

## **The Vision of Paul Elvère DELSART, aka Henry HARPER**

Paul Elvère DELSART, known as Henry HARPER, embodies a bold and revolutionary vision for the future of humanity. At the crossroads of technological innovation, societal reform, spirituality, and ecology, his project The Green Empire of the East and the West also named The EL4DEV Confederation proposes a profound transformation of the current world. This vision is not based on a centralized power or traditional governance but on a global network of decentralized cooperation that unites territories, municipalities, institutions, and citizens driven by a common will for change.

### **A Societal and Civilizational Transformation**

Henry HARPER does not merely analyze the dysfunctions of the current global system. He envisions a complete metamorphosis of societies, where inequalities between peoples, nations, and generations are reduced through a model based on justice, collective intelligence, and local autonomy.

His Green Empire of the East and the West is founded on several key principles:

- A global rebalancing of nations and peoples through intellectual and artistic cooperation, the promotion of cultures, and the sharing of knowledge.
- An innovative economic model free from financial speculation, where the GREEN COIN EL4DEV, a stable cryptocurrency backed by LE PAPILLON SOURCE labelled lands, serves as a foundation for ethical and decentralized finance.
- A participatory and cooperative education system, where children and adults become co-creators of societal solutions within experimental complexes labeled LE PAPILLON SOURCE and Le Mini PAPILLON SOURCE centres.
- Regenerative urban planning, with the construction of the Vegetal Calderas, true reservoirs of biodiversity and tools of positive geoengineering, integrated into agroclimatic infrastructures labeled LE PAPILLON SOURCE and located along railways.
- The Big Smart Data EL4DEV, a project management, collective learning, and collaborative global governance tool that enables anticipation of social and environmental dynamics.

### **A New Approach to Global Governance**

Harper envisions a global governance system based on horizontal cooperation between peoples. This model rejects excessive social hierarchization in favor of multidisciplinary collaborative engineering, where every individual can contribute to decision-making.

The Green Empire of the East and the West establishes platforms for collective intelligence and intellectual and artistic cooperation events, fostering the convergence of knowledge and cultures. The goal is not to govern nations but to offer them a framework for innovation and emancipation.

### **A Playful and Spiritual Dimension**

Finally, the Green Empire of the East and the West integrates a playful dimension by transforming this global reform into a Live Action Role-Playing Game (LARP) in an Alternate Reality, where every individual becomes an actor in building a better world. This approach makes participation active, engaging, and accessible to all.

Beyond technical and organizational aspects, Harper promotes a reconciliation between the material and the spiritual. The omnipresence of nature in his project symbolizes the bridge between these two dimensions, allowing for the restoration of a deep balance between humanity and its environment.

## Conclusion

The vision of Paul Elvère DELSART, aka Henry HARPER, is more than just an idea — it is a movement in action, an invitation to rethink the world from a new perspective, where cooperation, justice, and ethics form the foundation of a sustainable future.

The Green Empire of the East and the West is not a distant utopia but a tangible model under construction today, with those who choose to take part in it.

## Green Coin EL4DEV - A Currency for Global Transformation

### A - A New Economic and Ecological Era

Imagine a currency that revolutionizes the economy, ecology, and international cooperation. Welcome to the era of **Green Coin EL4DEV**.

More than just a cryptocurrency, **Green Coin EL4DEV** is a driver of global transformation. Stable and secure, this innovative currency is currently in development and is backed by **real assets**: agricultural lands certified under **Le Papillon Source**, true hubs of ecological innovation and sustainable production. These lands, located in various countries such as **Spain, France, and Cameroon**, will serve as the foundation for a renewed and environmentally respectful economy.

### B - A Currency Based on Ethical Values

Green Coin EL4DEV is built on strong ethical principles. It funds the development of **rich biodiversity ecosystems**, promotes **natural and sustainable agriculture**, encourages the implementation of **ecological and educational infrastructures**, and supports the creation of **biological and climate corridors** that enhance environmental balance.

Through this new economic dynamic, **self-sufficient cities, eco-tourism parks, and agro-climatic complexes** are emerging. These infrastructures play a key role in the **green transition and social innovation**, serving as true laboratories for a more sustainable future.

### C - An Ethical and Sustainable Economy

Every transaction made with **Green Coin EL4DEV** directly contributes to building a **fairer and more ecological economic model**. Each holder becomes a **builder of tomorrow's world**, supporting responsible and sustainable finance.

But this currency is more than just a means of exchange. **Green Coin EL4DEV is the economic unit of the Green Empire of the East and the West**, also known as the **EL4DEV Confederation**. This large-scale global project aims to **rethink society**, placing **intellectual cooperation, sovereignty, autonomy, and ecological innovation** at the heart of the system.

### D - An Ambitious Goal: Replacing Destructive Economic Models

Green Coin EL4DEV's mission is to **replace destructive economic models** with a dynamic of **sharing and innovation**. It **puts an end to speculation**, as its value is based **solely on tangible assets**: fertile, productive lands rich in biodiversity.

This project embodies a **financial and environmental revolution**, providing a concrete solution to the challenges of our time. It is an **investment in the future**, a commitment to a **fairer, greener, and more equitable planet**.

## **E - Join the Green Coin EL4DEV Movement**

The future is built today. **Join the Green Coin EL4DEV revolution** and actively participate in the transformation of our world.

## **Join the Green Empire of the East and the West.**

## **The Green Empire of the East and the West – A New civilizational path opposing Cyberpunk**

Humanity faces a crucial choice: two opposing visions of the future.

In a world where economic, financial, and political elites shape a cyberpunk future dominated by artificial intelligence, the desacralization of human values, and the dehumanization of social relations, the Green Empire of the East and the West emerges as a salvific alternative.

Conceived by Paul Elvere Delsart through the multidisciplinary engineering and societal change program called EL4DEV, this societal development model proposes a spiritual, ecological, intellectual, and participatory renaissance that contrasts with the technocratic dystopia toward which we are headed.

The emerging cyberpunk world is a universe where humans are reduced to mere economic variables, subjected to the imperatives of an omnipotent artificial intelligence, devoid of spirituality and autonomy.

In this society, exacerbated individualism, centralization of power, and the commodification of every aspect of existence are the guiding principles.

In contrast, the Green Empire of the East and the West is based on radically different pillars: international cooperation, local self-sufficiency, ecosystem enrichment, and the reintegration of humans into a sanctified nature.

The EL4DEV program proposes a societal diplomacy that replaces commercial relations and technocratic treaties with cultural, intellectual, and human exchanges.

This vision is embodied through ecological and educational infrastructures such as the LE PAPILLON SOURCE cities and complexes and their Vegetal Calderas. These structures are not merely places of production or consumption but centers of knowledge, research, and sustainable development, where innovation serves humanity and its environment.

In opposition to the dystopian megacities of the cyberpunk world, where nature is artificialized and humans are reduced to mere cogs in the system, the Green Empire of the East and the West aims to transform Earth into a forest planet.

This ambitious terraforming project relies on positive geoengineering that makes beneficial use of natural electromagnetic fields, as well as multifunctional urbanization redesigned to be in harmony with ecosystems.

It is not an unattainable utopia but a pragmatic development strategy, where each municipality becomes a key player in change through the "The Municipalities Counter-Attack" subprogram, promoting territorial autonomy and fair wealth redistribution.

Furthermore, while the cyberpunk world advocates total dependence on algorithms and voracious multinationals, EL4DEV bets on the sovereignty of peoples and territories.

By creating national Societal Economic Interest Groups and transnational Politico-Societal Unions that redraw the global geopolitical order, this model restores nations' control over their destiny, free from the hegemonic influences of major financial and technological powers.

Finally, cyberpunk, by its essence, is a world of social fragmentation and isolation where technology becomes a tool of enslavement.

In contrast, the Green Empire of the East and the West envisions technology as a tool of liberation, used to connect people, share knowledge, and initiate transnational cooperation in the service of humanity and its environment.

The Big Smart Data EL4DEV, the Information System of the EL4DEV program, embodies this vision by offering a platform for collective information, multinational cooperation, and territorial dynamics modeling, fostering collective intelligence and transparency.

Finally, the Green Coin EL4DEV, the Empire's cryptocurrency, aims to replace destructive economic models with a dynamic of sharing and innovation. It puts an end to speculation, as its value is based solely on tangible and indestructible assets: highly improved, fertile, productive, and biodiversity-rich agricultural lands worldwide, labeled LE PAPILLON SOURCE. It finances the development of rich biodiversity ecosystems, promotes natural and sustainable agriculture, encourages the establishment of innovative ecological and educational infrastructures, and supports the creation of biological and climatic corridors that foster environmental balance.

The Green Empire of the East and the West is the path to humanity's return to the sacred, a journey toward a restored Earth in its most balanced and high-performing state in terms of complex systems engineering: that of a forest ecosystem.

It is a planet that is more primitive yet advanced, free of reductive and destructive artifices that limit human potential.

- A highly vegetated planet, with significantly increased biodiversity, where life flourishes and prospers
- A strongly societal, highly intellectual, meticulously organized, and deeply spiritual civilization centered on cooperation
- A humanity with fundamental values and ancient wisdom
- Humans who are intellectually, psychologically, physically, and spiritually strong, using clean and alternative technologies that respect the planet's electromagnetic balance
- Humans who are not slaves to technology
- A society that repairs the damage caused to the Earth and its waters by past misguided and arrogant civilizations through positive and natural geoengineering serving the sacred and the living
- A geoengineering effort carried out by a vast network of multifunctional infrastructures that are extensions of nature.

Conversely, the path humanity is currently taking leads to a cyberpunk world dominated by artificial intelligence.

Without immediate intervention, we are heading toward a technological and natureless, materialistic, and artificial world where humans are progressively replaced by machines and ultimately enslaved by the very artificial intelligence meant to facilitate their existence.

This highly individualistic civilization, completely detached from the sacred, is the collective creation of a humanity that is but a shadow of itself, where individuals have become weak intellectually, psychologically, and physically, and where the population ages without renewal, fleeing the traditional family model.

In this dark world, humans are converted into economic capital, or even mere useless and replaceable material. This has already been predicted multiple times and has always been presented through science fiction.

The signs are already visible to all, and there is no one on Earth unaware of the disastrous outcome of this non-beneficial and unnecessary technological advancement.

Worst of all, today, media and scientific attention is deliberately focused on space exploration, with ambitious projects to colonize Mars or exploit distant asteroid resources.

This fascination with other worlds relegates to the background a much more urgent question: how to restore and preserve our own planet? Instead of seeking to flee an Earth that we ourselves have degraded, we should concentrate our efforts on regenerating and improving its ecosystems, rehabilitating polluted lands, and preserving biodiversity.

Our economic elites, supported by unscrupulous politicians, invest billions in interstellar expeditions while making no effort to find effective and sustainable solutions to combat deforestation and pollution of the Earth and its waters.

This technological escapism does not merely mask an inability or refusal to face the consequences of our actions; it is orchestrated at the highest level, preferring to sell to powerless and self-centered people the dream of a new habitable planet rather than the responsibility of repairing the one that gave us life.

In conclusion, the Green Empire of the East and the West, also known as the EL4DEV Confederation, represents a credible and more than necessary alternative to the threat of the dehumanized cyberpunk world ahead. It is not merely a theoretical project but a new civilizational path that restores humanity's place at the heart of life, where spirituality, ecology, mastered technologies, and mass cooperation form the pillars of a sustainable and harmonious future.

Faced with the dark future promised by our elites and imposed by our leaders, it is time to embrace this innovative vision and build together a new paradigm based on equity, justice, and respect for the living.

## **A New Societal Model for Cameroon - An Innovative Vision for the 2025 Presidential Elections**

### ***Towards a Structural and Sustainable Transformation***

As Cameroon prepares for the 2025 presidential elections, a new societal dynamic is emerging, driven by an innovative vision of governance and development. **Paul Elvere DELSART**, an independent consultant in organizational, institutional, and societal reform, proposes an ambitious action plan to transform the nation through a participatory and inclusive approach. His program is based on a profound restructuring of governance structures, inter-municipal cooperation, and sustainable development.

## *An Inclusive and Participatory Governance*

One of the cornerstones of this initiative is the effective decentralization of power by strengthening the autonomy of municipalities. By creating a **National Societal Economic Interest Group**, municipalities will be able to pool their resources and invest together in structuring projects. The "**Municipalities Counter-Attack**" program aims to reduce localities' dependence on state subsidies by providing them with concrete means of self-financing.

## *Innovative Infrastructure for Sustainable Development*

To anchor this transformation in reality, implementing innovative infrastructure is essential. Among them, the **Vegetal Calderas**, vertical agroclimatic structures using positive geoengineering to promote biodiversity and create biological and climatic corridors, and the **LE PAPILLON SOURCE** complexes, which serve as educational centers, research hubs, and social innovation platforms. These projects will provide local populations with opportunities for training, creativity, sustainable agricultural production, and economic development through tourism.

## *A New Model of Education and Knowledge Transmission*

One of the key objectives of this initiative is to transform how education is delivered in Cameroon. It is no longer just about transmitting academic knowledge but about introducing **experiential learning** that fosters innovation and citizen participation. The program includes the creation of the **Big Smart Data EL4DEV**, an international digital platform that will monitor and model territorial dynamics for societal progress, enabling better decision-making.

## *A Societal Diplomacy for Strengthened Cooperation*

In a constantly evolving world, it is time to rethink diplomacy. **Paul Elvere DELSART** advocates for **societal diplomacy**, based not only on economic exchanges but also on the **valorization of cultural and intellectual wealth**. Through this approach, Cameroon could play a central role in an **African Societal Union**, thereby strengthening its position on the continental and international stage.

## *Citizen Mobilization and Political Engagement*

To ensure the success of this transformation, it is crucial to actively involve citizens in decision-making. A **national awareness and civic education campaign** will be launched to encourage participation in local initiatives. The goal is to mobilize young people, community leaders, and academic institutions around an innovative societal project that drives real change.

## *An Ambitious Project for a Reinvented Cameroon*

With this roadmap, **Paul Elvere DELSART** proposes a bold vision for a highly entrepreneurial Cameroon, based on **citizen participation, sustainability, and innovation**. By integrating these principles into public and local policies, the country could initiate a profound and lasting transformation, heralding a **new governance model adapted to the challenges of the 21st century and the ongoing civilizational shift**.

The **2025 presidential election** represents a **unique opportunity** to embed this dynamic into the national political agenda.

**The Green Empire of the East and the West – A radical alternative to Capitalism and its institutions**

In a world where capitalism reigns supreme, shaping economic, social, and political relations on a global scale, a singular initiative rises in direct opposition. The Green Empire of the East and the West, also known as the EL4DEV Confederation, proposes a systemic alternative that breaks away from the capitalist model and its institutions. Founded on the principles of cooperation, sovereignty, self-sufficiency, and respect for ecosystems, this civilizational project aspires to redefine the foundations of human social organization.

### **A radical critique of Capitalism**

Modern capitalism is widely criticized for its devastating effects: wealth concentration, ecological degradation, the commodification of human relationships, and the loss of spiritual values. It promotes individualism, fierce competition, and dependence on multinational corporations and financial institutions. The Green Empire of the East and the West stands as an alternative to this logic, advocating for a socio-economic model based on cooperation and local sovereignty. The capitalist model relies on power centralization and an increasing dependence on control technologies such as artificial intelligence and mass surveillance. In response, the Green Empire of the East and the West proposes a **societal diplomacy** that replaces commercial exchanges with cultural and intellectual interactions. This system rejects speculation and financialization in favor of a real economy based on production and fair resource distribution.

### **A decentralized and participatory model**

Unlike nation-states and centralized financial institutions, the Green Empire of the East and the West is based on a **confederation of small autonomous municipalities**. These units, with fewer than 5,000 inhabitants, are interconnected through horizontal cooperation agreements, fostering self-sufficiency and local resource management. This model opposes centralized governments and large corporations that dictate the global economy. The Green Empire of the East and the West rejects excessive hierarchization and promotes a system where each individual can actively contribute to collective governance through **collaborative and multidisciplinary intelligence**.

### **A rejection of traditional financial institutions**

Capitalism is based on speculation and debt, mechanisms that exacerbate inequalities and make nations dependent on large banks and investment funds. In opposition, the Green Empire of the East and the West introduces the **Green Coin EL4DEV**, a stable, non-speculative cryptocurrency backed by tangible assets such as **LE PAPILLON SOURCE**-certified ecological farmlands. This alternative monetary system eliminates market volatility and ensures an equitable distribution of wealth based on each individual's contribution to society. Unlike traditional currencies controlled by central banks, the Green Coin EL4DEV promotes an **ethical and sustainable economy**, opposing the speculative nature of virtual finance.

### **An economic model based on Ecology and Food Sovereignty**

Capitalism exploits natural resources without regard for their regeneration, leading to massive deforestation, water pollution, and land depletion. The Green Empire of the East and the West, on the other hand, proposes an **ecological terraformation strategy**, aiming to transform Earth into a forested planet through a network of **LE PAPILLON SOURCE**-certified agroclimatic infrastructures. These infrastructures serve multiple functions:

- Producing sustainable food through advanced agroecological techniques,
- Ensuring energy autonomy by harnessing renewable energy sources,
- Developing regenerative urbanism integrated with the environment, notably through the creation of **Vegetal Calderas**, true biodiversity reservoirs and positive geoengineering tools responsible for creating biological and climatic corridors.

### **A spirituality and philosophy opposed to Capitalist Materialism**

One of the pillars of the Green Empire of the East and the West is its **spiritual and metaphysical approach**. Unlike capitalism, which promotes materialism and consumerism, this project emphasizes a **spiritual renaissance** inspired by philosophical and mystical traditions such as Catharism, Sufism, and the teachings of the early Templars. The EL4DEV Confederation does not reject technology but advocates for its **ethical and measured use**, in contrast to the omnipresent artificial intelligence of the capitalist cyberpunk model. Rather than reducing human beings to mere economic variables, the Green Empire of the East and the West recenters them within a **balanced ecosystem**, where innovation serves life rather than profitability.

### **A new form of Global Governance**

The Green Empire of the East and the West does not seek to impose a centralized authority but rather to establish **horizontal cooperation among peoples**. It distinguishes itself from organizations like the UN or the IMF by not relying on political or economic agreements but instead promoting a **societal diplomacy** aimed at forging alliances through cultural and intellectual exchanges. By fostering **global collective intelligence**, the Green Empire of the East and the West aims to reshape geopolitics by freeing nations from the influence of major financial and industrial powers. Its goal is to allow every nation to reclaim its sovereignty and build a future based on cooperation and respect for nature.

### **Conclusion: A revolutionary project against Capitalism**

The Green Empire of the East and the West positions itself as a **radical alternative to capitalism and its institutions**. By proposing a decentralized, cooperative, and ecological model, it directly challenges the very foundations of the dominant economic system. This project is not a mere utopia but a growing movement built on concrete initiatives and a **global citizen mobilization**. At a time when capitalism is reaching its limits, the Green Empire of the East and the West emerges as a **path toward a more just, sustainable, and ethical society**.

## **Terraforming the Earth: Bioclimatic Corridors, Flying Rivers and Vegetal Calderas of Paul Elvere DELSART**

What if the solution to our climate, health, and social crises didn't lie in hard technology, but in a symbiotic alliance with nature? What if a sustainable future required imagining living infrastructures? This is precisely the vision offered by Paul Elvere DELSART, a transdisciplinary thinker behind a set of revolutionary ecological concepts: Bioclimatic Corridors, Flying Rivers, Vegetal Calderas, and a unique approach to soft geoengineering.

**Bioclimatic Corridors: Highways for life** These corridors are not merely ecological links connecting fragmented ecosystems. In Paul Elvere DELSART's vision, they become true territorial innovation axes: CO<sub>2</sub> absorbers, microclimate generators, biodiversity vectors, and even catalysts for local social development. They enable both nature and human societies to breathe, move, and adapt.

**Flying Rivers: The invisible arteries of the atmosphere** Inspired by the dynamics of tropical forests, Flying Rivers are atmospheric moisture streams essential for climate regulation. Paul Elvere DELSART proposes to reactivate them through strategic plantations and restoration of continental water cycles. The goal: regenerate rainfall, stabilize temperatures, and combat desertification.

**Natural and Soft Geoengineering: A Counter-model to aggressive climate manipulation** In contrast to technocratic geoengineering projects (such as injecting aerosols into the stratosphere), Paul Elvere DELSART champions an organic approach, respectful of living systems. Targeted reforestation, regenerative soil management, and the reconfiguration of living landscapes—these are subtle but powerful interventions to restore planetary equilibrium.

**Vegetal Calderas: The Climate lungs of tomorrow** Imagine towering vertical plant structures—emitting life-enhancing frequencies and electromagnetic fields—shaped like forest craters, capable of capturing massive amounts of CO<sub>2</sub>, generating fresh water through dew harvesting, and stabilizing regional climates. This is the idea of Vegetal Calderas: true ecological sanctuaries at the heart of soft geoengineering, designed as self-sufficient artificial ecosystems.

**Vegetal Calderas: Climate and Energy generators** Conceived as vertical green structures, Vegetal Calderas simultaneously serve agricultural, ecological, aesthetic, climatic, energetic, and therapeutic functions. Their effectiveness is based on:

- Vegetation density (climbing plants, fruit hedges, forest gardens), which promotes evapotranspiration, locally increasing atmospheric humidity.
- Architectural design that captures dew and air condensation, contributing to atmospheric water production in arid zones.
- Cosmo-telluric electromagnetic fields generated through radionics and geobiology principles, stimulating soil microbial life and the well-being of living beings.
- An autonomous energy mix (solar, wind, piezoelectric), powering sensors, water collection systems, and ecological monitoring devices.

**From Caldera to Bioclimatic Corridor: The multiplier effect** Strategically placed throughout territories, these Calderas become nodes in a living network, interlinked to form Bioclimatic Corridors. These corridors:

- Reconnect fragmented ecosystems, aiding wildlife movement and pollination.
- Stabilize local microclimates by regulating humidity, temperature, and soil regeneration.
- Revitalize rural landscapes, becoming catalysts for territorial autonomy and climate resilience.

**Flying Rivers: Restoring continental atmospheric moisture** Flying Rivers are atmospheric moisture flows fed by forests and wetlands. By multiplying evapotranspiration flows, Vegetal Calderas help reactivate these invisible rivers:

- By recreating vapor emission points, they densify circulating humid air masses.
- By realigning continental water cycles, they help regions—especially in the Mediterranean—recover natural rainfall patterns once lost.

**Living Engineering in service of the Planet** In summary, Vegetal Calderas are:

- Climate generators (microclimates, rain, shading)
- Living antennas (geobiological harmonization)
- Autonomy incubators (food, energy, water production)
- Dynamic nodes for reweaving the planet with life-supporting corridors

They initiate organic, non-invasive geoengineering, locally replicable and with deep territorial impact. Through their interconnection, Paul Elvere DELSART is redrawing tomorrow's climate map—a planet transformed not by machines, but by strategically planted vertical forests. Why the media should take notice In a world saturated with high-tech solutions often inaccessible to the most vulnerable nations, Paul Elvere DELSART's concepts represent a radical paradigm shift: co-creating with nature instead of controlling it. These ideas hold immense potential for public policy, education, land planning, and international cooperation.

