prodotti della intelligenza) degli ambiti e dei mestieri: e manca dunque, precisamente, la liberazione dall'uomo dal mostro più temibile che egli abbia dovuto affrontare, e che trova ogni giorno sul cammino: l'altro uomo, considerato quale un limite che non è dato valicare. La società, considerata quale frantumazione, e non conquista, della completa umanità, che invece deve trovare compimento in ognuno.