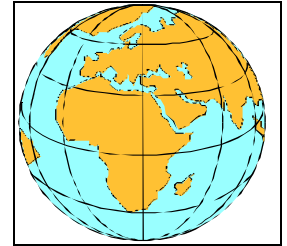




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“Liberate work by removing its tax burden and finance social security by taxing the consumption of goods, which most often are produced by machine.”

ELECTRONIC VIVANT- EUROPE

N° 51 (January 2008)

1. EDITORIAL

Our planet is turning into a village. There appear more and more new ways of communicating; mobility has become the lifestyle of the industrialised world, while poverty is still rampant in many countries.

Yet, everyone, at all levels, has to acquire possessions (**having**); to become a full member of society with rights and obligations (**being**); and to give and take in exchanges that one hopes are of benefit to all (**giving**).

To communicate is to grow, in and through exchange.

This reality brings two dangers threatening the equilibrium of the planet. The first is widespread financial precariousness in the midst of this growing mobility; the second is barefaced exploitation by credit institutions and banks which prevent a person from becoming self-financing.

This forms a vicious circle, which the Basic Income can break by having regard to the Real Time of each person.

2. FROM GROWTH TO EXCHANGE OR ... FROM EXCHANGE TO GROWTH

The philosopher Gabriel Marcel shows that the human being has to experience three "value-states", namely: **having, being and giving**, within a society of exchange and growth.

In order to make an exchange one must **have** something to trade (material goods, affective riches, cultural worth), and **be** in a differentiated culture which allows one to trade the best of oneself (**giving**).

And, it is the economic situation that remains the point of departure towards the blossoming of self and growth.

"One can't live on love and fresh air." To be and to give requires one to own something of basic value (purchasing power) which allows one to undertake economic, social and other exchanges.

With this evolution towards globalisation, there are three models to choose from:

1. That of neoliberalism such as we experience today, which in the longer run produces poverty, injustice and turmoil.
2. That of an economy which is so planned (through supervision and high taxation) and so regulated (e.g. 35-hour working week, fighting irregular (black) labour, etc.) that society gets stuck.
3. That of a "mobile" society at the level of people and jobs.

We believe this third model should be chosen, while adding to it **an important corrective** feature which is the unconditional BASIC INCOME.

Plunging the citizen into mobility of work and choices without some security (safety net) merely makes security and initiative the privileged preserve of the rich.

Giving everyone a Basic Income provides a safety net which allows humanly bearable risks to be taken.

Furthermore, guaranteeing an asset (Basic Income + minimum income) and providing freedom of action allows the citizen to take command of his destiny, to trade with others and enrich the lives of himself and those about him ...

In this way, based on a secure platform, growth of exchanges can be guaranteed and become a source of enrichment for globalised humanity.

Jean-Paul BRASSEUR
(responsible for VIVANT-EUROPE)

3. IN REAL TIME

Time is money – and people have always tried to calculate time and make it pay.

To make it pay on the job through expeditious working, travelling and management; to make it pay on the sports field, where the fleet beat the slow; to make it pay, also, during education, where the young have to follow a course which demands success in a given period of real time – although today a bit more psychological time has been introduced.

This psychological time enables advertisers to practise illusion and make people think of better days. They regularly make **real deductions** from consumers' finances by means of credit.

At the time of the crash in 1929 – a crisis due to an unfortunate policy of the American Central Bank (1) and to excessive speculation – "psychological time" tipped the balance toward fear and loss of confidence. This showed clearly that the economy is driven by (i) the interpretation of events and (ii) confidence in the future.

Thus, the freedom of individuals and of groups influential in the economy nudges events in one direction or the other.

(1) President F.D.Roosevelt promoted an exaggerated use of borrowing by the State – as the Chinese do today.

Motivation in fact lies in the virtual: departure from reality, the imaginary possession of promised assets, confidence in games of chance and in money staked on artificially inflated riches.

After 1929 reserves had shrunk and President Roosevelt introduced a structured use by the State of credit: "you buy today (**in real time**) and you pay tomorrow (**in deferred time**)". In this way he practised a policy of budget deficit, which increased State expenditure.

This policy helped relaunch American industry and artificially raised citizens' purchasing power since many consumer goods could be bought on credit.

After World War II, the massive grants of the Marshall Plan ensured that Europe purchased goods made in USA.

This Plan was beneficial for it enabled Western Europe to rise rapidly out of its ruins, while the Soviet Union, which categorically refused the Plan, took many years to recover.

Credit can be beneficial if it **helps today for tomorrow without getting out of control.** (2)

(2) When out of control credit is a calamity. Look at Belgium's debt: it is hardly ever reduced and the taxes we pay go to paying the interest on a public debt contracted with some ...private banks.

In such a situation credit is dangerous.

It is not the same with the Basic Income, which demands neither reimbursement nor interest and supports purchasing power and hence the economy.

One example, among others, of humanitarian credit is the Grameen Bank of Bangladesh, founded by Professor Muhammad Yunus.

The Bank lends for a week the money necessary for purchasing basic equipment or material inputs necessary for the exercise of a trade by an individual or by a cooperative, in the Third World, in Chicago, Alaska, etc..