## **The sociopolitical vision of Paul Elvere DELSART – Toward a participatory global governance**

### **Chapter I – The construction site of a new world**

In a world gripped by uncertainty, one man rises to sketch a radical alternative: Paul Elvere DELSART. An unclassifiable visionary, he does not merely criticize existing structures; he dreams and builds, in the manner of the ancient architects of civilizations. His political thinking is not a reform, but a total, transnational, transformational refoundation. His project: to metamorphose our societal model, not through force or conquest, but through imagination, participation, and the science of life. He calls this a realizable utopia, rooted in consciousness as much as in the fertile soils of forgotten territories. Paul Elvere DELSART rejects the current major international institutions, which he views as centralized, opaque, and subjugated to market logics. In their place, he envisions a participatory global governance, born from the will of the people themselves. Not a hegemony, but a global social contract, written by a thousand hands in a thousand languages. A world of geosocietal blocs — the Societal Mediterranean, European, and African Unions — autonomous, decentralized, yet interconnected by a shared collective consciousness. Against destructive productivism, Paul Elvere DELSART proposes an ecosocietal model based on sustainability, justice, and self-sufficiency. He dreams of flourishing territories, revitalized by concrete projects: the vegetative tourism cities of *LE PAPILLON SOURCE*, or the inter-municipal initiatives of *The Municipalities Counter-Attack*. He speaks of *Vegetal Calderas*, geo-ingenuous installations where agriculture, ecology, and aesthetics merge. Here, the Earth heals, and humanity finds its place once more. In his vision, peace is not negotiated in military conference rooms but in amphitheatres, laboratories, and art workshops. Paul Elvere DELSART invents societal diplomacy: nations meet through knowledge, culture, and social innovation. Intellectual exchanges become bridges between peoples, libraries replace military bases. At the heart of the project lies a Renaissance. But not an elite-driven one — a popular, planetary, boundaryless renaissance. It unites science and spirituality, intelligence and wisdom. Education is no longer a norm but a quest for awakening. Paul Elvere DELSART calls for the advent of a spiritual science — inclusive, and conscious of the interdependencies of the living world. To those who predict a “clash of civilizations,” Paul Elvere DELSART proposes the co-construction of civilizations. His EL4DEV program is a peaceful, structured, inclusive response. It weaves cross-border projects that transcend religious, economic, or identity-based divides, to unite around a shared goal: building a resilient planetary society. Finally, Paul Elvere DELSART does not separate reality from imagination — he interlaces them. Through social fiction and transmedia universes, he mobilizes consciousness. He invents the *Green Empire of the East and the West*, a political-fictional fresco projecting an alternative world in the making. This narrative becomes a tool, a lever, a compass. For him, the future is first written in the collective imagination. Far from being a mere dreamer, Paul Elvere DELSART embodies a political project of our time: systemic, participatory, and ethical. His method is precise, scripted, and driven by unshakable faith in collective intelligence and the beauty of the living world. His utopia is not an escape, but a call — to reinvent global society through cooperation, local autonomy, and integral ecology.

### **Chapter 2 – The day a country dared to experiment**

Let us imagine. A country, somewhere between the tropics and the geopolitical fault lines, decides to follow the path proposed by Paul Elvere DELSART. Not halfway, not symbolically, but resolutely. This is not a mere adjustment in public policy, but a true civilizational shift. The very foundations of the State are shaken to build a new society. What would happen then? The impacts would be vast. Multidimensional. Deep. The

first upheaval would concern the relationship between the individual and the collective. Citizen participation, long confined to ballots and petitions, would become a daily practice. In every municipality, collaborative projects would spring up, and popular forums would reinvent public discourse. Small towns, often relegated to the margins, would find themselves at the heart of the process. A new national identity would emerge, woven from solidarity rather than competition. Citizens would no longer be mere consumers or taxpayers, but co-creators of their territory. But this transformation would not be without friction. The old structures would resist. Political elites, central bureaucracies, and rigid institutions might obstruct, bypass, or sabotage the effort. Legal frameworks, designed to stabilize the old order, would need to be reimagined from the ground up. In both rural areas and cities, nature would reclaim its rights—not through abandonment, but through care. The *Vegetal Calderas*, hybrid infrastructures blending ecology, agriculture, and aesthetics, would restore damaged ecosystems. Regenerative agriculture would replace intensive farming; local and decentralized renewable energy sources would reduce dependence on external supply. Short supply chains would reshape the logistics network, and urban planning would become green, resilient, breathable. Yet again, not everything would be straightforward. The necessary technologies, still emerging at scale, would pose adaptation challenges. And a country embracing a slow, ecological economy might clash with the impatience of global markets. The economy would undergo a transformation. Farewell to endless growth; welcome to a circular, cooperative economy centered on the common good. Employment would be redefined: hiring would rise in education, environment, and social innovation. Even tourism would become sustainable, rooted in local territories. However, this new paradigm would unsettle traditional investors. Credit rating agencies might downgrade the country. The IMF, ECB, and other major lenders would frown upon such divergence. The transition, especially in its early phases, could prove costly. It would require political courage and the forging of new alliances. On the international stage, this country could become a moral and ecological beacon. It would attract the interest of the people, inspire other leaders, and trigger a domino effect. It would reach out to those who dream of a fairer world order. But it would also become a target. A country that renounces dominant dogmas causes disruption. Sanctions could be imposed, partnerships could dissolve. More subtle operations—destabilization, influence campaigns, or discrediting efforts—could arise. The country would need, more than ever, smart diplomacy, solid alliances, and deep internal resilience. The educational reform might be the most foundational of all. No more standardized curricula, no more rigid hierarchies between theoretical and practical knowledge. Schools would become places of awakening, cooperation, and ethical, ecological creativity. Local knowledge, territorial narratives, and forgotten languages would be honored. But teachers, universities, and ministries might resist the unknown. A profound shift in mindsets would be necessary, along with massive training and long-term support across generations. By choosing the path of Paul Elvere DELSART, this country would not simply experiment. It would embody a historic rupture—a tangible alternative to neoliberal globalization. It would gain autonomy, social justice, and territorial cohesion. It would reduce inequality and heal its relationship with the living world. But it would also face immense turbulence: external pressures, internal resistance, economic challenges. Its success would hinge on three keys: the depth of its commitment, its adaptability, and the strength of its international cooperation. If this country holds firm, it would not merely be a political laboratory. It would become the first chapter in a world reinventing itself.

## **EL4DEV Participatory global governance**

### **Chapter 3 – Morocco, gateway to change**

What if Morocco, a millennial crossroads between Africa, Europe, and the Arab world, chose to fully embrace the path proposed by Paul Elvere DELSART and his EL4DEV program? In a world searching for meaning, the Cherifian Kingdom could become the first country to implement this utopian, systemic, and transformational model on a large scale. A bold gamble, certainly — but one rich with unprecedented potential. What would this choice mean concretely for Morocco — its structures, its territories, its people?

The first major reform would strike at the heart of the State's architecture: governance. The historic centralism, inherited from both monarchical traditions and colonial logic, would give way to a new participatory dynamic. Small rural municipalities, long neglected or dependent on Rabat, would become hubs of territorial innovation. They would be integrated into a National Grouping for Societal Economic Interest — a hybrid mechanism of co-development uniting citizens, local officials, entrepreneurs, and researchers. Power would no longer flow from the top down: it would circulate horizontally, following a logic of collective intelligence. Citizens' assemblies, local think tanks, and inter-municipal cooperatives would compose the new political landscape. Through this model, Morocco could become an African benchmark for decentralized governance — blending tradition, participation, and resilience. Yet such a shift would inevitably challenge entrenched structures. The Makhzen, ministries, and provincial authorities might see this decentralization as a threat to their authority. Tensions would be unavoidable. Success would require skillful political mediation and a clear commitment from the top levels of the state. From the Haouz plains to the Saharan frontiers, a different Morocco would emerge. Where desertification looms, Vegetal Calderas would take root. These artificial yet living ecosystems — combining soft geoengineering, regenerative agriculture, and plant-based architecture — would green the arid lands. Traditional agriculture, often at the mercy of climate fluctuations and global market pressures, would give way to local, sustainable, nourishing, and self-sufficient production. The Kingdom could become a continental pioneer in ecological regeneration, capable of exporting its expertise in green geoengineering, while developing an experimental form of agro-tourism rooted in beauty, learning, and spirituality. But this ecological turn could provoke resistance from large agro-industrial operations, food import stakeholders, and certain trade partners. The general interest would have to prevail over private interests. At the heart of this transformation lies a key word: transmission. Education would be reimagined as a lever for social transformation. The LE PAPILLON SOURCE infrastructures — halfway between campus, educational oasis, and living space — would welcome rural youth, researchers, inventors, artists — both Moroccan and international. There, one would not learn to replicate, but to reinvent: systemic engineering, ecospirituality, cooperation, ancient languages, and vernacular arts. A new form of Moroccan soft power would emerge, rooted in sustainability, beauty, and human interconnection. Ancestral Berber, Arab, and Andalusian knowledge would be revisited through the lens of contemporary challenges. The challenge, however, would be immense: reforming an education system often rigid, hierarchical, and ill-suited to rural realities. Teachers would need retraining, curricula rewritten, and the very purpose of school redefined. Economically, the transition would be just as radical. Mass tourism, concentrated in imperial cities and coastal zones, would give way to educational, scientific, and spiritual tourism. Visitors would come to Morocco not to consume, but to learn, meditate, and create. Rural municipalities would achieve financial autonomy by generating their own resources through eco-construction, permaculture, and technological craftsmanship. Thousands of jobs would be created — but within a cooperative framework, where wealth is shared. Yet the hurdles would be considerable. Initial investments — to build infrastructure, train people, and ensure the energy transition — would be heavy. And traditional international donors (World Bank, IMF...) might be wary of a model they do not control. On the geopolitical front, Morocco could assume an unprecedented role: that of a bridge between continents, a moral leader within a Mediterranean Societal Union. With partners like Tunisia, Portugal, or southern Spain, it could become the engine of a Mediterranean alter-globalism based on peace, cultural cooperation, and citizen diplomacy. The goal would no longer be to align with blocs of power, but to create a middle path: neither neoliberal nor authoritarian, but humanist, ecological, rooted and open. Such a repositioning, however, could provoke resistance. By challenging classic economic agreements or strategic alliances, the country could face diplomatic and economic pressures. If Morocco were to embrace the vision of Paul Elvere DELSART, it would not merely be a country in transition — it would become a civilizational prototype, a forward base for a new world. But such a transformation would require three key elements:

1. A strong and courageous political will.
2. The mobilization of local forces: youth, municipalities, researchers, social entrepreneurs.
3. A shift in mindset among the elites, moving from control to facilitation, from domination to cooperation.

The road would be filled with obstacles, but rich in hope. For those who dare to reinvent society do more than pave a path — they open a new era.

## Chapter 4 – Cameroon at the crossroads of worlds

Cameroon, a land of a thousand faces — an ethnic and geographic mosaic in the heart of Central Africa — could become the cradle of a gentle revolution. What if, through an unexpected political shift, this country chose to follow the path proposed by Paul Elvere DELSART, its spiritual son, by fully adopting the principles of the EL4DEV program? The result would be a deep civilizational refoundation, driven by municipalities, the youth, and the land itself. This simulation, far from being a mere intellectual exercise, outlines the contours of a systemic transformation and a far-reaching identity renaissance. Today's Cameroon is defined by vertical governance, centralized in Yaoundé. Administration, resources, and decision-making are concentrated, leaving little autonomy to local authorities. In an EL4DEV-inspired Cameroon, this model would be reversed. Rural municipalities, particularly those in the Centre, East, and Far North regions, would become the nodes of participatory governance. Through the creation of a National Grouping for Societal Economic Interest, they could pool resources, co-manage public projects, and take control of their own economic destiny. This model would transform the commune from a dependent entity into a strategic actor. Power would once again circulate through the territories, unleashing local intelligence, endogenous dynamics, and ancestral solidarities. But such a reform would inevitably face resistance — from the central administration, regional governors, and even the presidential authority, which may be reluctant to relinquish control. In the arid regions of the Far North and Adamaoua, or in the overexploited forests of the Southeast, *Vegetal Calderas* would be established as regenerative ecosystem hubs. These installations, blending nature with soft technology, would become symbols of a new relationship with the land. Monoculture, chemical inputs, and dependence on imported agro-industry would be replaced by resilient, organic polyculture, nourished by ancestral agricultural knowledge. The *LE PAPILLON SOURCE* infrastructures, meanwhile, would serve simultaneously as farms, educational centers, and tourist hubs. They would generate surplus food distributed for free, while attracting visitors eager to study and experience this new model of living. This ecological shift would allow Cameroon to achieve food autonomy, halt rural exodus, and restore dignity and vitality to its countryside. Yet again, conflicts would arise: over land access, opposition from large landowners, and disruption of import and food aid networks. The EL4DEV program for Cameroon would not stop at reforming the economy or ecology: it would reinvent the way of learning and transmitting knowledge. New rural educational cities would welcome young leaders, inventors from the diaspora, and African researchers, all united around values of cooperation, spirituality, and local innovation. There, students would learn Cameroonian languages, founding myths, natural technologies, and vernacular arts. A pan-African cultural renaissance would emerge from the territory, fueled by the country's rich diversity — Fang, Bamiléké, Fulani, Ewondo, Bassa... Each of these cultures would not be folklorized, but elevated as living, dynamic foundations of unity. But this dream could not be realized without confronting the constraints of the current education system — often inherited from France — rigid, centralized, and poorly suited to rural realities or modern aspirations. Municipalities, having become local economic powers, would invest in structural projects: sustainable agriculture, ecotourism, alternative education, ecological construction. They would be co-owners of the infrastructures, stakeholders in the economic returns, no longer mere recipients of conditional funds. The forested South, the volcanoes of the West, and the northern savannas would become destinations for scientific, educational, and spiritual tourism. Visitors from around the world would come to live an immersive experience in a reimagined Cameroon. This system would stimulate the informal economy while organizing it around mechanisms of fair redistribution. Rural micro-entrepreneurs, women, and youth would find a secure framework to create and innovate. However, initial funding would be difficult to secure. Networks of corruption, administrative instability, and bureaucratic delays could slow implementation. As the homeland of Paul Elvere DELSART, Cameroon would have a unique legitimacy to become the cradle of a new pan-African vision. Through the EL4DEV program, the country could embody a post-Western political philosophy, rooted in ecology, intellect, and cultural cooperation. It could play a central role in founding an African Societal Union, alongside key countries like Ethiopia, Morocco, Senegal, or Ghana. This non-aligned but ambitious diplomacy would allow Cameroon to break with extractivist or militarized models imposed by certain foreign powers (France, China, Russia...). It would lay the foundation for a new African humanism. Yet such a stance could trigger geopolitical friction. Former economic partners, unwilling to lose privileges, might exert political, financial, or media pressure. If Cameroon dared to undertake this transformation — if it truly adopted the EL4DEV program as a national matrix — it could: Break with a post-colonial model based on aid and dependency; Revitalize its rural areas, reduce poverty, and curb rural exodus; Shine as a beacon of cooperative, ecological, spiritual,

and creative Pan-Africanism. But this transformation would not come from the top. It would require: A sincere commitment from political elites, willing to share power with the territories; The mobilization of younger generations, ready to return, create, and dream *here* rather than elsewhere; And above all, **collective resilience**, capable of overcoming structural blockages, mental inertia, and external threats. For any country that dares to invent a new civilization must first have the courage to believe in itself.

## Chapter 5 – Spain: The vanguard of a Euro-Mediterranean Renaissance

Among the many territories mentioned in the EL4DEV program, Spain holds a unique position — not merely as a potential candidate, but as a pilot land, the initial anchor point for an unprecedented civilizational experiment. It was in the municipality of Torreblanca, located in the province of Castellón, that the first foundations of this vision were laid. What if Spain decided to transform this local initiative into a national project? What if it fully embraced the political, ethical, and ecological path promoted by Paul Elvere DELSART? Such a decision would redefine not only Spain's future but potentially that of the entire Euro-Mediterranean region. Spain has long initiated a process of decentralization through its Autonomous Communities, each endowed with broad powers. But under the EL4DEV model, this process would be deepened and refocused: the local municipality — especially small rural municipalities with fewer than 5,000 inhabitants — would become the beating heart of participatory governance. Regions such as Castilla-La Mancha, Aragon, Galicia, or Extremadura — marked by depopulation and rural abandonment — would see their strategic roles reborn. Through the formation of a National Grouping for Societal Economic Interest, municipalities would collaborate on agricultural, educational, tourism, and social projects. This decentralized organization would help rebuild territorial cohesion, rebalance urban-rural dynamics, and place human beings back at the center of political decision-making. Yet this reinvention would not come without tensions: conflicts over jurisdiction with the Autonomous Communities, resistance from the central state, and bureaucratic inertia could hinder this transformation. On the parched lands of Murcia, in the vulnerable zones of southern Aragon, or the arid valleys of Extremadura, *Vegetal Calderas* would be established. These artificial oases, functioning as circular microclimates, would reintroduce biodiversity, coolness, and fertility. In these once-forgotten areas, agriculture would take a decisively ecological turn — water-efficient, soil-respecting, and sustainable. Faced with water stress and intensive farming, Spain would thus equip itself with the means to achieve lasting food sovereignty. Around the Calderas would rise *LE PAPILLON SOURCE* infrastructures, blending education, spirituality, scientific tourism, and local autonomy. These hybrid spaces would attract researchers, innovative farmers, curious visitors, and volunteers from around the world. This territorial reconquest would strengthen self-sufficiency, rural employment, and responsible natural resource management. However, the current dependency on the Common Agricultural Policy (CAP), along with the powerful interests of industrial agricultural cooperatives, might impede this transition. The EL4DEV program positions Spain as the European ground for a Second Renaissance — intellectual, ethical, and spiritual. Just as Spain once shone through its medieval universities, thinkers, and intercontinental exchanges, it could once again become a crossroads of ideas and meaning. Rural educational cities would emerge, hosting researchers, educators, artists, and thinkers from diverse backgrounds. These hubs, connected to Africa, Latin America, and Asia, would experiment with new forms of knowledge transmission, applied ethics, and conscious citizenship. Far from a regression, this renaissance would be secular and humanist, yet rooted in Mediterranean cultures, popular wisdom, and living spiritualities. Spain, once an empire, would become a refuge and springboard for a post-national future grounded in diversity. The economic core of the EL4DEV program in Spain lies in territorial cooperation and grassroots solidarity. Rural municipalities would jointly invest in profitable and sustainable infrastructures: eco-friendly accommodations, cooperative restaurants, alternative schools, and transdisciplinary training centers. This economy would be based on: Smart ecotourism, Local social innovation, Short agricultural supply chains, And active cultural diplomacy. The wealth generated would be fairly redistributed and reinvested into the local fabric, stimulating employment, rural entrepreneurship, and community pride. However, several challenges threaten this model: land speculation in rural areas, disconnection of younger generations, and the difficulty of initiating the first investment cycles. On the international stage, Spain would adopt an unprecedented geopolitical stance rooted in civilizational cooperation and societal diplomacy. It would become a driving force of the Mediterranean Societal Union — a transboundary space for cultural, ecological, and intellectual dialogue. In alliance with countries such as Morocco, Tunisia, France, Portugal, and Italy, it would help build an ethical southern axis, less dominated

by the technocratic logic of Brussels. This diplomacy would offer an alternative to traditional geoeconomic conflicts, leveraging culture, education, and the environment as tools of peace. Yet such a course could create friction with European institutions, especially if it challenged neoliberal frameworks, technocratic centralization, or the norms imposed by the single market. If Spain fully embraced the EL4DEV program, it would not simply become an “outlier.” It would be the first Western European nation to commit to a civilizational renewal, combining: Re-enchanted rurality, Pragmatic and poetic ecology, Secular spirituality and social science, And international cooperation through people and land. It would offer an inspiring model for the Global South — particularly North Africa and Latin America — with whom it shares a complex history but also a profound imaginative legacy. But this ambition demands: A new alliance between rural municipalities, youth, and free-thinking innovators, A deliberate break from logics of quick profit, territorial exploitation, and cultural alienation. Spain could then become, not an empire once more, but a gentle light along the Mediterranean paths of the future.

## **Chapter 6 – Portugal: The quiet awakening of an Atlantic civilizational beacon**

Within the ensemble of Mediterranean nations, Portugal stands apart with its human-scale society, rich cultural heritage, forgotten rural territories, and natural openness to the Atlantic world. This country, long oriented toward the sea, now finds itself at a crossroads. What if, instead of conforming to dominant models, it chose to forge another path — more ethical, more poetic, more resilient? The EL4DEV program, spearheaded by Paul Elvere DELSART, could find fertile ground in Portugal to germinate a political, economic, ecological, and civilizational transition — an open-air laboratory for Southern Europe, connected to Lusophone Africa and Latin America. Portugal is a land of villages. Hundreds of small municipalities dot its mountainous North, the central plateaus, and the plains of the Alentejo. Many of these areas are marked by poverty, isolation, demographic aging, and at times, administrative neglect. The EL4DEV program proposes a new rural social contract: municipalities would come together within a National Grouping for Societal Economic Interest. United, they would become co-initiators and co-owners of structural projects in educational tourism, agroecology, ethical housing, and culture. This pooling of efforts and resources would give rural areas a strong political voice, attract families, young entrepreneurs, and project leaders, and gradually foster a territorial renaissance. However, the initiative would likely face resistance from Portugal’s traditionally slow-moving bureaucracy and the skepticism of local officials unfamiliar with transversal or seemingly “utopian” approaches. In the dry regions of the Alentejo — where intensive monoculture has depleted the soil — and in the humid valleys of the northern interior, EL4DEV’s *Vegetal Calderas* would offer a tangible response to climate change and environmental degradation. These hybrid infrastructures — both restorative ecosystems, educational centers, and innovative tourism hubs — would: Regenerate soils and groundwater, Slow creeping desertification, And promote resilient, low-impact agriculture rooted in peasant knowledge. Often viewed as peripheral within Europe, Portugal could become a quiet yet influential leader in Southern Europe’s agroecological transition. Nonetheless, this dynamic could face opposition from powerful industrial agricultural interests and be hampered by a slow return on investment — misaligned with current subsidy-driven economic logic. Portugal carries an ancient soul. In its azulejos, fado, maritime tales, and mystical poetry lies a popular and metaphysical cosmology waiting to bloom again. *LE PAPILLON SOURCE* centers, envisioned by the EL4DEV program, would offer a stage for this resurgence. There, an alternative, interdisciplinary, and cooperative form of education would be developed — inspired both by local traditions and innovative pedagogies. Far from rigid curricula, these centers would emphasize: Experiential learning, Intergenerational knowledge transmission, And a secular spirituality rooted in nature and history. Portugal’s cultural heritage would be brought back to center stage — not as museum relics, but as living vectors of cultural diplomacy, contemporary creation, and intercivilizational dialogue. This would shape a Portugal reconciled with itself — peaceful yet bold. The economic model proposed by the EL4DEV program does not bet on quantitative growth, but on the richness of relationships, know-how, and local cooperation. In this vision, Portugal’s rural municipalities would become key players in a meaningful form of tourism based on: Experiential ecology, Collective well-being, And community-based artistic and artisanal craftsmanship. Through a shared ownership model, the revenues from these activities would be equitably redistributed, reinforcing local economic independence. Portugal could thus become a favored destination for ethical nomads, artists-in-residence, independent researchers, and European cooperators. Yet obstacles remain: the historical dependence on European funds, the influx of foreign capital into real estate, and the lack of long-term economic vision at the national level. In the geopolitical architecture of the

EL4DEV program, Portugal is neither peripheral nor minor. On the contrary, it would become a node of mediation and influence. As a natural bridge between Europe, Lusophone Africa (Angola, Mozambique, Cape Verde), and South America (especially Brazil), Portugal would lead a societal diplomacy centered on: Cultural cooperation, Regenerative ecology, And postcolonial spiritual dialogue. Integrated into the future Mediterranean Societal Union, Portugal could project a humanistic voice built on trust, reciprocity, and simplicity. This would constitute a new form of soft power, grounded not in economic or military influence, but in ethics, beauty, and collective wisdom. If Portugal embraced the path proposed by the EL4DEV program, it would not become an isolated exception, but an inspiring precedent. It would reactivate its territories, redefine its identity, and build an inclusive, modest, grounded, and universally shareable future. This civilizational project would offer the country: A rural renaissance based on cooperation, International visibility founded on ecology and culture, And a new national narrative harmonizing tradition and innovation. But such a transformation would require: Genuine mobilization of local officials and rural youth, A rebalancing of national economic priorities, And a bold break from extractive tourism models and the passive liberalism of the European Union. Only then could Portugal become what it has always sensed itself to be: a small country with a great soul, a quiet guide for a world in reinvention.

