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PAX - A New Book On The Market About Peace



A new approach on complexity in culture

Andrés Ginestet, a Catalan artist from Barcelona is about to publish a new book telling a fresh version of the genesis of peace. What is the basis of his description of peace? What's new?

The book describes the functional connections between people, their ability to produce complexity, and nature's ability to regulate human complexity through the violence system. This is peace pragmatism.

The book also explains the relationship between complexity, violence, and culture in an entertaining and highly pragmatic way.

What is complexity?

Stories, situations and relationships are described as complex but what does that actually mean? The word "complex" is on everyone's lips but only as an adjective and appendage. There is no complexity in culture at all but the word "complex" is an unpleasant term related to reluctance.

Will we meet the needs produced by his notion with this attitude? Do we really understand complexity or not? What would happen if we use it to describe an independent subject instead of understanding it as a quality?

Ginestet answers these questions with his complexity-cultural approach. Following his explanations, readers will understand [complexity as one of the basic dimensions, which describes the characteristics of the material universe](#). This means that complexity existed before matter was even created.

Complexity provides the necessary structure that helps matter become perceptible. Matter in the universe is organized and gives people and their environment shape. This leads to the conclusion that the universe is organized matter; a complex expression in itself. Accordingly, each person is therefore a [reflection of this complexity](#) or complexities. To understand this and to apply complex notions as well as manipulate the concept of complexity, one needs clarity.

Against this backdrop, Ginestet defined and described complexity.

Complexity as a basic building block of matter fails to be understood as much as time, space, gravity and temperature. In recent centuries man has finally learned to deal with these physical concepts, however, every time something disappears without explanation, man turns it into something "complex". Some natural sciences such as physics and mathematics have created theoretical models of chaos and complex systems, but what about social and human complexity? Isn't man complicated? Isn't his complexity significant enough?

The human being

Every human being is made of an organic system belonging to the "absolute" complexity dimension which is in permanent contact with other organic human systems. This is reflected in what we describe as the "relative" complexity dimension. However, what really distinguishes a human being and makes it incomparable to other living species is its ability to create "contingent" complexity and change the other two complexity forms: the "absolute" and the "relative" complexity. In life, this is expressed as creative freedom.

The three forms of human complexities

In another approach, Ginestet attempted a definition of the concept of freedom in order to frame the meaning of his statement in the context of complex systems research. Freedom is nothing but an intuitive and responsibly chosen condensate (essence) of an emancipated selected contingency C3, which is accomplished by an act within a set period of time. In short, freedom is the intuitively selected choice of what is left of a lived emancipated contingency.

These three forms of complexity are all in one big category: the complexity of the environment C0. For any given C1, the total complexity of all forms of mental or physical information perceived by the means of relative complexity, C2, is a component of the environment of this one C1. Accordingly, the different dimensions of the interaction of any complexity existing in the field of perception of any human therefore determine the evolution of mankind. This sounds quite a bit philosophical, but it is a beginning. Over time, it will become easier to deal with these terms.

According to the "mixing ratios" of the four basic human complexities, human existence is more or less sustainable. Man has unconsciously and uncontrollably created complexity and wonders now about the [consequences](#). He does, however, only perceive the symptoms and ignores the real reason of what he has earned.

Violence

It has been shown that violence, in its various forms, always kicks in when people and society develop unsustainable complexity cultures. Violence can thus be described as a mechanism by which complexities are repeatedly "shuffled". In other words, if we cannot control and regulate our own complexity, it will be controlled by the ruthless system of violence.

This can be further simplified according to these points:

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The violence system always jumps in when people do not produce or change enough complexity in a sustainable fashion. Violence then sets in destroying, fragmenting, or damaging human complexity. The resulting fragments of humanity are then reorganized or absorbed in the CO environmental complexity and exploited. When a person dies, the only thing dying is his complex pattern. Everything else, the body, the goods, and all material are recycled by nature or other people. The violence system uses destruction and pain to efficiently regulate human complexity. They are controlled by a simple natural agent called epigenetics. [Epigenetics may be understood as a link between environment and genome](#). Deteriorating environmental conditions have an effect on epigenetics in the brain by blocking out the ability to empathize. This then creates a chain reaction in the social groups leading to the use of force. Human complexity is reduced where an adjustment is needed. Also, nature being in harmony with humans leads to a new stalemate, which later leads to a more or less calm situation. This situation lasts until the complexity reaches the so-called "human entropy state," making a further adjustment necessary.