However, credit in general and micro-credit in particular, if it becomes a global system, will make people as *dependent on credit as drug addicts are on their daily dose.*

Yet, without credit there's a crisis! This is the **vicious circle.**

VIVANT's socio-economic model can break this vicious circle, for it maintains purchasing power, without interest (Basic Income), relieves work of taxation and taxes corporate profits at only 15%.

Consequently, **both** the individual consumer **and** the businessman can finance themselves without systematically having recourse to credit.

In the meantime, States and financial institutions continue to play on yesterday's time and tomorrow's in order to cannibalise the consumers' finances of today.

For example, banks have found it advantageous, when we deposit money with them today, to act as though it were deposited tomorrow, pretending that it's a way of paying the work time required by the transaction.

Yet these same banks work with computers in real time and achieve immediacy in their financial movements.

The Value Date is no longer justified and should be replaced by a fixed charge, independent of the sums involved – *for serving one kilo of potatoes is as much work as serving five.*

Time consumed by the bank is the same for €25 as for €250,000.

The State behaves in similar fashion. Take the example of a businessman to whom the State owes €50,000 by way of VAT reimbursement, which will be paid to him in one year (deferred time) while the same person owes to the same State €6,000 which he does not have and must pay within eight days. So he must take out a loan from a bank, which will charge interest on the money which he owns **in real time** but the acquisition of which is postponed by the State.

It is unacceptable. The situation where purchasing power depends in part on credit power is unhealthy and does not correspond to the economic reality.

Nowadays we have the possibility of working **in real time** at all levels, thanks to information technology. You think that's impossible? They do it on stock exchanges – why not, then, at the level of consumption and commercial and fiscal charges?

Real time is refused because it allows speculation.

VIVANT's proposal is to raise consumption tax **in real time** (by computer), to pay the Basic Income (purchasing power) **in real time** (monthly) and not to make it subject to labyrinthine administrative conditions. The businessman will know **in real time** what he has in his account and the ordinary citizen will know what he can be sure to receive each month.

They can thus become their own financiers, their own managers, and the development of consumption will no longer be dependent on the good will of the financial institutions, which, by offering credit, practise illusion on consumers.

The VIVANT model also assures that pensions will be **financed in real time** under the system of cost-sharing, which is under threat today owing to the lower ratio of the active to the inactive (retired, invalids). The active and the inactive, by paying consumption tax, will pay **in real time** for the active and the inactive.

Real time is the time of the individual to whom is restored the freedom to do business and manage life for the best.

Real time necessitates an education system engaged with social and economic reality. Archaeology is not the sum of culture, nor science fiction the whole vision of the future. Young people taught what is useful today, and their taste for learning awakened, will be capable of organising the development of their own lives and of their affective and social relationships in a real world.

Real time education engages young people with the reality of their lives, without, however, blotting out what is symbolic and of the imagination, wherein are born the inventions and projects for everyone's future.

In real time, today, recognition is necessary not for competences disconnected from the real world but for those which facilitate communication with this world.

And where, today, are the places of education treating of communication with "the real"? Or those advancing the most accurate interpretation possible of the past and the present?

Such places still have to be invented and will appear only when our schools have thrown off their industrial-type organisation (large units) and found conviviality, so that people like being in them. Some schools do so act, but they are few.

The place of real time communication used to be in the family and, for a lucky few, in the school, which extended the experience of the family.

Today, we are confronted with a democratisation of studies and break-up of the family. Young people find it difficult to orient themselves and go to the places that offer the most intense experience of conviviality. Some, lacking plans for the future or a passion in life, choose television or rave parties; others, to develop their **real time** abilities, join humanist or religious circles, or sports clubs.

Confronted with this transformation of society, schools, financial institutions and government organisations should try harder to serve people **in real time** instead of weaving illusions around them, which they **deliberately maintain** by means of publicity and numerous promises.

Developing a **real time** organisation (be it physical or psychological) is to enable everybody to manage their own lives instead of enclosing them in a financial and cultural network in which conditions are paralysing rather than constructive for the future.

The today of globalisation necessitates fighting the fracture between rich and poor; it requires the powers that be to restore the contract of confidence between governor and governed, for it is high time that national authorities **really** find again their competence to govern in the face of the galloping subordination of markets to finance.

The today of education is to enable young people to bring their dreams down to earth, not only by allowing them to educate themselves and create their social and affective lives, but by offering them the tools they need to manage their daily relationship **in real time** instead of taking refuge in violence, a sign of solitude.

If our fellow-citizens were in a better position to handle their everyday conflicts the law courts would be less choked up with litigation between neighbours and better able to deal with more important cases.

If society, mobilising political will, began to seek more good for the greatest number, we should be able to develop the social capital necessary for successfully managing the today and the tomorrow of our human communities.

Real time, restored time, time given for a real cause – those are the aspects of economic and social life which are capable of driving everybody to strive for a more social Europe and more harmonious globalisation.

Jean-Paul BRASSEUR
(responsible for VIVANT-EUROPE)