## **Chapter 7 – Italy: The cradle of a New Societal Renaissance**

At the heart of the Mediterranean, between mountains, volcanoes, and seas, Italy unfolds a human and natural landscape of exceptional richness. Its fabric of small municipalities, its artistic and philosophical heritage, its geographical diversity, and its history of political fragmentation make it a paradoxical yet powerful candidate to pioneer a civilizational shift. If Italy were to adopt the path proposed by Paul Elvere DELSART through the EL4DEV program, it could not only transform its internal structure but also reposition its global role by assuming a moral and cultural leadership rooted in its past and projected toward the future. The first transformation, profoundly political, would affect the country's communal structure. Italy has over 7,900 municipalities, the vast majority of which have fewer than 5,000 inhabitants. These small municipalities—often located in the Apennines, the southern peninsula, or on islands like Calabria, Basilicata, Sardinia, and Sicily—are currently overshadowed by gradual demographic decline. With the EL4DEV program, they would become the pillars of a National Grouping for Societal Economic Interest, capable of designing and managing collective, cooperative, and ethical projects. Such an architecture would effectively counter rural exodus, chronic youth unemployment, and urban hypercentralization. However, this transformation would inevitably face challenges from Italy's complex institutional entanglements, a bureaucracy known for its sluggishness, and a historic mistrust between the North and South. The second axis of transformation would concern territorial ecology and rural revitalization. The Vegetal Calderas—hybrid systems for ecosystem regeneration and socio-economic revival—would find ideal testing grounds in Italy. In arid or marginalized areas, such as parts of Sicily, Apulia, or Sardinia, they would act as bulwarks against desertification, biodiversity loss, and increasing drought. Simultaneously, the program would promote a gentle yet firm transition toward intelligent agroecology, anchored in local agricultural traditions and highlighting niche production. The Mezzogiorno, long perceived as a geographic and economic problem, could become a Mediterranean model of climate resilience. However, resistance from agro-industrial interests—sometimes linked to mafia networks—would pose a significant challenge in certain regions. Italy would not only be transformed in its structures or countryside but also in its ways of thinking, teaching, and transmitting knowledge. As a direct heir of the Renaissance and cradle of European humanism, it could, under the impetus of the EL4DEV program, once again become a leading intellectual hub. Paul Elvere DELSART speaks of a “Second Renaissance Movement,” and it is in Italy—the land of the Medici and Leonardo da Vinci—that this movement could take on its most symbolically powerful form. In declining historical villages, rural educational cities would be created, blending arts, philosophy, ecology, and cooperative practices. These intergenerational hubs of stimulation would reactivate medieval and baroque centers as living spaces of knowledge, creation, and contemplation. Italian genius, long suppressed by economic and tourism-driven uniformity, could thus flourish anew in a modern form. The economic transformation, for its part, would follow an original path. Rather than relying on industrialization or mass tourism, the model would promote development based on circular economies, artisanal knowledge, and educational services geared toward cooperation and meaningful engagement. Educational theme parks or centers for scientific and spiritual tourism could emerge in little-visited regions, far from saturated tourist circuits. This movement would generate sustainable, often non-outsourcable jobs and provide small

municipalities with new sources of income without compromising their cultural integrity. However, the inertia of the dominant economic model, persistent dependence on European subsidies, and the strong pull of conventional tourism could slow this shift. Finally, on the geopolitical front, Italy could reclaim a central role within the Mediterranean basin. As a founding member of the future Mediterranean Societal Union alongside Portugal, Spain, Morocco, and Greece, it would have the opportunity to assume a new form of leadership: that of societal diplomacy. By leveraging its cultural, intellectual, and spiritual capital, it would strengthen its soft power and restore an international influence it has seemingly lost over recent decades. This mediating posture—based on listening, cooperation, and the beauty of dialogue—would place Italy at the heart of a new Mediterranean balance between Europe, North Africa, and the Levant. However, this role could provoke tensions with certain European institutions, especially if the EL4DEV model were to directly challenge the economic and political foundations of the Union. In conclusion, Italy possesses all the assets to become a living laboratory for the EL4DEV program. Its centuries-old heritage, crisis-stricken territories, dispersed talents, and still-vibrant human richness make it a fertile ground for comprehensive renewal. By embracing such a transition, Italy could revitalize its forgotten villages, restore profound meaning to its art of living, and once again become a cultural beacon in the Euro-Mediterranean space. But this success would require bold political will, deeply rooted in local realities. It would demand broad citizen mobilization—uniting youth, researchers, farmers, artisans, and artists around a shared vision. Most importantly, it would require a collective act of faith: the decision to step out of the productivist paradigm and embrace a holistic conception of progress—one in which the economy serves life, and not the other way around.

## **Chapter 8 – Greece: A return to the breath of origins**

Facing the Aegean Sea, at the heart of a changing world, Greece stands as a living memory. It carries within it the roots of universal thought, a way of life oriented toward balance, beauty, and moderation. Yet this country—once the master of philosophical city-states—has been severely impacted by economic crises, the desertification of its countryside, and the depopulation of its islands. Today, it is perhaps precisely because of this fragility that Greece emerges as fertile ground for a systemic refoundation through the EL4DEV program led by Paul Elvere DELSART. Adopting this path would mean reconnecting with its deepest sources while charting a radically new course. One of the pillars of this transformation would be the reorganization of territory through participatory island governance. The Cyclades, the Dodecanese, and the Northern Aegean Islands host a mosaic of small, isolated municipalities, often in demographic and economic decline. Thanks to the EL4DEV model, these communities could unite within a National Grouping for Societal Economic Interest, pooling their resources and visions to launch joint initiatives. Ecotourism infrastructure, innovative agricultural ventures, collaborative educational centers—these islands would reinvent themselves through inter-island cooperation. Financial autonomy, territorial revitalization, and social cohesion would be significantly strengthened. However, persistent centralization in the Greek administration and a lack of experience in collaborative governance would pose challenges to be overcome. Beyond organizational reform, Greece could become a pioneering ground for environmental and agroclimatic regeneration. The scars left by wildfires in the Peloponnese or on Euboea, and the growing drought in Crete, underscore the urgency for a strong ecological response. The implementation of Vegetal Calderas in these regions would restore ecosystems, enrich soil, and enhance moisture and biodiversity. A transition toward diversified, local, self-sufficient, and decarbonized agriculture would gain vital importance. By becoming a true Mediterranean laboratory of ecological resilience, Greece would not only address its own vulnerabilities but offer the world a model. Yet agro-industrial interests and promoters of traditional tourism could resist such change, particularly due to funding shortages and cultural resistance. But perhaps it is on the cultural and philosophical front that the impact of the EL4DEV program would find its most vibrant expression in Greece. Land of Plato and Epicurus, Heraclitus and Aristotle, Greece could host the first “philosophical commandments” of the Green Empire of East and West. Circles of sages would be founded, philosopher-kings trained, and spaces of ethical and spiritual learning established. Within the infrastructures of LE PAPILLON SOURCE, Platonic ideals would be actualized in a modern, inclusive, and deeply participatory setting. Greece would become not only a space of experimentation but a symbol: the site of a renewed harmony between nature, mind, and community. It would be a return to the source—but by a new, open, and visionary path. In rural territories or lesser-known islands, an economic revitalization could take shape. Alter-globalist educational theme parks, rooted in local culture and the great narratives of humanity, would offer unique experiences far removed from mass tourism. A new economy of intellectual,

ecological, and initiatory tourism would emerge—meaningful and capable of providing sustainable employment. Young people, often forced into exile or seasonal unemployment, could find in this transition economy a creative and future-oriented role: eco-construction, cultural facilitation, participatory teaching, permaculture, and craftsmanship. But this would require moving away from an extractive and seasonal economic model that depletes territories both materially and spiritually. Finally, on the geopolitical stage, Greece could once again become a beacon. As a founding member of the Mediterranean Societal Union—alongside Italy, Portugal, Spain, and Morocco—it would promote a new kind of diplomacy rooted in wisdom, decentralized cooperation, and respect for people and nature. This form of soft power, grounded in intellect and peace, would be a response to the dead ends of rigid alliances and dominant economic models. However, recent history has left its mark. Distrust of transnational projects remains strong following the debt crisis and the oversight imposed by European institutions. Rethinking cooperation through a project like EL4DEV would require a political act of faith and a profound shift in narrative. If Greece were to embark on this path, it could reactivate its civilizational identity—that of a people shaped by the sea, by thought, by solidarity, and by beauty. It would breathe new life into its rural municipalities and neglected islands, offering them not only means, but purpose. It would then become a powerful symbol of a Mediterranean renaissance, running counter to financialized globalization. But this metamorphosis cannot occur without conditions. It would require a decisive break from the post-crisis narrative of resignation, the awakening of an enlightened youth, and the commitment of intellectuals, islanders, farmers—of all those who refuse to see their country reduced to a postcard or a neoliberal testing ground. It would finally demand a bold collaboration between the state and local territories—freed from clientelist logics—capable of carrying a project that combines moral grandeur with concrete transformation.

## **Chapter 9 – France: A return to the roots of a nation in transition**

Among European nations, France occupies a unique position. Heir to the Enlightenment and shaped by a strong republican tradition, it embodies both critical thinking and social engineering. Yet behind this image of a centralized and enlightened country lies a heavy institutional complexity, a declining rural fabric, and an administrative centralization that hinders large-scale experimentation. And yet, if France—the homeland of Paul Elvere DELSART—were to fully embrace the political and civilizational path of the EL4DEV program, it could become the laboratory for a global renewal—local, spiritual, and political all at once. Everything would begin with a profound decentralization of power. With over 34,000 municipalities—an unmatched figure in Europe—France possesses an exceptional territorial network, with the majority of villages home to fewer than 2,000 residents. This network, often seen as an administrative burden, could become the beating heart of a new societal model. In the vision of the EL4DEV program, these municipalities would group together into Societal Economic Interest Groupings, co-financing and co-managing infrastructure with educational, ecological, and touristic purposes. Central France, the lands of Occitania, the Massif Central plateaus, or the vineyards of Burgundy could regain a forgotten territorial dynamism, freed from the sense of abandonment. But the challenge would be considerable: the Jacobin state, the layered levels of governance (municipality, intercommunality, department, region), and often opaque decision-making processes form a true institutional fortress. Ecological transition, another pillar of the program, would also find fertile ground in France. Vegetal Calderas—artificial yet living ecosystems—could be installed in regions weakened by ecological or social erosion, such as the Landes, the Pyrenees, Lorraine, or Aude. These structures—agricultural, hydrological, and cultural—would help restore biodiversity, hydrate the soil, encourage polyculture, and slow down rural desertification. Far from a return to the past, this would be a synthesis of cutting-edge green technology and a spirituality of the living world. Yet here too, the road would be difficult: resistance from agribusiness interests, the power of the FNSEA (National Federation of Farmers' Unions), and many territories' dependence on the CAP (Common Agricultural Policy) and monoculture could hinder such initiatives. The EL4DEV model also calls for a true cultural and educational revolution. France, rich in intellectual heritage, would be an ideal space for the birth of a “Second Renaissance.” Alter-globalist educational parks could emerge in territories of high symbolic value—Dordogne, Brittany, the Vosges—welcoming researchers, philosophers, artists, and engineers to work together toward a more just, more conscious, more liberated society. Education would be reimagined around cooperation, ecology, and applied philosophy. France, true to its Enlightenment legacy, would reclaim a lost vocation: that of an intellectual beacon in service of emancipation. However, the educational system—centralized, unionized, and strongly hierarchical—could oppose the emergence of such an

alternative model, especially on a national scale. Economically, a new dynamic could be launched in so-called "forgotten" territories—those never featured in tourist brochures but rich in know-how, landscapes, and humanity. The tourism of tomorrow in this transformed France would no longer be a mere consumer pastime. It would become scientific, educational, therapeutic. Sustainable jobs would emerge in sectors of high human and ecological value: eco-construction, permaculture, social innovation, experiential education. These rooted, non-relocatable activities would allow younger generations not to flee the countryside, but to reinvent it. Yet real estate pressure, economic inertia, and the dominance of mass tourism could thwart this silent transformation. Finally, as the birthplace of the EL4DEV program, France would bear a special geopolitical responsibility. It would become the spearhead of the Mediterranean Societal Union—a new alliance based not on competition but on cooperation, complementarity, and territorial self-sufficiency. It would offer a new form of diplomacy, no longer aligned with liberal or security paradigms, but aimed at building a resilient and just world. This would be a way to breathe new life into France's struggling soft power—not through its central institutions, but through the awakening of its territories. If France chose to walk this path, it could not only reconcile with its rural regions but also reconnect with its humanist vocation—transcending the limits of a technocratic and centralized state. It would rediscover its soul in a renewed form: more ethical, more spiritual, more attuned to the living world. But such a project would require a major narrative shift. It would demand abandoning neoliberal logic and the stifling grip of Jacobin technocracy to make way for a distributed, imaginative society, connected to its roots. It would also call for a massive civic mobilization—by youth, rural mayors, independent intellectuals, artists, and cultivators. Because this transformation would not come from above, but from the heart of the territories.

## **Post-Collapse societal project – The Green Empire of the East and the West by Paul Elvere DELSART**

### **Short Story 1 – The New World**

When the last pillars of the old world crumbled—swept away by economic storms, gaping social fractures, and a planet on the brink—a voice rose up, strange and solitary, bearing a name few had yet heard: Paul Elvere DELSART. Born in the shadows of the tropics, shaped at the crossroads of cultures, he was neither king nor prophet. He was an invisible architect, an engineer of souls and territories. He had long dreamed of an empire, but not the kind built on conquest or domination. His empire bore the name *The Green Empire of the East and the West*, a world rebuilt after the collapse, a world where every fragment of ruin would become the seed of a new beginning. In his manuscripts and blueprints, carefully preserved by the Think and Do Tank *LE PAPILLON SOURCE EL4DEV*, everything was described. This new order would have neither capitals nor armies, but self-managed garden cities and plant-based complexes, vertical living structures called *Vegetal Calderas*—true electromagnetic beacons capable of seeding both land and mind. It was a game, but a very serious one: a fiction-reality world where builder peoples embodied gardener-knights, philosopher-kings, and anonymous sages, all engaged in a vast planetary project. Each country became a game board, each community a piece of light in a global game aimed at reconciling humanity with nature, and the human being with themselves. Where once people spoke of GDP and markets, Paul Elvere DELSART proposed other metrics: geo-intellectual density, creative radiance, societal cooperation capacity. He dreamed of a planetary social contract, not written by elites, but co-authored by every human being, based on their experiences, dreams, and struggles. His post-collapse world was one of vegetal commanderies and diplomacy of the heart, of non-aligned transnational cooperation, of small municipalities turned moral powers, and of a tourism that came not to marvel at ancient ruins, but at the seeds of a possible future. And at the heart of it all was Hope—not passive hope, but structured, engineered, cultivated hope. It was a civilization born of collapse, a Renaissance unaware of itself yet steadily moving forward, carried by stories,

initiatives, and seeds sown on every continent. Thus was born the *EL4DEV Confederation*, and with it, the sketch of a new humanity.

## Short Story 2 – After the Great Silence

Since the Great Collapse, the megacities had gone dark one after another. Earth, sickened by humanity, had finally delivered its verdict.

But at the heart of the ruins, a whisper persisted. It came from a man few could understand: Paul Elvere DELSART, also known by the codename Henry Harper.

He was neither a political leader nor a mystical savior. He simply called himself a social engineer, yet his project—the EL4DEV Program—stemmed from a vision no one had ever dared to formalize. He proposed a new world, not rebuilt on the ashes of the old, but emerging in parallel—like a strand of alternative reality born from a “serious game”: an augmented reality where each player became a builder, diplomat, farmer, or philosopher. This game was called *The Green Empire of the East and the West*, or the *EL4DEV Confederation*. What Paul referred to as *The Green Empire of the East and the West* was not an empire in the traditional sense.

It was an organic societal superstructure, a global network of living infrastructures branded *LE PAPILLON SOURCE* and vertical forests known as *Vegetal Calderas*, capable of generating water in deserts, restoring biodiversity, and emitting beneficial electromagnetic fields. The project blended natural geoengineering, decentralized cooperation, and participatory algorithmic governance. Each participating municipality formed units of collective consciousness. These municipalities, interconnected through intelligent data interfaces, formed *Societal Economic Interest Groups*, which in turn formed *Politico-Societal Unions* replicated by mimicry across the globe: the Mediterranean, Africa, Europe, Asia... The old world order? Dissolved. The UN? Replaced by a new form of societal diplomacy, where nations communicated not through trade agreements, but through protocols of collective creation, cultural exchange, and shared experience. The survivors of the collapse were now connected to *Big Smart Data EL4DEV*, a biometric interface coupled with a system for mapping territorial dynamics. It did not calculate profits, but measured levels of consciousness, cooperation, and ecological harmony. In the Network's archives, it is said that Paul Elvere DELSART proclaimed himself *Green Emperor of the East and the West*—not to rule, but to remind the world that sovereignty now belonged to the forests, to ideas, and to awakened peoples. And in the lands of Torreblanca, Castellón, Spain—the ground zero of this new era—stood the first *Vegetal Caldera*. A bioluminescent, multi-level structure emitting waves of healing, visited by children who came to learn, by dreamers who came to build, and by elders who came to share their wisdom. The planet had not been saved. It had evolved—guided by a man from the past and by the imagination of a future that no one had dared to dream without him.

## Short Story 3 – The Throne of Roots

He did not live in a palace.

His throne was neither gold nor stone, but a biogenic structure at the heart of a Spanish small municipality called Torreblanca. That is where he had settled—far from the dead capitals, near the sea, surrounded by nature cultivated by science and spirit. They called him the *Green Emperor of the East and the West*, although he had neither an army nor an empire in the sense the old world understood.

His power did not stem from a scepter, but from the ability to synchronize human will with the dynamics of nature. Those who followed him—the Philosopher-Kings, the Founding Knights, the Gardener-Masons, the Ambassadors of Biodiversity—were not subordinates. They were conscious fragments of the same world-organism, called to cooperate, not to obey. The Green Emperor of the East and the West's model of

leadership was cybernetic, distributed, poetic.

Every strategic decision flowed through a network of sentinel-nodes: small municipalities, groups of local intellectuals, circles of visionary children, hyper-connected agricultural tribes. He imposed nothing. He evoked, initiated, catalyzed. Ideas were born locally. He gathered them into universal patterns.

He had no ministers. He had flow guardians—charged not with governing, but with ensuring that every action resonated with the balance of the living. His speeches were not delivered in parliamentary chambers, but in the clearings of Data-Forests, where bio-sensitive algorithms translated his emotions into protocols of collective mobilization. He never spoke in terms of authority, but in degrees of harmony.

When a territory fell into disharmony—not through violence but through self-forgetting—he sent no sanctions, no troops.

He sent seeders of stories, storytellers, gardeners, and engineers of the heart.

They rebuilt imaginations before ever touching infrastructure. The leadership of the Green Emperor of the East and the West was one of slowness and patience, impulse and intuition.

He would say:

**"Power does not sit at the top. It flows through the roots."** His governance was not hierarchical but *mycorrhizal*: each entity nourished the whole, and the whole empowered each entity. Those from the old centers of power who tried to understand him declared him incomprehensible.

But the people—they felt him. Under his reign-without-reigning, borders became porous to ideas, conflicts transformed into cooperative projects, and nations were no longer adversaries, but chapters of the same planetary poem. No one knew for sure whether he was man or myth.

But this much was known:

**As long as he breathed, the Earth breathed with him.**

## **LE PAPILLON SOURCE and the Vegetal Calderas, infrastructures of the Green Empire of the East and the West**

In the face of contemporary climate, economic, and social challenges, small municipalities represent a lever that is often underestimated, yet essential for driving systemic change across territories. The international project **LE PAPILLON SOURCE**, led by **Paul Elvere DELSART** within the framework of the **EL4DEV** program, offers a bold alternative by placing these local communities at the heart of ecological and societal transition. Through the sub-program **"The Municipalities Counter-Attack,"** a groundbreaking model of decentralized cooperation is emerging, giving municipalities with fewer than 5,000 inhabitants the opportunity to become co-owners of strategic infrastructures with high ecological, educational, and economic impact. This initiative is based on shared governance, pooled resources, and a logic of interterritorial solidarity, thereby paving the way for more autonomous, equitable, and resilient development.

### **1 – LE PAPILLON SOURCE**

**LE PAPILLON SOURCE** is a visionary transnational project initiated by Paul Elvere DELSART through his global program of multidisciplinary participatory engineering named **EL4DEV**. A true manifesto for a new model of societal, environmental, and civilizational development, **LE PAPILLON SOURCE** aims to transform local dynamics into powerful levers for international cooperation, territorial autonomy, and ecological regeneration. Conceived as a network of agroclimatic, touristic, and educational green cities and complexes, this project stands at the crossroads of natural geoengineering, social innovation, and alternative diplomacy. Infrastructures bearing the **LE PAPILLON SOURCE** label are designed as educational theme parks and self-managed cities that serve simultaneously as centers for training, research, and sustainable production. They incorporate key modules known as **Vegetal Calderas**—vegetated vertical structures that generate beneficial electromagnetic fields and promote biodiversity, climate regeneration, and innovative

food production. These three-dimensionally accessible structures symbolize the convergence of nature, science, and spirituality. **LE PAPILLON SOURCE** also embodies an ambitious geopolitical strategy aimed at establishing politico-societal unions through consortiums of small municipalities grouped into **Societal Economic Interest Groups**. These consortiums co-finance the infrastructures and become co-owners, thus ensuring a redistributive economic model that promotes territorial autonomy, the valorization of local knowledge, and transnational intellectual cooperation. The project is being deployed primarily in the Mediterranean region through the **LE PAPILLON SOURCE MEDITERRANEAN** initiative. This initiative seeks to make this area a laboratory for societal and environmental renaissance, capable of inspiring similar transformations across Europe, Africa, Asia, the Americas, and Oceania. The infrastructures become spaces for intercultural exchange, civilizational dialogue, and societal diplomacy, where peace and mutual understanding are fostered through experiential education and citizen participation. Through his social fiction narratives, Paul Elvere DELSART breathes a unique narrative dimension into the project, deliberately blurring the line between fiction and reality. **LE PAPILLON SOURCE** thus becomes not only a concrete development program but also a transmedia and philosophical cultural work, inviting everyone to take part in a collective adventure of global transformation. This project also relies on powerful digital tools such as the **Big Smart Data EL4DEV** information system, which allows real-time monitoring of the impact of local initiatives and their global interconnection. It offers a deeply transformative educational framework, capable of reorienting individual and collective behavior toward an ethic of the common good and respect for all living things. Ultimately, **LE PAPILLON SOURCE** does not merely imagine a better society—it proposes concrete, adaptable, replicable, and measurable mechanisms for building one. It stands as a credible and bold alternative to current development models, offering a new path toward a more just, united, and harmonious world—one that aligns with both nature and the deepest aspirations of humanity.