Ginestet's approach is to introduce the concept of complexity in culture as it happened in earlier centuries with the concepts of time, space, gravity and temperature. He hopes to create a culture of complexity in the shortest possible delay using technological advances and that people will understand the difference between producing complexity actively and the passive, unconscious suffering of complexity effects.

In addition, Ginestet concludes that a clear attribution of responsibilities to actors in society will become evident. He says that "guilt" is not useful but "responsibility" is necessary to overcome the status in which society finds itself. He points out that attributions of responsibilities change once the information about complexity and violence system have been passed on to anyone in society. Consequently, the richer a person is, the more he has "freedom" but the more his responsibility and liability in juridical terms increase.

Navy Captain Dieter Jopp in a 2010 press release mentioned that the old recipes to security, conflict prevention, and intervention on the big global political level and in micro structures, seem to no longer work. For this reason, there is an enormous need for new ideas, as the following two examples show:

Example 1: Family complexities

In an artistic and sociological study of various family models, an artist described eight different patterns, based on their complexity dimensions: the crystalline family, alma mater, all in one, one in all, Africa, Europe, Doors Venabili, Adam and Eve, Love Whispers and the Holy Family. Families form the basic structure of society and bring children into the society. These types of families not only show the basic principles of functioning in various societies, but also explain the conflicts that currently exist between the West, the East, and the Western and Islamic world in an artistic perspective.

The first study of complexity on [family and violence](#) was done at the local level in Spain. This study fundamentally describes how violence occurs in families due to an imbalance of the different dimensions of complexity. The Provincial Council of Barcelona is currently discussing the practical implementation of complexity-regulating mechanisms that are recommended in the study.

Example 2: Conflict prevention and intervention

The ongoing conflicts in Afghanistan, Pakistan, China, or India, are characterized by a highly unsustainable complexity distribution within these countries. The risks are further intensified by the further export of non-sustainable complexities of so-called highly developed areas like the U.S., the E.U., Russia, and Japan into weaker zones. Following the diversification of conflicts induced by new (and often non-state) actors, traditional state security forces are faced with unknown complexities. A strong interest on the part of the armies is to understand the [different complexity cultures and their regulation](#). The artist's presence is welcome for this purpose as often as possible.

In order to manage the construction of a conscious and sustainable cultural complexity, which reduces the interference of the violence system to a bare minimum, the artist is working on these projects:

The establishment of Mother-Child-Fathers-foundations in the so-called developed societies and in conflict zones provides the foundation for human bonding ability and empathy in newborns during their first months of life. This bonding is obtained through the care and the empowerment of mothers and parents. This early support of the contingent complexity potential of these families and children is one of the most effective preventive measures to reduce violence and conflict on medium- and long-term view. The creation of peace memorials dedicated to acts of peace and fulfilling interpersonal relationships is another building block in shaping a sustainable complexity culture.

The appropriate research, education, and cultural work are all part of the permanent placement of these new concepts.

A network is needed

The book PAX explains that in order to successfully regulate different complexity dimensions and thus achieve long term sustainability is to establish a [network of 47.000 Complexity Observatories](#) and laboratories on the planet. Their role on the planet is to watch and analyze the evolution of human complexity cultures and develop and apply any possible interventions and regulatory mechanisms upon complexity development. These observatories should be initially set according to these [7 principles of action](#):

- Solidarity
- Creativity
- Violence Reduction
- Epigenetic engineering
- Increasing Empathy
- Generosity
- Governance of complexity

The implementation of these projects depends on the help and support of countless people. In the beginning, only a [small circle](#), which could later become [larger circles](#), should become aware and adopt the idea of complexities and their regulation in order to make them manageable for future

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The book PAX is conceived as one of the corner-stones in the bridge between the present and the future of humankind.

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