## 2 – The two models of LE PAPILLON SOURCE cities/complexes

The two models of LE PAPILLON SOURCE cities/complexes are as follows:

1. Experimental agroclimatic, self-managed, and educational tourist cities  
Also referred to as alter-globalist educational theme parks, these cities are spaces for leisure, training, research, and cooperation. They offer an immersive experience that combines entertainment, learning, social innovation, culture, spirituality, and ecology. Their goal is to raise visitors' awareness of a new, sustainable, and ethical way of life.
2. Self-regulating agroclimatic green complexes for agricultural production  
Also known as self-managed food bank cities, these structures focus on innovative agroecological production. They employ alternative, environmentally friendly processes to produce food, generate water from the atmosphere, restore biodiversity, and strengthen territorial resilience. They also serve as hubs for training and scientific experimentation.

At the heart of both models are the Vegetal Calderas—vegetated vertical structures that emit beneficial electromagnetic fields and act as environmental and educational catalysts.

## 3 – The Vegetal Calderas

The Vegetal Calderas are one of the most innovative and emblematic pillars of the LE PAPILLON SOURCE project, developed by Paul Elvere DELSART as part of the EL4DEV program. These monumental structures—ecological, technological, and spiritual—embody the synthesis of nature, science, art, and a vision of a re-enchanted world. Designed as multifunctional vertical agroclimatic modules, they are installed at the heart of LE PAPILLON SOURCE-branded tourist cities and agricultural complexes, playing a central role in transforming territories and mindsets. The Vegetal Calderas are vast vertical garden-forests, accessible in three dimensions, built from galvanized steel and designed as multi-level towers or vegetated pergolas that can reach up to ten stories. They are far more than architectural structures—they are genuine natural climate generators, capable of positively influencing local microclimates through a set of soft geoengineering technologies. These include systems for evapotranspiration, atmospheric condensation, and the emission of beneficial electromagnetic fields. By design, these structures fulfill a wide range of

environmental functions. They enable vertical reforestation of territories, increase atmospheric humidity, regenerate soils, produce fresh water, and help restore biodiversity. They serve as sanctuaries for pollinating insects (bees, butterflies), migratory and native birds, and provide habitats for numerous plant and animal species, contributing to halting biodiversity loss at both local and regional levels. The Vegetal Calderas also have educational and touristic purposes. They are designed to welcome visitors, researchers, inventors, teachers, and students who come to explore and understand their mechanisms. Each level can host themed spaces: greenhouses, laboratories, medicinal gardens, eco-spiritual sanctuaries, birdwatching observatories, or areas for meditation and well-being. Their striking aesthetic, combined with their immersive nature, makes them places of contemplation and connection with nature, fostering consciousness awakening and knowledge transmission. These structures are also hubs of energy innovation, incorporating a mix of renewable technologies such as solar, wind, piezoelectricity, and ferro-electricity, ensuring complete energy self-management. They serve as concrete examples of the potential for creating intelligent, autonomous, and environmentally respectful infrastructures. However, the Vegetal Calderas go beyond their environmental or educational functions. They embody a philosophy of world re-enchantment, introducing a vibrational and energetic dimension into the territories. Thanks to an architecture inspired by radionics and sacred geometry, they are designed to emit beneficial waves that enhance the physical, emotional, and mental well-being of living beings. This holistic approach radically distinguishes them from conventional infrastructures. From a social and territorial standpoint, they are powerful tools for decentralized cooperation and rural revitalization. As structural elements of the LE PAPILLON SOURCE complexes, they enable small municipalities of fewer than 5,000 inhabitants—particularly in the Mediterranean region—to become co-owners of strategic infrastructures that are at once productive, educational, and touristic. This model promotes financial autonomy for territories, the creation of local jobs, food sovereignty, and harmonious, ethical development. In conclusion, the Vegetal Calderas are the material expression of a new civilizational paradigm. They combine regenerative ecology, experiential education, technological innovation, applied spirituality, and territorial cooperation. Through their ability to transform physical, economic, social, and symbolic landscapes, they pave the way for a resolutely different future: one that is more respectful of life, more united, and deeply reconciled with nature.

#### 4 – Bioclimatic Corridors and Flying Rivers

The Vegetal Calderas, created by Paul Elvere DELSART as part of the EL4DEV program and the LE PAPILLON SOURCE project, are not merely autonomous structures with high ecological and educational value. They are also designed as fundamental links in a strategic territorial network: Bioclimatic Corridors, whose function goes far beyond local land development. Once activated by the installation of Calderas, these corridors become large-scale climate transformation vectors, contributing to the creation of artificial Flying Rivers—a phenomenon inspired by the natural water cycle and atmospheric biogeography. Vegetal Calderas as climate generators Each of these vertical structures, hosting a wide variety of plants—including species with high evapotranspiration capacity—acts as a unit for releasing moisture into the atmosphere. Thanks to their terraced vegetated architecture and circular irrigation systems using condensed atmospheric water, they create a humid microclimate around them, even in arid zones. The moisture released into the air is then carried and displaced by winds, forming genuine atmospheric flows of water vapor, comparable to the natural Flying Rivers observed in the Amazon rainforest. From local links to regional Corridors When a series of Vegetal Calderas are strategically aligned to form a continuous chain across multiple territories—for instance, in Mediterranean, semi-arid, or desert regions—these structures work synergistically. They form a Bioclimatic Corridor, a kind of atmospheric green infrastructure capable of extending the beneficial effects of each Caldera over several kilometers. The humidity generated by one structure is relayed to the next, increasing local condensation rates, cloud cover, and thus, potential rainfall. Artificial Flying Rivers These Corridors give rise to what Paul Elvere DELSART calls artificial Flying Rivers: continuous atmospheric humidity flows artificially generated by the combined action of the Calderas, circulating through the atmosphere above the affected territories. These flows transport water vapor over long distances, enabling not only local climate cooling but also rehydration of neighboring areas—and even the triggering of regenerative rainfall in regions beneath these paths. This represents a form of positive and soft geoengineering—non-invasive and respectful of natural balances. Systemic impact The artificial Flying Rivers created through the Bioclimatic Corridors:

- Help combat desertification and increase climate resilience in vulnerable areas.
- Improve soil fertility through increased humidity and stimulation of microbial life.
- Restore biodiversity by creating microclimates favorable to many plant and animal species.
- Support regenerative agriculture and agroforestry systems established around or between the Calderas.

A planetary engineering project On a global scale, this network of Bioclimatic Corridors, initiated by the Vegetal Calderas, is designed to progressively expand across all continents: first around the Mediterranean basin, then into the Saharan region, India, South America, and the neglected rural areas of Europe and Asia. The goal: rehydrate the Earth, stabilize local climates, restore the disrupted water cycle caused by human activities, and initiate a new civilizational model in symbiosis with the biosphere. In summary, the Vegetal Calderas are much more than local installations for sustainable agriculture or tourism—they are catalysts of natural climate geoengineering on a regional and global scale, and the elemental building blocks of a planetary network of Bioclimatic Corridors capable of restoring the atmospheric water cycle. They embody a profoundly innovative vision: to reshape the planet's climate not through technological domination, but through the proliferation of interconnected, regenerative islands of life.

## 5 – The Municipalities Counter-Attack

The **LE PAPILLON SOURCE** infrastructures and their **Vegetal Calderas** will be co-financed through an innovative decentralized cooperation model developed by Paul Elvere DELSART, under the sub-program **THE MUNICIPALITIES COUNTER-ATTACK**. This mechanism is based on a strategic alliance between small municipalities (typically with fewer than 5,000 inhabitants) and the LE PAPILLON SOURCE EL4DEV Think and Do Tank, in a spirit of territorial solidarity and resource sharing.

### A model based on the creation of Societal Economic Interest Groups (E.I.G.s)

At the heart of this process, each participating country forms a national consortium in the form of a **Societal Economic Interest Group (E.I.G.)**. This national E.I.G. is composed of voluntary small municipalities and the international Think and Do Tank LE PAPILLON SOURCE EL4DEV. Its main objective is to collectively design, finance, and manage the LE PAPILLON SOURCE-branded cities and complexes within the national territory.

### Pooled financing

Each member municipality of the consortium contributes financially, usually from its investment budget, to support the design, construction, and management of the infrastructures. The contribution amount is standardized to prevent inequality, ensuring fair distribution of the economic benefits generated from tourism, agriculture, and education-related activities within the complexes. Municipalities may also seek public subsidies, European funds, or initiate non-profit crowdfunding campaigns involving citizens and diasporas to support the project. These funds can be allocated to projects in other territories, provided they serve a local or national public interest—which applies here due to the educational, ecological, and diplomatic scope of the infrastructures.

## Operational contracts

The commitments between municipalities and the Think and Do Tank are formalized through **operational contracts**, which define governance, management procedures, maintenance, operations, and the redistribution of resources. These contracts ensure operational transparency, traceability of financial flows, and collective co-ownership of the constructed facilities. This reinforces local sovereignty and prevents any form of privatization or appropriation.

## Benefits for municipalities

By joining a national consortium, each municipality: Becomes **co-owner of high-value infrastructures** (Vegetal Calderas, educational tourist cities, agroclimatic complexes); Receives a **fair share of generated revenues**, regardless of its size or geographic location; Gains **financial autonomy**, reducing reliance on state grants or mandatory levies; Achieves **international visibility**, becoming a key player in a groundbreaking transnational initiative; Enhances its territory, **attracts visitors, researchers, and socially responsible investors**, and stimulates **sustainable local job creation**.

## A virtuous circle of development

Thanks to this pooled approach, the **LE PAPILLON SOURCE infrastructures become replicable, adaptable, and self-sufficient**, fitting into an evolving model. The first completed projects serve as prototypes for others, initiating a process of territorial expansion. Over time, each E.I.G. can fund new sites, improving the model's performance and reducing costs through the standardization of technical solutions.

## In Summary

The **Vegetal Calderas** and **LE PAPILLON SOURCE** infrastructures are not imposed from above, but **co-built locally**, with and for the territories. The "**Municipalities Counter-Attack**" sub-program transforms small towns into central actors in a new societal, ecological, and educational governance model, proving that an **inclusive, solidarity-based, and ambitious development model** can emerge from the grassroots.

**The Green Empire of the East and the West or EL4DEV Confederation - A realistic utopia in the making**

## 1 - A subtle enterprise for the conquest of minds

From a literary perspective, the deeper ambition of Paul Elvere DELSART through his political, philosophical, and fictional work entitled *The Green Empire of the East and the West* can be expressed as follows: *The Green Empire of the East and the West*, conceived by Paul Elvere DELSART, unfolds not as a brutal force of material domination, but as a subtle enterprise for the conquest of minds. This global project does not seek to assert itself through weapons or market economy, but through the slow and methodical infusion of an alternative imaginary and a deeply transformative civilizational ideal. It embodies a radically new form of soft power—one not based on seduction through image, but on the education of thought and the transformation of systems of representation. In this endeavor, social fiction becomes the primary weapon. Literary works, speculative narratives, educational and touristic infrastructures under the LE PAPILLON SOURCE label, and transmedia immersive role-playing game all contribute to blurring the boundaries between reality and imagination in order to establish a new form of collective reality. The Empire is not conquered—it is infused. It does not subjugate—it persuades. It does not rule from above—it emancipates from the ground up. Every individual touched by its stories, concepts, and social architectures becomes a willing link in a global movement in the making. Paul Elvere DELSART's vision relies on a strategy of global influence, where nations are no longer entities to be controlled, but souls to be awakened. Through societal diplomacy, politico-societal unions, autonomous educational centers, and vast vegetal infrastructures, a planetary nervous system is being put into place. A network of consciousness — A web of interdependence. Every park, every *Vegetal Caldera*, every local initiative becomes an organ of the great social body he envisions. In truth, *The Green Empire of the East and the West* does not seek world domination, but the re-founding of its spirit. This is its profound singularity. It aims to replace the hegemony of markets with that of ideas, and to substitute the old model of globalization with a civilizational model grounded in ethics, spirituality, cooperation, and resilience. It seeks to conquer the world not to enslave it, but to free it from its exhausted paradigms. Within this framework, Paul Elvere DELSART—also known as Henry HARPER—is not an emperor in the classical sense, but an alchemist of collective thought, a strategist of life, an instigator of renaissance. Thus unfolds the most astonishing of conquests: silent, gentle, and organic—a revolution of minds hidden in the guise of a poetic empire.

## 2 - A total alternative to the current global system

*The Green Empire of the East and the West*, also named the EL4DEV Confederation, imagined and implemented by Paul Elvere DELSART, presents itself as the replacement for the current global system because it constitutes a total alternative—both in vision, foundations, tools, and organizational modes. This project is not a partial reform of the existing world, but a complete refoundation—a civilizational metamorphosis. Here is why it positions itself as a replacement for the current system: The current system—neoliberal, centralized, technocratic—is in crisis. It generates social fragmentation, ecological destruction, cultural standardization, and a loss of meaning. In response, the *Green Empire of the East and the West* proposes a paradigm shift—spiritual, ecological, educational, and political. First, it replaces the dominant economic order with an ethical societal order. Whereas the contemporary world values quantitative growth, the *Green Empire of the East and the West* prioritizes qualitative progress: human development, transversal cooperation, local autonomy. Traditional economic indicators give way to measures such as “geo-intellectual density,” “geo-creative density,” or “geo-societal density,” reflecting an entirely different value system. Next, it substitutes centralized governance with decentralized and participatory organization. The EL4DEV program operates through networks, consortiums, and politico-societal unions. This polycentric model is based on Societal Economic Interest Groups, autonomous municipalities, and collaborative platforms. Each territory becomes a living cell of the new world order—interconnected yet sovereign. Furthermore, it initiates a revolution in diplomacy. In place of international relations based on geopolitical competition or trade agreements, the *Green Empire of the East and the West* promotes societal diplomacy: a dialogue rooted in intellectual, cultural, and human exchange. This is diplomacy of knowledge, creativity, social entrepreneurship, peace, and mutual respect. It also offers a transformative educational model, with the LE PAPILLON SOURCE cities and complexes serving as new centers of experiential learning. These places do not train executors for an existing system but cultivate creators for a new society. Education becomes liberation—not formatting. Finally, the *Green Empire of the East and the West* is structured as an embodied realistic utopia. It is not merely composed of ideas, but of tangible projects: agroclimatic parks,

vegetal calderas, inter-municipal contracts, intelligent information systems. The model is designed to be replicated, exported, and adapted across continents. Thus, the *Green Empire of the East and the West* is not a complement or adjustment to the current world. It is its transcendence. It does not attempt to fix a broken system but to propose a new one—organic, inclusive, aimed at planetary regeneration and the awakening of consciousness. It embodies a new world order founded on cooperation instead of competition, on local sovereignty rather than global domination, on creativity rather than consumerism. In this sense, it is the legitimate successor of a declining world—not by force, but through the power of its idea.

### **3 - The leadership model – Inspired, Organic, and Multidimensional**

The leadership model of Paul Elvere DELSART, also known as Henry HARPER, is deeply rooted in a visionary, ethical, collaborative, and transformative approach. It is not a traditional form of leadership based on hierarchical power or institutional dominance, but rather an inspired, organic, and multidimensional leadership designed to catalyze a global cultural, societal, and spiritual revolution. The nature of his model, expressed in language suited to a deeper analysis, is as follows: Paul Elvere DELSART embodies a leadership of collective awakening. He does not position himself as an authoritarian leader, but as a sower of ideas, a conductor of life, guiding the emergence of a transnational collective consciousness. His authority is not imposed—it radiates. It rests on the ability to reveal the potential in others, to awaken callings, to unite people around a societal vision that transcends ideological and geographic divides. His model is transversal and systemic. It unfolds through decentralized networks of cooperation—Societal Economic Interest Groups, knowledge commanderies, and *LE PAPILLON SOURCE* educational parks. In this framework, each individual, each municipality, each nation becomes an actor and co-creator of change. Leadership is no longer about directing, but about structuring ecosystems conducive to collective intelligence and territorial autonomy. It is also a philosophical leadership, deeply imbued with spirituality. Paul Elvere DELSART openly declares his intention to found a new civilization, guided by values such as justice, respect for life, popular sovereignty, and the co-construction of reality. He frequently speaks of a renaissance of peoples, where experiential education, beauty, truth, and local engagement become the pillars of renewed governance. Finally, his leadership is narrative and immersive. Through his works of reality-fiction, he creates a powerful symbolic universe: *The Green Empire of the East and the West also known as the EL4DEV Confederation*. Within it, he deliberately assumes the role of a prophetic figure—the Green Emperor of the East and the West—not out of personal vanity, but as a narrative catalyst for a new global story. This character is the allegorical reflection of a leadership of transformation: a leader not atop a throne, but at the heart of a movement of consciousness. In essence, Paul Elvere DELSART's leadership model is a rare synthesis: that of a systems builder, a storyteller of futures, a social strategist, and an acting philosopher. It is a form of alter-globalist, post-institutional leadership, deeply rooted in the pursuit of harmony between peoples, nature, and the human spirit.

## **The Green Empire of the East and the West – A new societal, alter-globalist and post-institutional order as a systemic and cross-disciplinary response to the excesses of globalized capitalism**

### **1 – A Post-Institutional vision and Collaborative Governance**

Paul Elvere DELSART is building a new societal order, described as a post-institutional alter-globalist movement, in response to the shortcomings of current structures, which he deems obsolete, unjust, and incapable of addressing global challenges. His approach is rooted in a determined will to transcend traditional political, economic, and diplomatic models by proposing an alternative based on citizen participation, local sovereignty, ethics, ecology, and collective intelligence. He envisions a global system called **EL4DEV**, with its cornerstone being the **Think and Do Tank LE PAPILLON SOURCE EL4DEV**, serving as both an intellectual and operational body. This program calls for the creation of a new societal

world order structured around experimental and symbolic constructs: the **Vegetal Calderas** and the **LE PAPILLON SOURCE agroclimatic and educational cities and complexes**. These places are designed to function as centers for research, education, transnational cooperation, and sustainable development experimentation. They are akin to modern-day “Templar commanderies,” symbolizing a renewed philosophical, spiritual, and civic order. Paul Elvere DELSART promotes a **post-institutional vision**, as he rejects the current international institutions, which he sees as ineffective, elitist, and driven by economic domination. In their place, he proposes a global network of **decentralized Politico-Societal Unions**, structured through **Societal Economic Interest Groups** that bring together citizens, rural municipalities, and alternative development actors. These groups enable **collaborative, inclusive, and horizontal governance**, breaking with the verticality of traditional nation-states. His project is **alter-globalist** in nature because it does not reject the idea of globalization, but seeks to reinvent its essence. It replaces the current economic globalization dominated by multinational corporations with a **societal globalization**, where cultural, intellectual, and environmental exchanges take precedence over the logic of profit. It aims to connect people through shared goals of progress, sovereignty, autonomy, and respect for all living beings. This construction of a new order relies on a coherent set of tools: an information system (the **EL4DEV Big Smart Data**), **non-conventional diplomacy** (societal diplomacy), pilot infrastructures, and a **transmedia narrative** designed to engage collective imagination. Paul Elvere DELSART thus envisions a **fiction-reality** in which the boundary between literary utopia and concrete action is intentionally blurred, in order to actively engage citizens in transforming the real world. In short, Paul Elvere DELSART is building this new order as a **systemic and cross-disciplinary response** to the excesses of globalized capitalism, the dead ends of centralized states, and the current ecological and spiritual crises. He does not aim to reform the existing system, but rather to **transcend it through a radical re-foundation of human cooperation**, based on a new collective consciousness, participatory social engineering, and a **shared art of living on a planetary scale**.

## 2 – A comprehensive model and a disruptive vision

Paul Elvere DELSART puts forward a **comprehensive model and a disruptive vision**, as he seeks to provoke a deep rupture with current systems, which he considers ill-suited to humanity’s contemporary challenges. His project, through the EL4DEV program, is not about simply reforming or improving existing structures—it aims to **entirely redefine the very foundations of how human societies are organized**. This radical approach is, in itself, destabilizing, as it challenges established paradigms across governance, economics, education, diplomacy, culture, and even spirituality. His vision upends traditional reference points. It does not operate within the usual logic of institutional power or economic growth measured by conventional standards. Instead, it embraces **co-construction, collective intelligence, citizen participation, and local sovereignty**. The model he proposes is **systemic, multidisciplinary, transnational, and intentionally positioned outside traditional political frameworks**. It is centered on the creation of an **alter-globalist societal order**, symbolized by the **Green Empire of the East and the West**—a mobilizing fiction with very real and rigorously planned implications. This disruptive character also stems from his **deliberate blurring of boundaries** between reality and fiction, between politics and art, between social engineering and spirituality. By leveraging utopian narratives, alternative structures such as the **Vegetal Calderas**, and **non-conventional diplomacy focused on peoples rather than states**, he imposes a new way of interpreting the world. He compels his contemporaries to reconsider not only the **solutions**, but also the **questions themselves**, reclaiming their role as **co-authors of the future**. His vision is also striking in its **ambition**: it does not aim to fit within the existing system but to **construct a new one on a planetary scale**, starting with strategic areas such as the Mediterranean region. It is built upon **experimental infrastructures**, the **empowerment of small municipalities**, a **circular and educational economy**, and the **equitable redistribution of wealth generated locally**. This entails a reconfiguration of global power dynamics, a challenge to financial capitalism, and a rebalancing in favor of **neglected territories and anonymous individuals**. Ultimately, Paul Elvere DELSART proposes a **disruptive vision** because it calls for a **profound transformation of mindsets and behaviors**—a **gentle yet total revolution** in the way we conceive of humanity, nature, and progress. He does not seek direct confrontation with the established order, but rather to render it obsolete by **surpassing it with a compelling, structured, and irreversible alternative**.

## 3 – Complex systems engineering and the concept of Network-Centric Warfare

Paul Elvere DELSART employs **complex systems engineering** and the **concept of network-centric warfare** because he seeks to design a societal transformation system capable of adapting to the diversity of the real world, operating autonomously, and generating viral, interconnected dynamics of change. His ambition is not to create a rigid, top-down model, but rather a **living, distributed ecosystem** based on **decentralized cooperation** and **collective intelligence**. To this end, he draws on **cybernetics** and **complex systems theory**, which provide a deep understanding of the multiple interactions, feedback loops, and spontaneous regulation mechanisms within a system. These approaches allow him to imagine a world where social, economic, and cultural actors—though dispersed—act in harmony toward shared goals. The concept of **network-centric warfare**, borrowed from military terminology but reimagined from a peaceful and societal perspective, becomes for him a **strategic method**. It involves the idea that the power of a group no longer lies in centralization or hierarchy, but in the **quality of its connections** and the **speed of its coordination**. Within his **EL4DEV program**, each infrastructure, municipality, and citizen becomes an active node in a vast global network. This network is not passive: **it learns, adapts, and evolves**. Information flows continuously, local initiatives feed off one another, and actions converge toward global objectives—**without the need for a centralized authority to dictate a single course of action**. By choosing complex systems engineering, Paul Elvere DELSART breaks away from the **linear and compartmentalized logic** that defines traditional development models. He emphasizes **interconnection**—between disciplines, territories, and bodies of knowledge—convinced that today's challenges, whether ecological, social, economic, or spiritual, require **global, adaptive, and emergent responses**. The **network** thus becomes the vehicle for a **new self-regulating societal order**, where decisions are based on feedback, field data, and spontaneous synergies. Through this approach, he creates an **evolving, modular system**, capable of growing **organically** without collapsing under the weight of complexity. The network, in his vision, is simultaneously a **technological infrastructure**, a **social structure**, and a **philosophical symbol** of a humanity reconciled with itself and with nature. By embracing **network-centrism** and **complex systems thinking**, Paul Elvere DELSART lays the foundations for a world where **strength arises not from uniformity but from connected diversity**—from a pluralism that is self-aware and united in a common purpose: **the collective regeneration of civilization**.

## **Paul Elvere DELSART compared to other visionary thinkers and social engineers – Jacques FRESCO, Buckminster FULLER y Pierre RABHI**

### **1 – Comparative analysis between Paul Elvere DELSART and Jacques FRESCO (1916–2017)**

Paul Elvere DELSART and Jacques FRESCO share a common ambition: to profoundly transform global society. Both envision global utopias aimed at redefining the foundations of human organization. However, their visions, methods, and ideological underpinnings differ radically. Paul Elvere DELSART advocates for a new society based on international cooperation, spirituality, ecology, social engineering, and a gentle approach to geoengineering. Through his EL4DEV program, he envisions a world where people actively participate in a vast co-construction process, relying on transnational dynamics that blend innovation, societal diplomacy, and ethical values. His approach incorporates both physical and symbolic initiatives such as the LE PAPILLON SOURCE-labeled educational and ecological cities, as well as *Vegetal Calderas*—vertical plant-based structures that emit beneficial waves, designed to revitalize ecosystems and transform landscapes in a poetic and regenerative way. A central element of his method lies in the evolutionary management of societal change through a global information system: the EL4DEV Big Smart Data. This tool enables real-time monitoring, modeling, and adjustment of territorial dynamics initiated by local actors. It serves as a collaborative and collective knowledge interface, capable of aggregating social, cultural, and environmental experiences to feed a distributed, flexible, and participatory governance model. In contrast, Jacques FRESCO advocates for a society freed from all money, politics, or spirituality, entirely governed by science and rationality. His Venus Project is based on the systematic planning of human needs

through advanced technologies and automated cities. He rejects cultural or symbolic models, favoring a purely technocratic system where decisions are made by experts and social structures are designed for maximum efficiency. Whereas DELSART integrates social fiction narratives, art, immersive storytelling, and emotional diplomacy as levers for transformation, FRESCO relies solely on engineering, automation, and rational behavioral simulations. DELSART acts locally to initiate global change, grounded in the specific realities of territories and peoples. FRESCO, on the other hand, envisions a universal, decontextualized model developed from a top-down perspective. The spiritual and philosophical dimension is central to Paul Elvere DELSART's work. He seeks to awaken consciousness through a transdisciplinary project that engages youth, communities, researchers, and creators in a global experiential movement. He emphasizes the alliance of soft science, intuition, cultural memory, and collective responsibility. Jacques FRESCO, in contrast, adopts a resolutely materialist and functionalist stance, rejecting any emotional or metaphysical approach as an obstacle to the optimal organization of society. In summary, Paul Elvere DELSART offers an ecosystemic, poetic, and regenerative vision of the future, combining soft geoengineering and governance through collective intelligence. Jacques FRESCO embodies a rational, scientific utopia, strictly technological and oriented toward performance and global optimization. Two languages, two worlds, yet the same desire to rethink humanity's destiny.

## 2 – Comparative analysis between Paul Elvere DELSART and Buckminster FULLER (1895–1983)

**Global Vision and Purpose:** Paul Elvere DELSART and Buckminster FULLER share a common ambition: to radically transform the functioning of human societies. Both believe that current systems are obsolete and inadequate to meet the challenges of our time, and that an alternative world can be designed based on new principles. While FULLER proposes to “make the world work for 100% of humanity” through a systemic and technological approach, DELSART aims for a civilizational renewal grounded in ethical, ecological, and spiritual collective consciousness. Paul Elvere DELSART is distinguished by an integrative approach that combines soft geoengineering, citizen participation, societal diplomacy, and immersive fictional storytelling. Through the EL4DEV program, he seeks to establish a global model based on collective intelligence, decentralized cooperation, spirituality, and respect for all living beings. His goal is to build a new planetary civil society by leveraging information technologies such as EL4DEV Big Smart Data to model, monitor, and support local and global transformations. Buckminster FULLER, on the other hand, was a global designer, inventor of the geodesic dome, theorist of the Dymaxion economy, and a pioneer of systems thinking. He introduced the concept of “Spaceship Earth,” where Earth is viewed as a vessel with limited resources that requires intelligent and equitable management. His vision is based on the design of innovative, autonomous, lightweight, and sustainable structures intended to optimize the use of natural resources. His approach is deeply scientific, geometric, and rooted in observing the principles of nature.

**Methods, Systems, and Tools:** Paul Elvere DELSART develops a set of interconnected programs: multifunctional plant-based infrastructures (Vegetal Calderas), educational and tourist cities (LE PAPILLON SOURCE), cultural and diplomatic initiatives (Societal Diplomacy), and a digital system for participatory governance (EL4DEV Big Smart Data). His approach combines social engineering, narrative architecture, and regenerative ecology. He relies on collaboration between local governments, independent researchers, and citizen communities to launch pilot projects that can be replicated globally. Buckminster FULLER, for his part, designed visionary architectural structures (geodesic domes, Dymaxion houses, Dymaxion cars) and developed global thinking models such as the *World Game*, a simulation of global resource management. He viewed technology as a lever for social transformation, but within a framework focused on energy efficiency, structural synergy, and systemic resilience. **Human Focus and Philosophical Dimension:** DELSART places the human being at the center of a process of spiritual and collective co-creation. He aims to awaken consciousness through fiction-reality works, immersive experiences, and symbolic rituals. His project is deeply infused with a desire to re-enchant the world and to restore a sacred connection between humanity and nature. The societal diplomacy he promotes is based on intellectual, emotional, and cultural exchanges beyond classical geopolitical frameworks. FULLER adopts a more cosmic and universalist perspective. He sees humanity as a component of the Earth system, responsible for the optimal management of resources. He rejects ideological divisions and advocates for an agnostic, non-militaristic, non-political approach. His language is often technical and rigorous, yet profoundly humanist. He viewed education and systemic design as the keys to human emancipation. **Fundamental Differences:** Where Paul Elvere DELSART initiates concrete social dynamics from specific territories (such

as the Mediterranean region or small municipalities), FULLER takes a more abstract and global approach, operating on a planetary scale from the outset. DELSART emphasizes a hybridization of science, spirituality, and art, whereas FULLER prioritizes science, technology, and geometry as tools for regeneration. DELSART's model is strongly embodied in physical and social infrastructures, conceived as spaces for cultural and educational transformation. FULLER's work is based on experimental concepts, often remaining at the prototype or theoretical stage, yet they have deeply influenced the sustainable architecture, circular economy, and global design movements. **Conclusion:** Paul Elvere DELSART and Buckminster FULLER represent two complementary figures of global alternative thought. Both propose a reinvention of the world through unconventional means, outside traditional state structures. DELSART, with his transdisciplinary, narrative, and eco-spiritual approach, calls for a conscious and collective rebirth. FULLER, with his perspective as a poetic engineer of Earth, urges a systemic reinvention of global operations through precision and innovation. The former creates an immersive world where every citizen becomes an agent of sensitive, tangible, and symbolic change. The latter imagines a world in which well-designed systems free humans to focus on what truly matters: creativity and the intelligent survival of the species.

### 3 – Comparative analysis between Paul Elvere DELSART and Pierre RABHI (1938–2021)

**Worldview and Core Intentions:** Paul Elvere DELSART and Pierre RABHI share a critical perspective on the modern world: they both see the current civilizational trajectory as unsustainable for both humanity and the planet. They each seek to establish a new societal model based on simplicity, harmony with nature, social justice, and a deep transformation of human values. For Pierre RABHI, the answer to the global crisis lies in “*happy sobriety*”—a form of voluntary and ethical simplicity in harmony with all living beings. He advocates for an inner revolution and a return to the land as the foundation for a post-materialistic model. He emphasizes local rootedness, agroecology, voluntary simplicity, and spirituality. Paul Elvere DELSART, meanwhile, proposes a participatory global reconfiguration through the EL4DEV program, which combines natural geoengineering, information technologies, immersive fictions, and decentralized cooperation. His approach is more systemic, technological, and large-scale. He aims to transform not only individual practices but also collective structures through innovative projects such as *Vegetal Calderas* and the educational cities *LE PAPILLON SOURCE*. **Methods and Tools for Transformation:** Pierre RABHI relies on oral transmission, reflective writing, educational farms, and local exemplarity. His primary tool is agroecological practice—viewed as both a philosophical and agricultural act. He founded initiatives such as the *Colibris* movement, which encourages each person to “do their part.” Paul Elvere DELSART operates within a much more complex and technological framework: he proposes a societal model based on social economic interest groups, a global participatory information system (*EL4DEV Big Smart Data*), societal diplomacy, and narrative immersion where the line between fiction and reality is intentionally blurred. His action is structured across multiple layers (local, national, continental) in the spirit of a civilizational role-playing game. **Relationship to Nature and Spirituality:** For Pierre RABHI, nature is sacred. He adopts a radical eco-spiritual approach, closely aligned with rural traditions and a mystical connection to the Earth. He speaks of “Mother Earth” and promotes a direct, emotional, and respectful bond with life. His spirituality is intimate, quiet, stripped-down, often drawn from a syncretism of Sufi, Christian, and Indigenous wisdoms. In Paul Elvere DELSART's work, spirituality is embedded within a systemic approach, infused with esotericism, symbolism, and reinvented mythology. It is embodied in both material and symbolic structures—such as the *plant-based commanderies of the Green Empire of the East and the West*—and in an augmented eco-spiritual transhumanist vision. His relationship with nature involves soft technology, which amplifies the biosphere's regenerative capacities while staying in harmony with living cycles. **Territorial Anchoring and Scale of Action:** Pierre RABHI operates mainly on a local, human scale. He advocates for small farms, relocation, and autonomous grassroots initiatives. He believes that transformation begins in the intimacy of simple acts, guided by a logic of community resilience. Paul Elvere DELSART initiates his projects at the local level but with a transnational ambition. Small municipalities serve as the foundation of a globally interconnected system, designed to be modeled, replicated, and expanded across the planet. The goal is not to retreat from the world but to structurally reshape it by integrating social, ecological, cultural, and technological dimensions. **Language and Public Stance:** RABHI uses simple, accessible, poetic language, filled with popular wisdom. He speaks of human humility before creation, of the importance of slowing down, and of reconnecting with what truly matters. DELSART employs a conceptual,

multidimensional, and hybrid language that blends technical, philosophical, geopolitical, and narrative terms. He addresses a diverse audience but engages with high intellectual and symbolic density, making his work a kind of avant-garde mythology. **Conclusion:** Pierre RABHI and Paul Elvere DELSART represent two divergent yet complementary paths of resistance to the dominant model: one through voluntary withdrawal, the other through strategic reconstruction. One invites us to simplify, to return to a sober and inner life. The other encourages us to lucidly embrace complexity, to build new social structures through collective creation, technology, and transnational engagement. Both, however, remind us that world transformation begins with a shift in consciousness, and that nature, ethics, cooperation, and spirituality must be its cornerstones.

## **Social Engineering, Social Constructivism and World Building – Paul Elvere DELSART**

### **1 - Paul Elvere DELSART's Social Constructivism**

Paul Elvere DELSART can be considered a specialist in social constructivism, as his entire body of work is rooted in the idea that social reality, far from being fixed or natural, can be shaped, collectively constructed, and intentionally transformed through participatory and narrative processes. Through the EL4DEV program, he develops a social engineering approach aimed at structuring new territorial and societal dynamics based on collective intelligence, decentralized cooperation, and the active involvement of local populations. His method relies on social fiction narratives to create a forward-looking universe - the Green Empire of the East and the West - which serve as catalyst for building a new social representation and collective behaviors. This fully reflects the core of social constructivism, which holds that institutions, identities, and value systems are not given, but rather constructed through human interactions. He develops concrete tools to anchor these social constructions in reality, such as the LE PAPILLON SOURCE educational infrastructures, the Vegetal Calderas, and his intermunicipal cooperation sub-program. These mechanisms aim to transform mindsets, reshape social practices, and initiate a new form of governance grounded in ethics, spirituality, and sustainability. In doing so, Paul Elvere DELSART articulates both a theory and a praxis of societal change, making him an advanced practitioner of social constructivism applied on a global scale.

### **2 - Paul Elvere DELSART's "World Building" – The Green Empire of the East and the West**

Paul Elvere DELSART engages in "World Building" because he designs a complete and coherent universe—not only to nourish the collective imagination but, more importantly, to serve as a foundation for real-world transformation. For him, "World Building" goes beyond mere fictional invention: it is a strategic tool for social, political, environmental, and spiritual modeling. Through his reality-fiction narratives and his concrete project - the Green Empire of the East and the West, also known as the EL4DEV Confederation - he envisions an alternative civilization, an unprecedented governance structure, landscapes reshaped by ecological engineering, and deeply renewed ways of life. Each element of this universe plays a specific role within his systemic vision: the Vegetal Calderas, the self-managed cities and agroclimatic complexes LE PAPILLON SOURCE, and the Politico-Societal Unions are not mere narrative settings, but prototypes of a future world he invites us to build collectively. "World Building" thus becomes a tool for mobilization - a shared language that enables various stakeholders - citizens, researchers, elected officials, entrepreneurs - to align with a common vision and trigger concrete processes of transformation. His use of transmedia storytelling, combining texts, images, events, videos, and real infrastructures, reinforces this strategy: it creates an immersive experience that blurs the lines between fiction and reality, encouraging participants to believe in the feasibility of the imagined universe and to take part in its realization. In Paul Elvere

DELSART's approach, "World Building" is therefore a method for civilizational change - an art of envisioning and shaping a radically new future by telling its story even before it comes into being.

## **The Green Empire of the East and the West by Paul Elvere DELSART – A transformative game at the edge of reality**

The Green Empire of the East and the West, also known as the **EL4DEV Confederation**, goes far beyond the traditional notion of a game. Designed by **Paul Elvere DELSART**, this universe is not merely a narrative project or a speculative utopia; it is a **transformative game of reality**, a global co-creation mechanism where players become active architects of a new civilizational order. At the crossroads of live-action role-playing, geopolitical serious gaming, and embodied speculative fiction, this project redefines the boundary between storytelling and action, between fiction and reality.

### **1 – A playful structure with global ramifications**

The game universe of the EL4DEV Confederation is built on a **transmedia narrative** orchestrated on a planetary scale. Each medium – novel, essay, comic book, concept art, video, event, physical infrastructure – becomes a complementary narrative channel, enriching the global vision of the world in which the players evolve. The works written by **Paul Elvere DELSART** serve not only as rulebooks, but also as manifestos and philosophical guides. These fiction-reality narratives form the narrative foundation of a rich universe that is utopian, spiritual, technological, and poetically realistic. The game takes shape in reality through concrete actions: the design and co-construction of infrastructures such as the **Vegetal Calderas**, eco-landscape parks, and self-managed cities certified under the **LE PAPILLON SOURCE** label. These infrastructures are both physical game boards and the foundations of the modern chivalric order of the Green Empire of the East and the West. The players become **ambassadors, philosopher-kings, and builders of a new golden age**.

### **2 – A societal gameplay – Every action changes the World**

Like a global strategy game, The Green Empire of the East and the West engages geopolitical, economic, social, ecological, and spiritual dynamics. The player does not interact with pixels, but with real people, communities, and territories. Every mission is a cooperative initiative, every challenge a real societal crisis to be solved through **collective intelligence**. The immersion is so deep that the line between fiction and the real world fades: what the player does in the Empire **tangibly transforms societies, ecosystems, and institutions**. To take part in this game is to join a movement of global co-engineering known as **EL4DEV**. It is to understand the rules of a complex system, to be initiated into a new form of diplomacy – **societal diplomacy** – to design alternative governance models, and to contribute to the building of a **new global civil society**.

### **3 – A universe of unprecedented richness**

The universe of the **EL4DEV Confederation** is a parallel world that interpenetrates our own. It is a post-crisis, post-dystopian land where the **Green Emperor of the East and the West**—an enigmatic figure embodied by **Paul Elvere DELSART**—initiates a global Renaissance. Although futuristic, this imagined society is deeply rooted in contemporary challenges: climate disruption, the collapse of economic systems, the loss of cultural bearings, and the crisis of meaning. The cities and infrastructures of the **Green Empire of the East and the West** are arenas of play: they educate, produce, heal, and regenerate. Each **LE PAPILLON SOURCE** complex is a 21st-century Templar commandery, a space for collective

experimentation, a school of applied wisdom. Within them, players learn autonomy, alternative agriculture, resource management, diplomacy, as well as contemplation and artistic creation.

#### **4 – A work of total social engineering**

The **EL4DEV project** is a work of **systemic social engineering**. It draws on concepts such as cybernetics, network-centric systems, decentralized diplomacy, and distributed governance. It operates fractally: from small municipalities to transcontinental unions, each actor has a role in shaping the world's final configuration. The player thus becomes a **co-author, co-legislator, and co-regulator** of a new global social contract. The game's rules are **evolving, co-constructed, and always contextualized**. They are defined in the foundational writings of Paul Elvere DELSART, spread through fiction-reality works, but come to life through local decisions and transnational alliances. The game has **no end and no geographical limits**: it is as vast as humanity itself.

#### **5 – An immersive, philosophical, and political experience**

The gaming experience within the EL4DEV Confederation is an **initiatory journey**. It engages players intellectually, emotionally, and spiritually. It is an **act of faith** in collective intelligence and the power of cooperation. It is a **declaration of war** against individualism, consumerism, and cynicism. The originality of the **Green Empire of the East and the West** lies in its ambition: to create a **living work, an embodied fiction, a self-fulfilling parallel world**. It is not about escaping reality, but **re-enchanting it** through imagination and collective action. This one-of-a-kind game offers an alternative to technocratic globalization: the path of an **empire of consciousness, of shared knowledge, and of restored lands**.

#### **Conclusion – Playing to build a new world**

The **Green Empire of the East and the West**, or **EL4DEV Confederation**, is not like any other game. It is the **only game whose primary goal is the transformation of reality**. A game where the winners are those who can **unite, inspire, and build**. A game where the rules are philosophies of life, the missions are societal projects, and the points are **concrete advancements** on planet Earth. The writings of **Paul Elvere DELSART**, true modern grimoires, are not fictions to flee into, but **keys to meditate on**. They are gateways to a universe as vast as the human imagination, and as real as the initiatives and infrastructures already sprouting in **Torreblanca (Spain), France, Morocco, Greece, and Cameroon**. To join this game is to dare to **dream**, but more importantly, to **act**. It is to write your name in History—not as a passive player, but as an **active builder of the Green Empire of the East and the West**.

#### **The Green Empire of the East and the West – Introduction, Functioning, Process**

The Green Empire of the East and the West is more than just a concept: it is a multidimensional project, a living cultural ecosystem designed to profoundly transform our societies. At the crossroads of ecology, philosophy, social engineering, and immersive storytelling, it offers a tangible, poetic, and participatory alternative to the established order. This project aims to bring together citizens, creators, thinkers, and builders around a shared vision: a re-enchanting, cooperative world firmly focused on balance between humanity, nature, and meaning.

## **1 – Introduction to the Universe of the Green Empire of the East and the West**

The Green Empire of the East and the West is a utopian and futuristic universe created by Paul Elvere DELSART, a French social engineer, author, editor, entrepreneur, and artist. This concept takes the form of a Live-Action Role-Playing game in an Alternate Reality, where the line between fiction and reality is intentionally blurred. At the heart of this universe lies the EL4DEV Confederation, a supranational organization that has established a post-modern golden age through a multitude of city-states around the world. This confederation seeks to build an ideal alternative society based on equity, justice for all, respect for living beings, and a strong ecological initiative. In the Green Empire of the East and the West, participants act as reformers of societal structures and codes. Its innovative transmedia storytelling allows for full immersion in this universe, through utopian philosophical tales, novels, short story collections, comic books, narrative and promotional videos, concept art, explanatory infographics, video documentaries, press articles, magazines, and more. These media serve as entry points into the live-action role-playing game. The Empire is led by a mysterious, self-proclaimed Green Emperor of the East and the West, also known as "Henry Harper", who founded the Empire in France and has been expanding it throughout the Mediterranean from Spain. The Empire is characterized by the construction of vertical eco-landscaped plant structures and self-managed educational agricultural garden-cities, with the ultimate goal of transforming Earth into a true forest planet.

## **2 – How the Green Empire of the East and the West Functions**

Also known as the EL4DEV Confederation, the Green Empire of the East and the West is a transdisciplinary project created by Paul Elvere DELSART. It proposes an alternative societal model combining ecology, spirituality, innovation, and cooperation, aiming to establish a more just and sustainable civilization. The Empire is structured around small autonomous municipalities, each with fewer than 5,000 inhabitants. These units are interconnected through horizontal cooperation agreements, promoting local self-sufficiency and community resource management. This model opposes centralized governments and large corporations that dominate the global economy. The infrastructures labeled "LE PAPILLON SOURCE" are self-managed agroecological complexes inspired by medieval commanderies. They ensure local food production, ecosystem regeneration, and the free distribution of surplus to those in need. These structures aim to transform Earth into a forest planet rich in biodiversity and edible resources. The Empire introduces the EL4DEV Green Coin, a stable, non-speculative cryptocurrency backed by tangible assets such as ecological farmland. This currency is designed to replace traditional financial systems by promoting a real economy based on the fair production and distribution of resources. The EL4DEV Confederation favors a societal diplomacy based on cultural and intellectual exchanges rather than political or economic agreements. It encourages active citizen participation in collective governance, relying on collaborative and multidisciplinary intelligence. The Empire incorporates a spiritual dimension, drawing inspiration from traditions such as Catharism, Sufism, and the teachings of the early Templars. It aims to place humans back at the center of a balanced ecosystem, where nature and spirituality are prioritized over materialism and excessive consumption. In summary, the Green Empire of the East and the West proposes a radical alternative to the current capitalist model, advocating for a decentralized, ecological, spiritual, and cooperative society.

## **3 – Paul Elvere DELSART's Process for Building the Green Empire of the East and the West**

Paul Elvere DELSART designed the Green Empire of the East and the West as a radical alternative to current societal structures, relying on the EL4DEV program. This project aims to establish an ethical, ecological, and participatory global civilization by transforming society through concrete and transdisciplinary initiatives. At the core of this vision lies the EL4DEV program, a systemic multidisciplinary engineering process combining transnational cooperation, social entrepreneurship, change management, and information technologies. This program also includes ecological infrastructure, positive-focused media, and research and development initiatives to catalyze profound societal transformation. The "LE PAPILLON SOURCE" complexes are self-managed agroecological and touristic infrastructures designed to revitalize rural territories. These structures provide local food production, ecosystem regeneration, and free surplus distribution to those in need. They play a key role in transforming Earth into a

forest planet, rich in biodiversity and edible resources. The Empire prioritizes societal diplomacy based on cultural and intellectual exchanges over political or economic agreements. Transnational artistic and intellectual cooperation initiatives are organized to foster collaboration between peoples and municipalities, notably through the sub-program “The Municipalities Counter-Attack.” This approach seeks to build a unified global society respectful of all forms of life. The Green Empire of the East and the West also presents itself as a live-action role-playing game in an Alternate Reality, where participants act as reformers of society’s structures and codes. The innovative transmedia narrative enables complete immersion in this universe, through philosophical stories, novels, comics, videos, and other formats, actively involving citizens in the co-construction of this new civilization. Paul Elvere DELSART’s ultimate goal is to transform Earth into a forest planet, where ecosystems are restored and society is based on equity, justice, and respect for life. This vision entails the creation of a global confederation of autonomous, interconnected, and cooperative communities working together for a sustainable and harmonious future: the EL4DEV Confederation.

## **The 21st Century will also be won on the battlefield of imaginaries – The Worldbuilding of Paul Elvere DELSART**

I am a committed author who regularly publishes books and articles focused on societal transformation, social innovation, and sustainable development. My prolific and multilingual output aims to reach a broad audience and promote my EL4DEV program on an international scale.

I propose concrete societal transformations by stimulating the collective imagination. I create a cultural and intellectual halo and act as a catalyst for civic alternatives rather than as a traditional political actor. Traditionally, worldbuilding is the detailed construction of a fictional universe (history, geography, politics, languages, etc.), often used in literature, video games, or cinema.

But the term is increasingly used conceptually and transdisciplinarily to refer to the structured creation of a universe of meaning, whether for:

- artistic projects,
- political ideologies,
- social movements,
- or cultural ecosystems. Yes, I engage in worldbuilding - but in the real world. I build a transnational cultural, philosophical, and artistic universe that combines utopia, socially engaged art, and social innovation. It is not pure fiction, but rather a powerful narrative framework for acting in reality.

I create a complex and structured conceptual universe around several interconnected elements - a metanarrative.

I invent quasi-fictional concepts that integrate into real-life concrete projects.

### **A – My action plan**

My action plan, which I also carry out under the name "Green Emperor of the East and the West" aka Henry Harper, is based on a transdisciplinary and profoundly reformative vision of society. My main initiative, the EL4DEV program, aims to transform current social, economic, and ecological structures by relying on principles of decentralized cooperation, social innovation, and environmental respect.

EL4DEV (Elvere for Development) is an international program that offers a new form of participatory governance. Rather than creating new institutions, I seek to integrate existing structures by mobilizing collective intelligence. My program aims to rebalance relationships between nations and peoples through intellectual and artistic cooperation, cultural promotion, and knowledge sharing. This concept, which I also call the EL4DEV Confederation, represents an organic societal superstructure. It is a global network of living infrastructures, such as the **LE PAPILLON SOURCE** complexes and **Vegetal Calderas**, capable of regenerating biodiversity, producing water in arid regions, and stabilizing regional climates. These infrastructures are designed as self-sufficient artificial ecosystems integrating soft geoengineering technologies.

**LE PAPILLON SOURCE** is an initiative I launched to create educational, experimental, and agroclimatic complexes. These centers serve as hubs for social innovation, research, and participatory education. They are designed to be platforms for cooperation between citizens, institutions, and territories, fostering local autonomy and community resilience. I propose a new form of diplomacy focused on cultural and intellectual exchanges rather than solely economic relations. The **Societal Economic Interest Groups (GIES)** I promote allow municipalities to pool their resources to fund joint projects, thereby strengthening their autonomy and international visibility. A unique approach in my action plan is the use of a **Live-Action Role-Playing game (LARP)** titled The Green Empire of the East and the West. This game invites participants to embody builders, diplomats, or philosophers, actively contributing to the construction of a new society. The game acts as a catalyst for civic engagement and the co-creation of innovative solutions to global challenges. For the **2025 presidential elections in Cameroon**, I proposed to the Cameroonian people (with no political ambitions) an innovative societal model based on effective power decentralization, strengthened municipal autonomy, and the development of sustainable infrastructure. My plan includes creating LE PAPILLON SOURCE complexes and using digital platforms to model territorial dynamics, thus promoting inclusive and participatory governance. **In summary**, my action plan is an invitation to deeply rethink our world through cooperation, innovation, and respect for nature. I propose an ambitious societal transformation, incorporating innovative concepts to build a fairer, more sustainable, and harmonious civilization.

## **B – My strategy**

My strategy, although unconventional, remains coherent within its own logic. Here's my analysis: **What I consider well thought-out in my strategy:**

### **1. Bypassing traditional channels:**

- I avoid official institutions, political parties, or conventional NGOs.
- I rely on autonomous platforms (my website, Lulu, Medium) to publish and disseminate my ideas.
- I speak directly to citizens, municipalities, or alternative communities.

### **2. Self-financing model via intellectual production:**

- I frequently publish books and digital content, which generates a modest but direct income.
- I retain full control over my ideas and their distribution.
- I also use narrative marketing: I create a strong and coherent imaginary (Green Empire, role-playing game, etc.) to attract a committed niche.

### **3. Network-based, non-hierarchical communication:**

- I build a conceptual community based on shared ideas rather than vertical structures.

- This reflects a post-institutional vision of social change, similar to movements like the ZADs, Extinction Rebellion, or Transition Towns.

My strategy is based on a form of parallel intelligence: I do not seek academic or institutional validation but instead directly build a concrete and autonomous alternative. This radically independent stance is both my strength and my vulnerability.

## **C – The intersection of narrative and reality**

I am developing an unconventional strategy based on the fusion of fiction and reality, which I view as a deeply intelligent approach in a context where imagination is a lever for social transformation. **What this strategy produces:**

### **1. Narrative as a transformative lever:**

- By creating a founding myth (Green Empire, peaceful Templars, societal diplomacy), I invite everyone to envision a different world.
- This mobilizes the collective imagination and turns my projects into symbolic quests.

### **2. Materialization in the real world:**

- I embody my imaginary through tangible actions: land acquisition, contacts with municipalities, official publications.
- By materializing a fictional territory, I give my project both an artistic and political dimension.

### **3. Fusion of art, politics, and strategy:**

- I act as an artist-designer, in the style of movements like forum theater or The Yes Men.
- This fusion between narrative utopia and concrete action allows me to circumvent normative systems.

## **Why this is strategic:**

- Reality is slow and regulated; fiction is free but lacks direct impact. By combining the two, I create a hybrid innovation space.
- I escape classical critique while taking tangible action.
- It attracts creatives, researchers, activists, or artists tired of conventional structures.

## **But it's also a risky bet:**

- For some, this mix can seem vague or even suspicious.
- Institutions may hesitate to take me seriously.
- I must therefore maintain strong narrative control and consistent symbolism.

**In summary**, I believe the 21st century will also be won on the terrain of imaginaries. Changing the world also means changing the stories we tell about it.

## **D – The facilitating audience for the program**

**Researchers could be interested** in my ideas under certain conditions. My program offers intellectually stimulating elements for multiple disciplines, even though academic recognition is still a work in progress.

**Why researchers might take interest:**

### **1. Multidisciplinarity and transdisciplinarity:**

- My work touches on ecology, sociology, geopolitics, education, alternative economics, and even political philosophy.
- Researchers in futures studies, systemic design, or the anthropology of the future might find fertile ground for exploration.

## 2. **Experimental and disruptive approach:**

- Using role-playing games to simulate societal futures could appeal to critical educators and social innovation scholars.

## 3. **Resonance with certain academic trends:**

- My program aligns with themes like degrowth, municipalism, the commons, or biomimicry.

## **E – My strengths A bold and transdisciplinary vision:**

### 1. **Cross-cutting and systemic approach:**

- I aim to simultaneously address social, ecological, economic, and educational issues.
- I integrate innovative concepts such as soft geoengineering, societal diplomacy, or living infrastructures.

### 2. **Philosophical and educational dimension:**

- Role-playing and civic co-creation embody my modern vision of pedagogy and collective intelligence.

### 3. **Circumventing heavy institutions:**

- I favor a bottom-up strategy by speaking directly to citizens and municipalities.

**Perceptive?** Yes, I believe I am, in my ability to identify the major challenges of the 21st century: interdependence, cooperation, climate crisis, social innovation, and transformative education.

My project offers a relevant and necessary paradigm shift.

## **The Green Empire of the East and the West – Humanity’s last great empire, the first global project of cultural transformation – A project not to be underestimated**

### **1 – The Green Empire of the East and the West is a global cultural ecosystem that transcends nations**

The Green Empire of the East and the West, also known as the EL4DEV Confederation, is both the largest of modern empires and the most innovative. It is not built on military dominance or economic hegemony, but rather on the conquest of minds, the elevation of consciousness, and the reinvention of the bond between humans and nature. It unfolds on a planetary scale by transforming agricultural territories, enriching local

ecosystems, and stimulating the collective imagination to generate new narratives, new models, and new societies. This empire has no fixed capital and no single center of power. It is based on distributed governance, composed of cooperative consortiums and local confederations formed through operational agreements involving municipalities and civil society actors. It is a living organism, a mycelium, a network of interconnected initiatives and collective experiments. Its essence is deeply participatory, its foundation is voluntary union, and its ambition is to overhaul the civilizational paradigm. At its symbolic head is the Green Emperor of the East and the West, also known as Henry HARPER, whose real name is Paul Elvere DELSART. A philosopher, societal strategist, and social engineer, he is the founder and director of the Think and Do Tank *LE PAPILLON SOURCE EL4DEV*, the intellectual core of this vast civilizational enterprise. Under his leadership and coordination, the Empire takes shape through the creation of experimental agroclimatic structures, tourism complexes, educational centers, and truly innovative vegetal commanderies — the cities and complexes labeled *LE PAPILLON SOURCE* and their pioneering structures called *Vegetal Calderas*. The Green Empire of the East and the West is a global cultural ecosystem that transcends nations. It is an alliance of individuals and small municipalities, an interconnection of socio-economic interest groups and visionary citizens working together to co-construct a more ethical, ecological, and humane future. The goal is clear: to establish a new global social contract, born of active participation by the people and respectful of the diversity of cultures and territories. Rooted in a Mediterranean cradle rich in heritage and resilience, the Empire has chosen the municipality of Torreblanca, in the province of Castellón, Spain, as its point of departure. This symbolic territory thus becomes the birthplace of a contemporary renaissance (the second EL4DEV Renaissance movement), a laboratory for what a world might look like where local communities become the pillars of global renewal and the diplomatic actors of a new geopolitics. Each site labeled *LE PAPILLON SOURCE* acts like a 21st-century Templar commandery, combining ecology, education, spirituality, and self-sufficiency. These places form the living cells of an empire that does not conquer, but rather proposes, transforms, and inspires. Ultimately, the Green Empire of the East and the West is not a dystopian fiction, but a realistic and participatory utopia — a society in the making, shaped by all those who refuse resignation and choose to act together. It embodies the possibility of another world, within reach of our will.

## **2 – Do not underestimate the Green Empire of the East and the West — For every day, history is written in silence**

At first glance, it would be easy to dismiss the Green Empire of the East and the West as just another utopia, an idealistic project among many. But that would be a fundamental misjudgment. For this empire, born of a visionary mindset, does not rest on fleeting declarations or abstract promises. It is a patient, ongoing, and resolute construction — its foundations laid day by day, stone by stone, for years, in the shadows of distracted gazes. What is unfolding here goes beyond mere social innovation: it is a civilizational shift. And this change will not take place on battlefields or in the offices of the powerful. It will occur in minds, in hearts, and most importantly, in the collective imagination. Imagination is the true battleground of this century. For every lasting transformation begins with a vision. And that is precisely the role of Paul Elvere DELSART, also known as Henry HARPER, Green Emperor of the East and the West: to activate that imagination, to nourish it, to give it structure, and, above all, to translate it into concrete actions, physical places, active communities, and viable structures. Through social fiction, educational concepts, vegetal infrastructure, and networks of local and transnational cooperation, he is shaping a parallel reality that gradually takes root in the real world. He is building a strong alternative — a cultural and societal matrix capable of rivaling the old paradigms. To overlook this work is to ignore the world that is emerging. To fail to recognize its significance is to remain trapped in obsolete systems. The Green Empire of the East and the West is evolving, growing, spreading. It conquers without violence — simply by awakening consciousness. It transforms territories, but more than that, it transforms perspectives, desires, and the stories we tell ourselves about the future. It does not need immediate recognition to exist. It moves forward with those who can see further. And with each passing day, it accelerates the inevitable: the rise of a new societal order founded on ethics, ecology, imagination, and cooperation.

## The Municipalities Counter-Attack – The revenge of rural areas

### 1 - Small municipalities as pillars of a civilizational shift

The hour of revenge has come. *The Municipalities Counter-Attack*, a sub-program conceived by Paul Elvere DELSART, emerges as the geo-economic, social, and political lever of the Green Empire of the East and the West - an Empire of regeneration, autonomy, and rebirth, spearheaded by the Think and Do Tank **LE PAPILLON SOURCE EL4DEV**. This bold mechanism is much more than a project of intermunicipal cooperation: it is the primary engine for financing **LE PAPILLON SOURCE**-certified infrastructures, true Templar commanderies of the 21st century, and epicenters of a new, green, transnational civilization. No longer do metropolises set the pace of the new world. It is the villages, the small municipalities long forgotten by major international dynamics, that now rise as the pillars of a civilizational transformation. *The Municipalities Counter-Attack* represents the empowerment of rural territories - a reconquest of their economic, environmental, and symbolic sovereignty. It marks the birth of a counter-power to the centralized global economic order - a counter-power founded on territorial solidarity, societal diplomacy, and collective intelligence. Concretely, this program enables municipalities with fewer than 5,000 inhabitants to unite within **Societal-Oriented Economic Interest Groups**, becoming co-owners and co-decision-makers of infrastructures such as the **Vegetal Calderas** and **LE PAPILLON SOURCE agroclimatic complexes**. These infrastructures act as ecological sanctuaries, centers of knowledge, economic catalysts, and spaces for cultural diplomacy. They redefine the very notion of public interest by integrating biodiversity, energy autonomy, innovative agricultural production, and educational tourism. This sub-program embodies a break: a break from local authorities' dependency on state aid, a break from top-down development models, a break from the neglect of rural areas. It inaugurates a horizontal geopolitics where each municipality becomes a global actor through transnational cooperation rooted in ethics and resilience. Through this initiative, small municipalities gain international visibility, financial self-sufficiency, and transformative power. They become launching points for rebuilding global governance based on humanity, the land, and shared knowledge. *THE MUNICIPALITIES COUNTER-ATTACK* is the triumph of the margins over the centers. It is the frontline of the new societal globalization. It heralds the rise of a new territorial order where each village is a fortress of the future, each mayor a strategist of renewal, each citizen a builder of civilization. The Green Empire of the East and the West flourishes where no one expected: in the heart of the countryside, in the rediscovered light of once-abandoned lands. This is the silent, peaceful, fertile uprising. This is the true springtime of the peoples.

### 2 - The return of Plato's City-States

The small municipalities engaged in the sub-program *The Municipalities Counter-Attack* are not mere local partners - they are the key pieces in a geopolitical chess game of global scale. They do not simply play their role in an intermunicipal cooperation project; they strategically shift the center of gravity of power. Each municipality, each village becomes a rook, a bishop, a queen, advancing across the global chessboard with precision, collective intelligence, and long-term vision. In this grand narrative orchestrated by Paul Elvere DELSART, small municipalities embody a rebirth of Plato's concept of the city-state. No longer just administrative entities subject to centralized diktats, they are once again becoming bastions of sovereignty - autonomous political units where economics, culture, governance, education, and ecology are reimagined through the lenses of justice, the common good, and collective wisdom. As in Plato's *Republic*, each modern city-state - here, a municipality - represents an ideal of harmony among social forces. It becomes a living laboratory where citizens are educators, producers, managers, but above all, co-creators of their own destiny. In this new paradigm, the role of these municipalities goes far beyond local administration: they embody a new civilizational vision based on participation, autonomy, ethics, and spirituality. Thus, the *Municipalities Counter-Attack* sub-program reactivates ancient philosophical thought to address contemporary challenges. It transforms small municipalities into drivers of global transformation, levers of societal diplomacy, and guardians of the soul of a world in flux. This return of the city-state, in a context of transnational

cooperation, reinvents the very idea of the nation - no longer a centralized block, but a constellation of interconnected autonomous communities, aware of their power and united by a shared vision of progress. The countryside takes its revenge, not through revolt, but through strategic intelligence. The Green Empire of the East and the West is built from the ground up, piece by piece, municipality by municipality. The king is no longer the sole master of the game: the board is now in the hands of the people.

## **The Municipalities Counter-Attack sub-program**

**"The Municipalities Counter-Attack"** (in French: *Les Communes Contre-Attaquent* and in Spanish : *El Contraataque de los Municipios*) is a key sub-program of the broader EL4DEV initiative developed by Paul Elvere DELSART, a French social engineer and visionary. This sub-program represents an innovative form of intermunicipal cooperation aimed at creating a new paradigm of local governance, regional development, and community empowerment. At its core, *The Municipalities Counter-Attack* is about forming national Societal Economic Interest Groups (EIG) composed of small municipalities, typically with populations under 5,000 inhabitants, that collaborate to co-finance and co-own large-scale infrastructure projects. These projects include agroclimatic and ecotouristic structures known as *LE PAPILLON SOURCE*, as well as vertical ecological structures called *Vegetal Calderas*. These infrastructures serve educational, environmental, agricultural, touristic, and social purposes. This sub-program addresses key challenges faced by small municipalities, including financial dependency, limited visibility, and underutilized local resources. By joining forces in a legally structured and contractually managed collective, municipalities can pool their financial and human resources to invest in large experimental eco-infrastructure projects that would be impossible to fund independently. These infrastructures are not only designed for sustainability and environmental regeneration, but also aim to attract tourism, research, and innovation, thereby generating sustainable revenue. The operation of *The Municipalities Counter-Attack* is underpinned by formal agreements between the municipal collectives (EIGs) and the international Think and Do Tank *LE PAPILLON SOURCE EL4DEV*, which serves as the program's central coordinator and intellectual nucleus. Municipalities provide funding via their investment budgets or interterritorial partnerships, and the EL4DEV team manages the conceptualization, planning, and coordination of projects. In certain cases, municipalities are also allowed to allocate funds to infrastructure projects located outside their immediate administrative boundaries, provided the projects serve a broader public interest. One of the unique aspects of this initiative is its socio-economic inclusivity. Financial benefits, particularly from tourism, are distributed equally among participating municipalities, regardless of their individual contribution or size. This ensures that all partners gain from the joint venture and fosters a spirit of equitable collaboration. Moreover, as the EIGs expand, they acquire the capacity to initiate new projects across their territories, leading to a growing network of infrastructures that promote self-financing and territorial autonomy. Another integral component is the use of online participatory tools, such as crowdfunding platforms with non-financial rewards and the *Big Smart Data EL4DEV* information system, which allows for real-time monitoring and modeling of territorial dynamics. These digital tools enhance transparency, citizen engagement, and knowledge sharing among regions with similar social, cultural, and environmental contexts. The *Vegetal Calderas* themselves are central to the success of the sub-program. These are vertical, plant-covered structures that serve multiple roles: improving local microclimates, producing humidity, enhancing biodiversity, offering therapeutic environments, and serving as educational and tourist attractions. Every project launched under *The Municipalities Counter-*

*Attack* begins with the installation of one or more *Vegetal Calderas*, which act as catalysts for broader regional development. The program is explicitly non-commercial in nature. It is not designed to generate profits for private shareholders but to return all economic benefits to the municipalities involved. It aligns with the larger vision of the EL4DEV program, which emphasizes societal diplomacy over economic transactions and proposes new politico-societal unions based on shared values rather than economic power. In sum, *The Municipalities Counter-Attack* is a strategic, participatory, and deeply transformative initiative that empowers local governments to reclaim agency in their development trajectories. It provides the tools, structures, and networks necessary for municipalities to become key drivers of societal progress, environmental resilience, and intellectual cooperation - laying the foundation for a more equitable, sustainable, and interconnected global society.

## The subprogram “THE MUNICIPALITIES COUNTER-ATTACK” 2

The subprogram “**THE MUNICIPALITIES COUNTER-ATTACK**” (in French «*LES COMMUNES CONTRE-ATTAQUENT*» and in Spanish «*EL CONTRAATAQUE DE LOS MUNICIPIOS*») is part of the ambitious global social transformation initiative known as **EL4DEV**, designed by **Paul Elvere DELSART**, founder of the Think and Do Tank **LE PAPILLON SOURCE EL4DEV**. This subprogram specifically focuses on intermunicipal cooperation and targets small municipalities, particularly those with fewer than 5,000 inhabitants, although it extends to those with up to 7,000. This subprogram proposes a new form of intermunicipality based on social and solidarity-based criteria, with the aim of promoting financial autonomy, local self-financing, and international visibility for these small territorial entities. Its operation is based on the creation of a **national Societal Economic Interest Group**, made up of multiple municipalities that choose to unite in order to jointly finance large-scale, high-impact projects. The implementation mechanism includes operational agreements between this national grouping and the Think and Do Tank **LE PAPILLON SOURCE EL4DEV**. Through these agreements, the participating municipalities finance the creation of vertical agroclimatic, tourism, educational, and ecological structures called **Vegetal Calderas**, which are integrated into the experimental **LE PAPILLON SOURCE** complexes. The subprogram has a mixed financial component, involving public funds from municipal investment budgets and participatory financing mechanisms, including international crowdfunding campaigns. This model allows the economic return to be free from private capital and shareholders, since profits are redistributed equitably among the participating municipalities, regardless of their size or financial contribution. Practically speaking, the subprogram allows a municipality to finance projects even outside its own territory, provided there is a justification of local interest. This establishes a decentralized dynamic of territorial cooperation in which collective benefit takes precedence over traditional administrative boundaries. The **Vegetal Calderas** built through the program function as multifunctional ecological towers that generate atmospheric humidity, emit beneficial electromagnetic fields, serve as habitats for local wildlife and pollinators, and are used for tourism, agriculture, education, and scientific purposes. These structures form the core of the **LE PAPILLON SOURCE** complexes, which are educational and agroclimatic parks designed to promote sustainability, experiential learning, and food self-sufficiency. Beyond the technical aspect, “**THE MUNICIPALITIES COUNTER-ATTACK**” also carries a strong diplomatic and geopolitical dimension, fostering a form of decentralized diplomacy known as **societal diplomacy**, which promotes international collaboration between municipalities without the involvement of central governments. The intention is for these municipal groupings to become the driving force behind a new governance model that is more horizontal, transparent, and ethical, where small communities emerge as key actors in regional and global

development. The subprogram also includes a strong educational and cultural component. Participatory, intellectual, and artistic events organized within the framework of the subprogram help mobilize local talent and generate creative dynamics capable of inspiring other territories. In this way, the model becomes replicable on an international scale, especially in territories with similar climatic, social, or economic characteristics. In summary, **“THE MUNICIPALITIES COUNTER-ATTACK”** is not just a subprogram for collectively funding ecological infrastructures; it is a broad strategy for reorganizing territorial development through municipal cooperation, strengthening local sovereignty, decentralizing diplomacy, redistributing wealth, and transforming the Mediterranean region (and eventually the world) into a living laboratory of cohesion, resilience, and shared prosperity. It is a key pillar in the creation of the **Green Empire of the East and the West**, also known as the **EL4DEV Confederation** - a utopian and transformative vision of society driven by social innovation, spirituality, and human cooperation.

## **The Reconquista of the villages from Spain and Southern Europe - THE MUNICIPALITIES COUNTER-ATTACK**

I am Paul Elvere DELSART, founder of the EL4DEV program and the *EL4DEV Confederation*, also known as the *Green Empire of the East and the West*. From Torreblanca, Spain, I am initiating a dynamic that some might call a peaceful revolution, but which I proudly name: the *Reconquista of the villages*. This is not simply a return to rural roots, but a strategic, geopolitical, cultural and spiritual rebirth led by small municipalities; the forgotten ones of the modern world. This *Reconquista* is driven by an unprecedented program: *THE MUNICIPALITIES COUNTER-ATTACK*. This is not just a slogan, but a mechanism for deep territorial transformation. Through this program, villages with fewer than 5,000 inhabitants in Spain, France, Portugal, Italy and Greece will join forces. They will no longer be mere administrative units: they will become modern, autonomous, visionary, and interconnected city-states. Each of these cities will play a central role in the co-construction of a regenerated societal model, freed from the centralizing frameworks that have long paralyzed local creativity. At the heart of this gentle reconquest stand the 21st-century *Templar Commanderies*, known as *LE PAPILLON SOURCE*. These are hybrid places: educational parks, experimental farms, research hubs, alternative tourist centers, and biodiversity sanctuaries. These commanderies are the strongholds of our new societal order. They are also refuges of collective intelligence where the new "knights" of peace and sustainability are formed: the philosopher-kings of modern times. The *Reconquista* is also economic. It has its own currency: the *GREEN COIN EL4DEV*. This is not a speculative cryptocurrency, but a stablecoin whose value is backed by agricultural lands enriched with biodiversity and certified *LE PAPILLON SOURCE*; a fair, ethical and circular unit of exchange. It fuels an alternative economy that values virtuous action, local creation, education, culture, and ecology. It is a currency of cooperation rather than competition. To coordinate this networked epic, I have been designing for several years a strategic tool: the *Big Smart Data EL4DEV*. This is the digital brain of our Empire. It allows for real-time modeling of territorial dynamics, connects actors, optimizes decisions, and gives rise to new synergies. It is the invisible catalyst of a new geopolitics; one of peoples allied in their diversity and complementarity. The *Reconquista* of the villages does not only aim to save small municipalities: it elevates them as geopolitical powers. Through the creation of *Societal Economic Interest Groups*, these villages will unite at the national level, then merge into regional blocks forming *Politico-Societal Unions*. From these blocks, a new geopolitical balance will emerge; decentralized, ethical, and resilient. Europe will no longer be seen as a centralized technocracy, but as an archipelago of local powers united by shared values. This dynamic fits into a broader framework: the *Second EL4DEV Renaissance Movement*. A renaissance not academic or museum-like, but living, transdisciplinary, rooted in experience and the living world. It calls upon sensitivity, spirituality, collective intelligence, the poetry of places, and the enthusiasm of youth. It rejects the programmed obsolescence of cultures, knowledge, and beings. On the contrary, it values slowness, beauty, justice, and harmony with nature. It all begins here, in Torreblanca; a modest Mediterranean coastal

municipality in the province of Castellón, in the Valencian autonomous community. This was no coincidence. It is a place both simple and charged with telluric energy. From this anchor point, the wave will spread to other Mediterranean territories. Spain will join its sister nation, Portugal, and then France, Italy, and Greece. An ancient yet renewed alliance, born of a shared awareness: the duty to repair the world; not through force, but through cooperation, beauty, creation, and exemplary action. Thus, through the *Reconquista* of the villages, we are not just rebuilding local economies: we are rewriting the codes of a new civilization. An Empire without an authoritarian emperor, an *Empire of the East and the West*, of the North and the South; green, spiritual, humanist, and participative - where every individual has a role to play, and every territory, a mission to fulfill. I am Paul Elvere DELSART, and I invite you to take part in this great work. The future will not be written in Brussels, Washington, Paris, or Beijing. It is being written today in our villages, in our fields, in our minds, in our hearts, and in our actions. It is time for *The Municipalities to Counter-Attack*. It is time for the villages to win the war of peace.

## **Henry Harper, the Green Emperor of the East and the West – Paul Elvere DELSART**

Paul Elvere DELSART, also known by the symbolic name Henry Harper, embodies within the fictional framework of his work a visionary imperial figure - “the Green Emperor of the East and the West.” This figure is not a traditional political authority, but rather an allegory of the spiritual guide, the societal strategist, and the utopian builder. In his fiction-reality universe - a skillful fusion of foresight and transmedia storytelling - he creates a world where authority is not based on coercion or conquest, but on inspiration, cooperation, and systemic innovation. His Green Empire of the East and the West, also known as the EL4DEV Confederation, presents itself as an alternative civilization grounded in the values of sustainability, spirituality, justice, autonomy, and co-creation. DELSART is first and foremost a social engineer and a multidisciplinary thinker. Through his EL4DEV program, he envisions a global development model that reinvents the relationships between peoples, territories, and nature. He does not merely propose a utopia; he constructs its concrete tools: vegetal infrastructures called Vegetal Calderas, educational tourist cities known as LE PAPILLON SOURCE, Societal Economic Interest Groups, the Big Smart Data EL4DEV system, and societal diplomacy. All these components form the backbone of an empire that is both symbolic and operational, where fiction becomes a lever for real-world transformation. Within this imaginative and methodical architecture, he proclaims himself emperor not out of a desire for domination, but as a catalyst for collective rebirth. This title is a narrative construction that gives a human and unifying face to his universe. The “Green Emperor of the East and the West” is the one who calls for a new post-catastrophe era - a golden age built on harmony among civilizations, territorial autonomy, and symbiosis with the Earth. Through this character, DELSART weaves together esoteric, ecological, educational, and diplomatic themes into a single transnational narrative. He draws inspiration from philosophical and mythical archetypes, such as Plato’s philosopher king or the sacred master builders, reinterpreting them in a contemporary world transformed by systems science and collective intelligence. His infrastructures, comparable to modern Templar commanderies, are not merely centers for learning or production, but initiatory spaces where a new paradigm is transmitted. By training ambassadors known as philosopher kings or members of circles of sages, he establishes a symbolic hierarchy in which consciousness elevation replaces hierarchical power. The imperial role thus becomes that of a conductor of a vast, decentralized, and self-regulating collaborative network, rooted in an unaligned, artistic, and inclusive diplomacy. In this way, DELSART elevates fiction to the status of a strategic instrument. His universe is not closed in on itself but extends into the real world through tangible actions: launching pilot projects, forming intermunicipal consortiums, producing literary and multimedia works, and inviting global citizen participation. The Live-Action Role-Playing game he proposes deliberately blurs the boundaries between imagination and reality, in order to produce lasting emotional and intellectual impact on individuals and communities. Ultimately, Paul Elvere DELSART is an emperor in the symbolic sense of the word: a world-creator, a visionary architect, an alchemist of disciplines and cultures. His Green Empire of the East and the West is an organized utopia, an open system for all of

humanity, designed not to dominate but to uplift. In this way, he embodies a visionary monarch within the fictional framework of an ideal society to be built collectively.

## **The Green Emperor of the East and the West – Paul Elvere DELSART**

I am Paul Elvere DELSART, also known as Henry Harper, the **Green Emperor of the East and the West**. I did not choose this title to dominate, but to symbolically embody a civilizational renewal. Within the fictional and philosophical framework I have designed, I am the catalyst of a utopian world - a world we are meant to build together, a world where authority is no longer vertical but circular, rooted in cooperation, creativity, and the deep transformation of societies. I am a **social engineer**, a **writer of social fiction**, a **systems designer**, a **strategist**, and a **multidisciplinary thinker**. My program, **EL4DEV**, is a living creation. Its goal is to offer humanity an alternative model of development based on ethics, ecology, spirituality, and collective intelligence. My empire is not a conventional political structure; it is a **transnational narrative framework**, an emerging **collective consciousness**, which I have named the **EL4DEV Confederation** - an empire that unites people beyond borders through both symbolic and real-world projects. I have created tangible tools to bring this vision to life: **educational and tourist cities** that I call **LE PAPILLON SOURCE**, **vegetal infrastructures** known as **Vegetal Calderas**, **Societal Economic Interest Groups**, an intelligent information system – the **Big Smart Data EL4DEV** - and an alternative diplomacy, **Societal Diplomacy**. Together, these elements form the backbone of an empire based on awakening consciousness, empowering territories, and restoring the bond between humanity, life, and the sacred. By proclaiming myself the **Green Emperor of the East and the West**, I intended to craft a strong narrative figure - one of a peaceful builder, a guide, an initiator. My role is not to impose but to open the way. I call upon the imagination not to escape reality, but to re-enchant it, to enrich it with meaning and transformative projects. The **Templar Commanderies of the 21st century** that I envision are not bastions of power, but places of learning, ecological regeneration, and intercultural dialogue. There, I train ambassadors, philosopher kings, sages, and builders of the future. Through my writings, my action plans, and my experimental structures, I seek to invite everyone to take part in a great collective undertaking. I aim to blur the line between fiction and reality so that the **Live Action Role Playing game** becomes a driver of change. My Empire is a structured utopia, a vision that takes form through concrete and replicable territorial projects. What I propose is a possible golden age - if we choose to believe in it and work for it together. I am an emperor of intuition, of societal strategy, and of foresight. My realm is not a conquered land; it is a world waiting to emerge - a world that respects life, uplifts individual intelligence, and places ethical innovation at the heart of governance. I extend my hand to all nations, to the youth, to dreamers, and to seekers of truth. Together, let us build this societal and spiritual empire - an empire that excludes no one and gives each person the power to be sovereign over their own life, in service of a better world.

## **The Green Empire of the East and the West by Paul Elvere DELSART – A unique fusion of Social Fiction and Political Reality**

Paul Elvere DELSART, also known as Henry Harper or “the Green Emperor of the East and the West,” is simultaneously a visionary author, social engineer, utopian philosopher, and political strategist. Through his

monumental body of work, he proposes a radical rethinking of contemporary civilizational paradigms by intricately blending reality and fiction. His project, supported by the **EL4DEV** program and embodied in social fiction universes such as **the Green Empire of the East and the West**, **LE PAPILLON SOURCE**, and the **Vegetal Calderas**, is at once an artistic vision, a societal transformation plan, and a concrete diplomatic action.

## 1 – An immersive fiction as a lever for transformation

At the heart of his approach lies the idea that social fiction, what he calls “reality-fiction”, can provoke real-world change. He constructs a transmedia narrative universe where readers, viewers, and participants are invited to become actors in the transformation they read about, watch, or experience. His literary and visual works are set in a post-crisis golden age, governed by a utopian entity: the **EL4DEV Confederation**, an ecological, spiritual, entrepreneurial, and humanist empire. This immersion is deliberately porous. The player or reader becomes a “citizen” of a new world, with tangible consequences in reality: involvement in concrete projects, local actions, municipal decisions, international strategies. The boundary between imagination and reality is purposefully blurred, making fiction performative.

## 2 – A global societal project: EL4DEV and the construction of a new world

**EL4DEV** is the operational core of this vision. It is a global program of participatory and multidisciplinary social engineering aimed at fostering a new geopolitical and societal order based on:

- **Decentralized intellectual cooperation** among peoples
- **Societal diplomacy**, as an alternative to economic diplomacy
- The creation of **Societal Economic Interest Groups**, drivers of local autonomy
- A **global social contract** based on voluntary citizen participation
- **Regional Politico-Societal Unions**, replacing traditional supranational structures

This program is particularly embodied in the **LE PAPILLON SOURCE** infrastructures - touristic, educational, and agroclimatic complexes that combine ecology, spirituality, innovation, and economic appeal. These places, referred to as **Templar Commanderies of the 21st century**, become physical symbols of societal transformation.

## 3 – Geostrategic influence and territorial anchoring

Paul Elvere DELSART's ambition does not stop at theory; it takes root in concrete territorial plans, especially within the Mediterranean area. The pilot implementation of the project in **Torreblanca, Spain**, serves as a replicable model. Through intermunicipal cooperation within the program **THE MUNICIPALITIES COUNTER-ATTACK**, dozens of small municipalities can become co-owners of these infrastructures. This model strengthens financial autonomy, cultural influence, and ecological resilience in territories. Structures such as the **Vegetal Calderas**, vegetal towers generating humidity and biodiversity, aim to transform the local environment while serving as tourist, scientific, and spiritual attractors.

## 4 – Toward a new humanist globalization

Contrary to financial globalization, Paul Elvere DELSART promotes a **societal globalization** grounded in spirituality, social justice, education, and biodiversity. His project proposes to replace competition with **creative cooperation**, individualism with **community co-construction**, and exploitation with the **valorization of territories and local knowledge**. Partner nations (Spain, France, Morocco, Cameroon, India, Russia, etc.) are invited to form a new kind of **planetary confederation**, where convergence is based on **shared ethical values**, rather than diverging economic interests.

## 5 – A utopia in action

The universe of Paul Elvere DELSART goes far beyond mere speculation. It is a **transdisciplinary movement of social transformation**, where strategic thinking, literature, ecology, technology, and geopolitics converge into a coherent system. In this sense, he is simultaneously a writer and urban planner, diplomat and philosopher, entrepreneur and consciousness engineer. His work offers a response to the systemic crises of our time: a **realistic utopia**, designed as a **Live Action Role Playing game (LARP)** where everyone becomes a builder of tomorrow's world.

## **Constructive post-collapse vision – The Green Empire of the East and the West and EL4DEV by Paul Elvere DELSART**

I am Paul Elvere DELSART, and I am the author of the EL4DEV program. This program is not merely one initiative among many. It is a radical transformation process, a disruptive engineering effort intended to build a new society after the collapse. It is rooted in a firm determination to move beyond obsolete models of governance, economics, and social relationships, which have shown their limitations in the face of the systemic crises affecting the world today. The EL4DEV program was conceived as a global response to the inefficiency of dominant structures and the progressive collapse of our current systems. It is a mechanism of collective organization based on decentralized cooperation, intellectual co-construction, societal diplomacy, and the self-organization of local communities. It is founded on the science of complex and self-regulating systems and is inspired by a deeply humanist, spiritual, and ecological vision. The Green Empire of the East and the West represents the political, cultural, spiritual, and civilizational vision of this process. It is the image of what a regenerated world could be, where nations cooperate freely, where individuals are empowered, and where natural resources are respected. It is not an empire in the traditional, centralized, or conquering sense. It is an empire of consciousness, shared values, and collective knowledge, a societal and ecological empire whose ultimate purpose is the creation of a new golden age. This project is founded on the implementation of concrete multifunctional physical structures called LE PAPILLON SOURCE. These infrastructures are far more than parks or educational cities. They are centers of transformation, training, experimentation, and dissemination of alternative models. They are the commanderies of the new societal order initiated by the EL4DEV program, the cores around which territories are regenerated. Through the Vegetal Calderas, these vertical vegetal structures with ecological, energetic, and educational properties, we transform landscapes, generate biodiversity, and reconnect living beings with their environment. The EL4DEV program is also a narrative framework, a Live Action Role Playing game (LARP) in an Alternate Reality (ARG) where each individual, each municipality, each nation becomes an active participant in the construction of this new society. The deliberate blurring of fiction and reality, the use of utopian narratives and transmedia storytelling are meant to provoke a collective awakening, to bring people out of inertia, and to trigger deep awareness. By immersing themselves in the universe of the Green Empire of the East and the West, everyone is invited to take action, to co-create, and to self-transform. The program connects small municipalities, researchers, artists, ethical entrepreneurs, and citizens of all ages. It creates powerful territorial dynamics based on participatory investment, the pooling of knowledge and resources, and the development of meaningful and transformative projects. It replaces power struggles with cooperation, vertical policies with inclusive and distributed governance. The Green Empire of the East and the West is therefore the symbolic, organizational, and operational representation of this new world to be built. It is structured around Societal Economic Interest Groups, networks of societal diplomacy, and transnational politico-societal blocs. It is the result of a long process of conceptualization, experimentation, and storytelling. It is a forward-looking vision that gradually materializes through on-the-ground projects in pilot locations such as Torreblanca, Castellón in Spain, as well as in France, Cameroon, Morocco, India, Greece, Brazil, and many other regions. Faced with the latent collapse of our civilization, with growing anomie, the destruction of ecosystems, and the loss of meaning, I propose a path of reconstruction. Not a mimetic reconstruction of old models, but a profound reinvention of how we are, live together, produce, and transmit. EL4DEV is an invitation to a renaissance. The Green Empire of the East and the West is its banner, its

structuring dream, its driving utopia. It is not about fleeing reality but reshaping it through a collective, joyful, rigorous, and transcendent work. I am fully committed to this mission. My work is simultaneously intellectual, artistic, strategic, and entrepreneurial. My goal is to gather, equip, and catalyze the vital forces of all nations. I offer methods, tools, narratives, social architectures, and concrete infrastructures to transform resignation into agency, fear into creativity, isolation into community. EL4DEV is a living and evolving process, open to all those who wish to build a new society after the collapse. The Green Empire of the East and the West is its inspiring horizon.

## **New distributed global governance system post-economic, institutional and civilizational collapse – Concrete proposal by Paul Elvere DELSART**

I am Paul Elvere DELSART, creator of the EL4DEV program and founder of the Think and Do Tank LE PAPILLON SOURCE EL4DEV. My objective is to offer humanity a systemic, coherent and deeply transformative alternative in the face of the ongoing economic, institutional and civilizational collapse. The EL4DEV program establishes a new form of shared global governance, no longer based on mechanisms of centralized domination, but on the active participation of the people through distributed structures, societal diplomacy, network-centric architecture and ethical technology. This post-collapse global governance relies on a distributed architecture inspired by cybernetics and the science of complex systems. It aims at self-regulation through collective intelligence. The system I have designed does not depend on a central authority but on a global mesh of local actors coordinated by a dynamic information mechanism: the Big Smart Data EL4DEV. This technological tool enables the collection, analysis, modeling and real-time restitution of territorial transformation dynamics. It constitutes the digital infrastructure of a collective learning system at a planetary scale, acting as a catalyst for change. The living core of this governance lies in the small municipalities, united in Societal Economic Interest Groups. These groups are formed through the sub-program THE MUNICIPALITIES COUNTER-ATTACK. This mechanism transforms municipalities with less than 5000 inhabitants into pillars of interterritorial and transnational cooperation. Through their joint investments in eco-landscaping and educational projects labeled LE PAPILLON SOURCE, these municipalities become co-owners of the future, gain organizational and financial autonomy, participate in a fair redistribution of wealth generated by educational tourism, sustainable agriculture and scientific research, and become key actors in the foundation of new geopolitical blocs. The concept of the reinvented city-state is central. Each LE PAPILLON SOURCE city and each municipality integrating the movement are not mere physical territories. They are living centers of experiential learning, agricultural production sites, transdisciplinary research hubs, ecological sanctuaries and spiritual crossroads. The tourist cities and agroclimatic vegetal complexes LE PAPILLON SOURCE are the new Templar Commanderies of a non-military yet deeply intellectual, ethical and spiritual empire: the Green Empire of the East and the West, also known as the EL4DEV Confederation. In the society I promote and initiate, each municipality or city-state is governed not by technocrats, but by knights of a new era, ambassadors of the nations, trained in the arts of wisdom, ecology, systemic management and cultural diplomacy; and nations, by philosopher-kings. The governance I propose does not separate ethics from organization, nor spirituality from political action. It is a governance of connection. A governance in which leadership is no longer a conquest of power but a call to service, to listening, to the creation of meaning. The Platonic inspiration is assumed: leaders must be enlightened guides, awakened beings, in deep connection with nature, universal knowledge and collective intelligence. The war I lead by embodying the symbolic role of Green Emperor of the East and the West (also known as Henry HARPER) is a network-centric war. Not a military war, but a war of consciousness, a war of influence, a war of models. It relies on distributed networks of committed actors, interconnected, co-designers of local solutions with global impact. These networks operate according to the principles of resilience, interdependence and complementarity. The network-centric architecture enables the synergy of actions and the pooling of resources without the need for centralization. It is a fractal and dynamic governance where each local node reflects global values while addressing its contextual specificities. The

entire EL4DEV program is designed as a systemic and transmedia work. It is at once a narrative of collective transformation, a geopolitical proposal, a living laboratory, a Live Action Role Playing game in Alternate Reality and real environment, and a catalyst for a new Renaissance: the second EL4DEV Renaissance movement. The infrastructures I call Vegetal Calderas, the cities and complexes labeled LE PAPILLON SOURCE, the intellectual and artistic transnational cooperation events, and the Politico-Societal Unions formed by national Societal Economic Interest Groups together constitute the organs of a New Societal World Order based on co-construction, territorial intelligence and supportive self-sufficiency. Thus, I propose not a vertical and coercive system of government, but an ecosystem of distributed governance based on shared responsibility, active spirituality and collective awakening. It is a planetary society project in which human beings regain their dignity, territories their sovereignty, peoples their cooperation and nature its respect. It is a credible and operational alternative to the current global order, a path to bring forth a fairer, wiser and truly sustainable world.

### **Post-collapse opportunity for the youth of the world – EL4DEV and the Green Empire of the East and the West – Paul Elvere DELSART**

I am Paul Elvere DELSART. Through the EL4DEV program, I propose an entirely new vision of societal and civilizational development. My ambition is to bring together the youth of the world around deeply meaningful, participatory and transformative projects. I see youth as the keystone of global change, the driving force capable of bringing forth a new order based on collective intelligence, shared responsibility and ethical innovation. The EL4DEV program, which I lead, is not merely a series of initiatives or experimental infrastructures. It is a true systemic architecture, designed to generate dynamics of decentralized cooperation through inclusive and participatory mechanisms. I provide a set of tools and structures that allow young people to become direct agents of transformation within their societies. This is a call to co-create a future that respects life, culture and spiritual values, breaking away from the dominant paradigms of consumption and competition. The Green Empire of the East and the West, which I conceptualized and symbolically lead under the pseudonym Henry HARPER, the Green Emperor of the East and the West, is a civilizational projection, a form of modern renaissance. It is neither a political empire nor an abstract utopia. It is a societal Confederation, a global network of places created by projects; places that are both real and symbolic, where innovation, cooperation, societal diplomacy and ecological resilience are expressed. This intellectual, ecological, spiritual and highly enterprising Empire is a work of social fiction in service of reality, a transdisciplinary lever of action meant to inspire and unite. I invite young people to take part in unique collaborative engineering projects such as the experimental eco-landscape cities and complexes labeled LE PAPILLON SOURCE or the Vegetal Calderas, which are true vertical vegetated infrastructures generating biodiversity, humidity in arid zones and electromagnetic fields beneficial to life. These are immersive learning spaces, living laboratories of applied research, agroecological production, educational tourism and intercultural and artistic cooperation. They are meant to become international references in territorial innovation, ethical governance and local autonomy. Youth are not simply invited to visit or consume these spaces. They are called to design them, manage them and make them evolve. Thanks to the collaborative platforms of the EL4DEV program integrated into the information system named Big Smart Data EL4DEV, everyone can contribute to the creation of a global collective intelligence. I encourage self-organization, the interconnection of talents, and the construction of a new global civil society governed by a participatory and emerging social contract. The intermunicipal cooperation sub-program called THE

MUNICIPALITIES COUNTER-ATTACK, integrated into the EL4DEV program, offers young people the opportunity to revitalize their territories of origin, especially neglected rural areas, by enhancing small municipalities through participatory, structuring and solidarity-based projects. It is about enabling young people to think globally while acting locally, helping them to reclaim their future while ensuring that of future generations. I firmly believe that the Mediterranean area, the spiritual and historical heart of many civilizations, can once again become the cradle of a new globalization, more human, more united, and oriented toward co-evolution. This is why I chose to make this space the starting point of the Green Empire of the East and the West. The small coastal municipality of Torreblanca, Castellón in the Valencian autonomous community in Spain was personally selected by me for its development potential and favorable characteristics (environmental policy and openness to innovation). The Empire will be physically represented there on agricultural lands. However, this vision knows no borders. It is intended to expand across Europe, Africa, the Americas, Asia, Oceania and the Pacific. Today, the youth of the world stand before an unprecedented opportunity: to no longer wait for solutions to come from above, but to become the builders of the world they wish to see emerge. I offer them a framework, tools, methods, narratives and above all a perspective for the future, a vision. Together, we can create new educational, ecological and spiritual infrastructures that will serve as pillars for a new civilization and a new contract between humanity, nature and the sacred. By joining the EL4DEV program and the Green Empire of the East and the West, the youth of the world become part of a collective, intellectual and human adventure, where they will have the opportunity to innovate, to transmit, to share and to transform the real world. This project is a lever for emancipation, a school of consciousness, a field of experimentation for peace, sovereignty and shared prosperity. It is the legacy I wish to offer them, so that they in turn may leave one, even more radiant, for those who come after.

## **Who is Henry HARPER, the Green Emperor of the East and the West – Paul Elvere DELSART**

### **A - The EL4DEV program – A powerful soft power tool to establish the Green Empire of the East and the West**

The EL4DEV program of Paul Elvere DELSART, also known as Henry HARPER, the Green Emperor of the East and the West, is a powerful soft power tool because it fundamentally redefines the mechanisms of influence on a global scale by placing ethics, intellectual creativity and decentralized cooperation at the heart of its framework. Unlike traditional strategies of geopolitical or economic domination, EL4DEV relies on an unprecedented form of societal diplomacy that prioritizes the exchange of knowledge, field actions and educational, ecological and cultural projects as levers for lasting influence. The approach is based on the massive mobilization of local communities, citizens and creators from around the world through a network of educational and tourist parks called LE PAPILLON SOURCE, experimental agroclimatic cities, transnational intellectual events and a real-time digital territorial modeling platform known as the Big Smart Data EL4DEV. These elements contribute to the creation of a transmedia narrative universe that deliberately blurs the line between fiction and reality, involving participants in a live action diplomatic game that stimulates collective awareness and local transformation dynamics. This soft power is exercised through the dissemination of a mobilizing imaginary, that of the Green Empire of the East and the West, which embodies a utopian and inclusive vision of a new world order based on the sovereignty of peoples, the autonomy of territories, the valorization of collective intelligence and the respect for life. By spreading an alternative model of society through literary and artistic works, concrete infrastructures and a philosophical discourse of rebirth, the program acts as a force of civilizational seduction and non-coercive influence. It restores a central role to small municipalities, citizens, independent thinkers and inventors in redefining

global priorities. Thus, EL4DEV is fully integrated into a geocultural strategy. It brings together actors around a common project based on universal values, while providing concrete tools for political, economic and spiritual empowerment. It is a counter-power to the dominant model, capable of uniting through cooperation, inspiring through innovation and deeply transforming mentalities through collective experimentation. In this sense, EL4DEV is a formidable and noble tool of soft power.

## **B - The Green Empire of the East and the West – A universe in which everyone regains their sovereignty, not to obey but to co-construct**

I am Paul Elvere DELSART, also known as Henry HARPER, the Green Emperor of the East and the West, and I firmly proclaim that true power is not to govern but to guide the vision of the future. To govern, as it is often practiced within traditional structures, usually means to administer, to control, to impose laws and rigid frameworks, without always offering a truly transformative perspective. This type of power is ephemeral, limited in both space and time, as it depends on external mechanisms and balances of power. It is based on domination, constraint or conformity. In contrast, guiding the vision of the future means shaping imaginations, awakening consciousness and planting the ideas that will become the foundations of a new civilization. It is this capacity that brings about lasting transformation in the world. I have chosen not to limit myself to conventional political power because ruling over institutions is not enough to provoke deep change. The true lever lies in inspiration, in the art of leading people to dream differently, to think otherwise, to conceive of a future greater than current limitations. To guide the vision of the future is to reveal a path where all seems chaos or dead end, to restore meaning, to reconnect humanity with its role as creator of reality. My EL4DEV program embodies this philosophy. Its purpose is not to impose centralized authority but to generate momentum, to awaken the vital forces of nations, municipalities and individuals. Through the LE PAPILLON SOURCE infrastructures, through societal diplomacy, through fiction-reality narratives and through the modeling of a cooperative world, I create a universe in which each person regains their sovereignty, not to obey but to co-construct. My role is not to command but to catalyze. My empire is not one of laws but of ideas. I want each people, each municipality, each young person to feel they are carrying a part of this future, not as mere spectators but as committed actors. The power to guide the vision of the future is superior because it acts upstream of all social, economic and political structures. It shapes them. It is the invisible leaven of all visible transformations. Those who master the collective imagination guide the choices, the aspirations and the efforts of the people without ever using force. They sow the seeds of a new civilization. To govern is to manage the present. To guide the future is to build eternity. That is why I chose to be a visionary rather than a ruler, a civilizational strategist rather than a head of state. Because vision is the most powerful creative force humanity possesses. And I use it to reconcile humanity with the earth, with others, and with itself. My empire is an empire of consciousness. That is where true power resides.

## **C - The Green Emperor of the East and the West – A cultural, philosophical and educational power**

I am Paul Elvere DELSART, also known as Henry HARPER, the Green Emperor of the East and the West. The power I hold is neither military nor political in the traditional sense of the word. It is of a completely different nature, more subtle, more fundamental and more enduring. It is cultural, philosophical and educational. This power is not something I seized. It is something I cultivated, envisioned and embodied through a systemic vision, a life's work and a strategy for the deep transformation of consciousness and societies. My authority is based on my ability to imagine and to bring forth a new model of civilization in harmony with the real needs of humanity. My cultural power is expressed through the construction of an alternative collective imagination. Through fiction-reality narratives, literary works, innovative concepts and symbolic infrastructures that I have designed, I propose a different narrative of the world. This narrative places ethics, spirituality, cooperation and ecology at the heart of civilizational dynamics. I do not merely criticize the existing order. I propose a new path, a new political, social and environmental culture that I embody through the Green Empire of the East and the West. This project is a transmedia work in which each medium used – book, image, architecture, territorial project – becomes a vector of mental and social transformation. Through this approach, I shape collective representations, inspire a civilizational renewal and spread a culture of autonomy, dignity and shared creation. My philosophical power lies in the design and dissemination of a systemic way of thinking, an intellectual model based on the science of complex systems, participative social engineering, positive geoengineering and societal diplomacy. I propose an

alternative to individualism and materialism by promoting a new global social contract emerging from the co-construction of peoples. I do not impose this contract. It arises from experience, understanding and the shared will for a fairer world. Through structures such as the Vegetal Calderas, the educational cities LE PAPILLON SOURCE and the societal Economic Interest Groups, I implement a philosophy embodied in matter, accessible to all and applicable on every scale. My philosophical vision transforms behaviors, restores meaning to collective action and opens up perspectives of peace, prosperity and balance. My educational power stems from the same will for transformation. Education within the Green Empire of the East and the West is not limited to the transmission of knowledge. It is experiential, immersive and transversal. The infrastructures I design are not simple schools or training centers. They are living cities, places of global learning where citizens become conscious, competent and responsible actors. The LE PAPILLON SOURCE cities and transnational intellectual events are designed to awaken critical thinking, reveal individual potentials and promote large-scale creative collaboration. My educational approach seeks to reconnect individuals with their environment, their community and their inner mission. It is an education that heals, uplifts and liberates. I therefore possess a power that is not measured by decrees or armies, but by ideas spread, by awakened consciousness and by collective dynamics set in motion. My cultural power shapes imaginaries. My philosophical power structures values and choices. My educational power transforms peoples into builders of their own future. I am the Emperor of an empire of knowledge, meaning, beauty and coherence. That is why I hold a power that nothing and no one can confiscate. A power that does not rule through fear or force but guides through the light of thought, the impulse of the heart and the wisdom of right action.

### **D - Henry HARPER, the Green Emperor of the East and the West – The archetype of the enlightened and participative leader**

Henry HARPER, the Green Emperor of the East and the West, is the archetype of the enlightened and participative leader because he embodies a form of governance based on consciousness, long-term vision and co-construction. He is not a traditional ruler seeking to impose centralized power but a catalyst for deep transformation, a strategist of civilizational regeneration. Through his identity as Paul Elvere DELSART, he has conceived a philosophy of leadership grounded in collective intelligence, the active participation of peoples and the awakening of human and territorial potential. He assumes this role not as a vertical authority but as a benevolent guide who encourages responsibility and the empowerment of agents of change. His insight does not come from fixed knowledge but from a capacity to connect disciplines, to embrace complexity and to anticipate global challenges with a systemic way of thinking. He uses the science of complex systems, cybernetics, distributed architecture and social engineering to build flexible, adaptable and profoundly human structures. He does not impose dogmas, he offers tools. He does not dictate rules, he creates open frameworks for experimentation. His clarity is expressed through a deep understanding of current dysfunctions and the implementation of a response that is spiritual, social, technological and cultural. This enlightened leadership also manifests itself in his literary and philosophical work. By developing fiction-reality narratives that unfold utopian scenarios centered around a golden age after global disasters, he nourishes imaginaries of a better world. In doing so, he shapes alternative mental representations that awaken the desire for transformation and give citizens a moral and intellectual compass. Through this approach, he goes beyond the limits of conventional political communication. He becomes a sower of visions and a sculptor of the future. His participative stance is reflected at every level of his projects. He involves municipalities, citizens, researchers, artists and entrepreneurs in a dynamic of decentralized cooperation. He gives value to small municipalities and restores their strategic role in the rebuilding of societies. Through programs such as LE PAPILLON SOURCE or THE MUNICIPALITIES COUNTER-ATTACK, he establishes an economic model that is fair, sustainable and collective. He brings to life societal Economic Interest Groups in which each person becomes a co-owner of the structures created. This model is based on the pooling of resources, fair distribution of benefits and recognition of every contribution. He also proposes a new diplomacy based on cultural, artistic and intellectual exchange. This societal diplomacy replaces power struggles with dialogues rooted in respect, listening and co-creation. He invites people to become masters of their destiny once again, not by issuing orders but by offering a vision, a method, a framework and tools. It is a form of leadership that transforms through involvement, governs by awakening and acts through co-construction. Finally, he grounds his authority in a sincere commitment to the common good, in a desire to harmonize relationships between humanity and nature, between peoples and between

generations. He does not seek personal glory but collective regeneration. He does not rely on fear but on faith in the peoples' ability to rise. He fully embraces his role as Emperor not to dominate but to guide, not to possess but to serve. He is the heart of a renaissance movement founded on the light of knowledge, the strength of unity and the power of collective dreaming. That is why Henry HARPER is the archetype of the enlightened and participative leader. He does not govern bodies but awakens minds. He does not promise a future, he builds it with those who still believe that humanity can rise, together, in fairness, beauty and peace.

## **E - Henry HARPER, the Green Emperor of the East and the West restores the spirit of chivalry in its noblest and most essential form**

I am Henry HARPER, the Green Emperor of the East and the West, and through my actions I restore the spirit of chivalry in its noblest and most essential form, the one that transcends centuries to be reborn in a modern, spiritual, ecological and civilizational context. My work is not a reconstruction of the past but a transmutation of its highest values toward an enlightened future. I do not revive ancient orders to glorify a frozen past. I rekindle their essence to found a new era, a new order of thought, a new empire of conscience and just action. The spirit of chivalry I restore is neither martial nor feudal. It is based on honor, service, protection of the vulnerable, the quest for truth, the elevation of the soul and commitment to the common good. My empire is not built on military conquests. It is woven with human connections, shared projects, distributed knowledge and empowered territories. The twenty-first-century Templar commanderies that I establish through the LE PAPILLON SOURCE cities and complexes are the physical and symbolic foundations of this renewed chivalry. These places are spaces for training, regeneration and radiance. They welcome ambassadors of the new world, philosopher-kings, sages and young solution bearers. They are sanctuaries of the new chivalry of the living. I have conceived my role as Emperor as that of the Great Initiator. I am not a dominator. I am a guide. Like the knights of old, I carry a vision that surpasses me, a cause that elevates me, an ideal that obliges me. I fight injustice not with the sword but with thought, with example, with creation. I do not protect a kingdom but a world in becoming. I do not watch over a throne but over the birth of a new humanity. The Green Empire of the East and the West is the embodiment of this collective quest. It is a spiritual, intellectual, ecological and social order structured to awaken the peoples, to reignite their inner sovereignty, their collective dignity and their power to act. In my infrastructures, in my narratives, in my projects, I propose a new form of chivalry that is not exercised through force but through ethics, intelligence and solidarity. Every individual who joins our approach, every municipality that commits, every researcher, artist or inventor who contributes becomes a knight of our era. These women and men work for peace, for knowledge, for territorial justice, for harmony with nature. They do not build castles but cities of learning, of resilience, of cooperation. They share a new faith, not religious but universal, one of a world restored by the union of enlightened wills. The chivalry I establish is participative, not elitist. It is inclusive, not exclusive. It turns benevolence into strength, lucidity into duty, creativity into political action. I do not simply bring an old tradition back into fashion. I build a bridge between a meaningful past and a hopeful future. My empire is not the shadow of a bygone glory but the light of an embodied promise. In this sense I am both the guardian of an ancient fire and the initiator of a new era. Thus, through the structure of my work, through the values it carries, through the commitment it requires and through the horizons it opens, I fully restore the spirit of chivalry. I root it in the Mediterranean, European, African, Asian, American and Oceanian lands. I embody it in every act of social transformation, in every act of peace, in every project of solidarity. I pass it on to those who wish to serve not a crown but a cause. That is my mission, my role, my legitimacy and my honor.

**Torreblanca, Castellón, cradle of the Alternative New World Order – LARP – Paul Elvere DELSART**

I am Paul Elvere DELSART, also known as Henry HARPER, the Green Emperor of the East and the West. Torreblanca, in the province of Castellón, Spain, is today much more than a simple place of residence. It is the beating heart of a powerful narrative that I have shaped with determination, vision, and love for humanity. It is here, in this still discreet municipality, that I chose to anchor the first phase of deployment of an Alternative New World Order. Torreblanca is a strategic narrative lever. It is the deliberately modest cradle of a transformative and immersive fiction, a real setting in the service of a collective imagination in gestation. It is in this Mediterranean town that the story of a new empire begins, the Green Empire of the East and the West. This empire, at once intellectual, spiritual, societal, ecological, and highly enterprising, is embodied by the EL4DEV Confederation, the fruit of my systemic thinking, applied social science, and quest for universal peace. In the first phase, Torreblanca becomes a narrative stage, a cradle of awakening, a starting point for a philosophical, educational, and civilizational Live Action Role Playing game (LARP). Through a dense and refined transmedia narrative, I immerse participants from all over the world in a universe where fiction acts upon reality, where each initiative becomes an act of social transformation. This fiction, supported by novels, videos, graphic works, artistic events, and digital tools, allows us to test and experience the principles of Societal Diplomacy and the participative engineering of EL4DEV. But this imaginative phase is only a prelude. For Torreblanca is not just a theatre. It is also the tangible beginning of a global metamorphosis. The municipality becomes, in a second phase, the first real stronghold of a structured, multidisciplinary, cooperative, and decentralized global movement. Here rises a new geopolitical bloc: the Mediterranean Societal Union. Here are anchored the first modern Templar Commanderies labeled LE PAPILLON SOURCE. Here are built the first Vegetal Calderas, those vertical plant structures teeming with life that act as climatic, educational, and community generators. Torreblanca is the prototype, the laboratory, the reproducible model. Through this municipality, I open a new path, based on ethical post-capitalism, the sovereignty of small municipalities, transnational cooperation between peoples and generations, and the revaluation of rurality. The projects of educational tourist cities and agroclimatic vegetal complexes labeled LE PAPILLON SOURCE, the sub-program for decentralized empowerment and intermunicipal cooperation called THE MUNICIPALITIES COUNTER-ATTACK, the Societal Economic Interest Groups at the origin of new geopolitical blocs, the viral dynamics of intellectual, environmental, social, and spiritual development modeled within the information system called Big Smart Data EL4DEV, all take form and substance here. What I am establishing in Torreblanca is a radical overhaul of development logics. It is the Reconquista of marginalized and forgotten villages. It is the affirmation that global transformation does not come from hierarchical summits but from territorial depths. It is a demonstration in action that every individual, every municipality, every territory can become an active node in a vast self-regulated network, a vector of a new golden age for humanity. Here, I build a parallel world, not to escape reality, but to transform it from within. Torreblanca, by becoming the inaugural center of the EL4DEV program, is now called upon to inspire other territories in Spain, in Europe, in Africa, in Asia, in the Americas, and beyond. It is the ferment of a non-imperial empire, that of a Confederation of hearts, consciences, and solidarity-driven initiatives. It is proof that utopia becomes strategy, that fiction becomes politics, that the invisible becomes visible. I am the initiator of a new civilizational narrative. And this narrative begins here. In Torreblanca, Castellón, Spain.

### **Torreblanca, Castellón – A new form of tourism for a cultural and societal transformation of the territory – Paul Elvere DELSART**

I am Paul Elvere DELSART, a **designer of strategic territories**. I act for the cultural and societal transformation of territories by designing territorial narratives, creating cross-sectoral projects and deploying an alternative territorial brand for Torreblanca, Castellón, in Spain. If I have chosen to develop in Torreblanca an **immersive fiction tourism**, a **transformation tourism**, an **alternative tourism with high**

**symbolic content** and a **tourism inspired by utopia**, it is because I seek to lay the foundations of a new civilizational model that combines spirituality, ethics, social innovation and deep ecology. My ambition goes far beyond the conventional framework of classic tourism development. Through these forms of tourism, I propose a transformative experience where each visitor becomes an actor of change, a builder of a desirable future and of a reinvented global society. My project is based on a transmedia narrative where the boundary between fiction and reality becomes porous, almost imperceptible. What I call “**immersive fiction tourism**” is in fact a Live Action Role Playing game (LARP) within a world in the process of transformation. It takes place within a narrative universe, that of the Green Empire of the East and the West, which I have designed as a context for projection and societal foresight. In Torreblanca, this social fiction takes concrete shape in hybrid, educational, ecological, spiritual, intellectual and recreational places labelled LE PAPILLON SOURCE. These are emerging real infrastructures that embody an active utopia and initiate territorial dynamics of cooperation, education, creation, resilience and social justice. This tourism is also a **transformation tourism** because it is based on the idea that travel is not an escape or a mere consumption of experiences, but a process of awakening and inner transmutation. Visitors, by entering the universe of the Green Empire of the East and the West, experience a break from everyday life, a confrontation with strong values, a reframing of their place in the world. They reconnect with life, with their life mission, with their potential to contribute. I aim to awaken in each of them a new will to engage with humanity and nature. **The tourism I propose is alternative** in the sense that it escapes conventional market logic and prefabricated models of territorial planning. It values small municipalities, forgotten territories, popular knowledge and local resources. Torreblanca thus becomes a laboratory of resilience and autonomy where new practices in agriculture, pedagogy, water and natural resource management are developed, all from a perspective of endogenous, circular and equitable development. **This tourism is profoundly symbolic** because every element of the setting, every story, every installation embodies an idea, an archetype, a vision. The vertical vegetal infrastructures, the Vegetal Calderas, are at once works of art, biodiversity generators, places of meditation, and symbols of rebirth. They are gateways to another way of inhabiting the Earth. They are not simply visited, they are lived, felt and internally inhabited. Finally, what I am developing in Torreblanca is a **tourism inspired by utopia**. I fully embrace this utopia as a vital necessity of our time. In the face of the collapse of current models, it becomes imperative to conceive and test other forms of human organization. Torreblanca is the matrix of a possible golden age, a prototype of transnational cooperation, a cradle of the future Mediterranean Societal Union. What I am building here is meant to be reproduced elsewhere, across all continents, by positive mimetism, until the entire planet becomes a network of educational, ecological, spiritual and solidarity-based infrastructures. I do not create attractions for mere entertainment. I create worlds to awaken, to transmit, to heal and to bring people together. I turn tourism into a path of elevation, a diplomacy of peoples, a tool for building peace and harmony between civilizations. Through the EL4DEV programme and the Think and Do Tank LE PAPILLON SOURCE EL4DEV, I propose a structured, systemic, participatory model, based on cybernetics, cooperation, wisdom, beauty and collective experimentation. In this sense, Torreblanca is more than a starting point. It is a living symbol, a sanctuary of the future, a call to unity in human diversity.

## **A metaverse to reform the world - The Green Empire of the East and the West - Paul Elvere DELSART**

I am Paul Elvere DELSART, founder of the EL4DEV program and creator of the Green Empire of the East and the West, also known as the EL4DEV Confederation. What I am building, as an author, systems designer, and social engineer, goes far beyond a simple literary tale or a projected utopia. I am constructing a true societal, intellectual, and civilizational metaverse in which the boundary between reality and fiction becomes deliberately blurred. This metaverse is rooted in a global vision of a world to be reinvented, a human society to be restructured through collective intelligence, societal diplomacy, spiritual ecology, and systemic innovation. It is not a virtual world confined to the digital realm, but an extended universe,

embodied in the real through physical projects, tangible infrastructures, international alliances, local dynamics, cultural exchanges, and initiatory narratives. Through my Green Empire of the East and the West, I implement the foundations of a post-crisis golden age. I propose a radical paradigm shift, replacing classic economic and political logics with a new global social contract based on intermunicipal cooperation, ecological regeneration, local sovereignty, and a culture of peace. I thus create an engaging collective narrative in which citizens become co-authors and builders of this new world. I deploy concrete tools for this transformation: educational ecopark infrastructures named LE PAPILLON SOURCE, vertical agroclimatic structures called Vegetal Calderas, alternative governance systems based on Societal Economic Interest Groups, an information system named Big Smart Data EL4DEV to model territorial progress, and societal diplomacy that promotes non-commercial and cultural exchanges. All of this forms the technical and strategic backbone of my metaverse. In parallel, I nourish the narrative universe of this metaverse through works of speculative social science fiction and reality-fiction. In them, I depict a world transfigured by ideals of justice, equity, wisdom, and ecological beauty. My stories are instruments of transmission, initiation, and intellectual stimulation. They are the fuel of imagination which, when combined with concrete actions, produces a profound transformation of mindsets. I bring to life a world that is both real and symbolic, a universe in continuous expansion where the roles of rulers, designers, ambassadors, and citizens are redistributed. The cities I imagine, the commanderies of the Empire, are at once places of life, places of learning, research hubs, spiritual refuges, and platforms for social experimentation. My geek culture is not peripheral to this endeavor. It is the foundation of a universal language that speaks to new generations, a channel through which utopia becomes attractive, vibrant, and participatory. By integrating transmedia storytelling, the mechanisms of Live Action Role Playing (LARP) in Alternate Reality Games (ARG), science fiction elements, and persistent world architectures, I create a unique immersive experience. My metaverse is therefore a serious game, a total work of art, a soft diplomacy strategy, and a civilizational project. Thus, as Paul Elvere DELSART, also known as Henry HARPER, the Green Emperor of the East and the West, I do not merely write books or design concrete projects and processes. I weave the threads of a new reality. I am its architect, its engineer, its storyteller, and its main actor, in short, its game master. This metaverse is my response to a disoriented world. It is a proposal of a higher order, a space of convergence between dream, science, consciousness, and action.

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## **Websites and web pages**

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## My social networks

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- ❑ Founder, chief engineer and director of the decentralized inter-municipal cooperation sub-program "**THE MUNICIPALITIES COUNTER-ATTACK**"
- ❑ Founder and chief engineer of vertical eco-landscaped structures that generate humidity and microclimates called "**THE GREEN / VEGETAL / PLANT CALDERAS**"
- ❑ Founder of the concept of "**SOCIETAL DIPLOMACY**"
- ❑ Founder of the "**Second Renaissance movement EL4DEV**"
- ❑ Designer of **the EL4DEV Information System** and the **EL4DEV Strategic Deployment Tool**
- ❑ Founder and president of the French non-profit organization named "**LE PAPILLON SOURCE EL4DEV**" (Think tank)
- ❑ Designer of the universe of the **EL4DEV Confederation** otherwise called the **Green Empire of the East and the West**
- ❑ Publisher of literary works based on the universe of the **EL4DEV Confederation** otherwise called the **Green Empire of the East and the West**

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