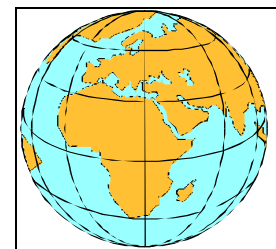




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**“Liberate work by removing its tax burden and finance social security by taxing the consumption of goods, which most often are produced by machine.”  
(+ unconditional Basic Income for all )**

# **ELECTRONIC VIVANT- EUROPE**

**N° 56 (June 2008)**

- Summary :**
- 1. VIVANT’s political tendency**
  - 2. VIVANT on the present political scene**
  - 3. The pertinence of VIVANT’s programme for our century**

## **1. VIVANT’S POLITICAL TENDENCY**

**Of what tendency are you?**

Right? Left? Green ?

Or ... **of VIVANT’s tendency**, which represents an alternative – see diagrams (1) and (2) below.

### **(1) ALTERNATIVE**

What the politicians don’t understand, or don’t want to understand, is that VIVANT , by its socio-economic programme, is proposing not new recipes, but nothing more nor less than **two new paradigms** for a globalised society. A paradigm is a basic model that will serve a whole series of socio-economic situations.

**The first paradigm** VIVANT proposes is **the total abolition of tax on work**, thus liberating it and enabling anyone to undertake business locally, regionally, nationally or globally. This new model concerning taxation of work brings a security for business enterprise which liberates people instead of **stifling them as they are stifled with the present weight of regulations.**

This paradigm is **both** of the left and of the right: it develops socio-economic **freedom** and protects individuals' possibilities of earning a fair return for their work.

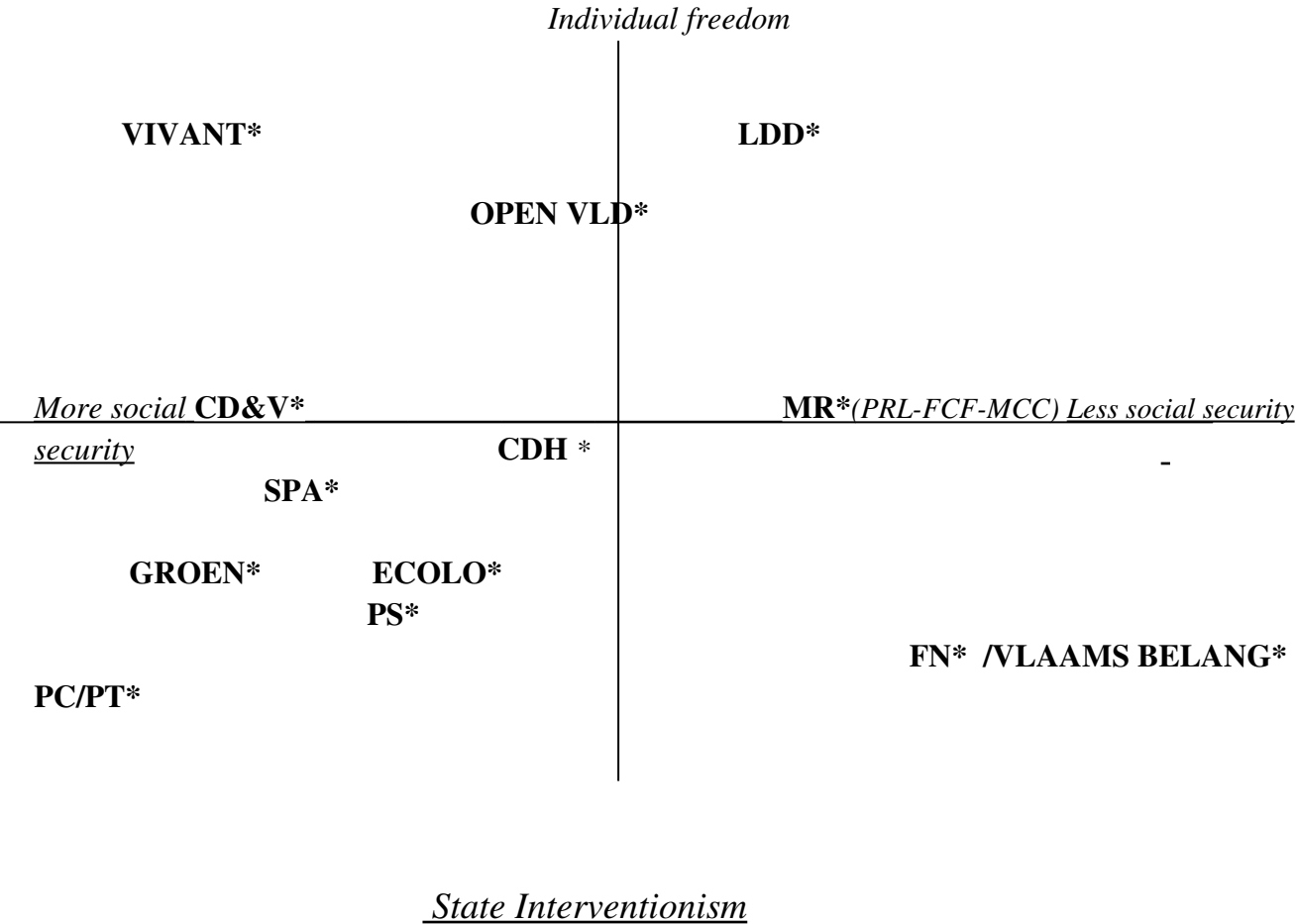
**The second paradigm** is the unconditional Basic Income. \*

*\*that is, an income paid by the State to all citizens **because they exist**, and which can be supplemented by income coming from work or from financial investments*

This Basic Income constitutes a safety net (for life) for all our citizens, **immersed** in a world of constant change and movement.

It constitutes a basic reassurance that enables them to undertake business or professional activities and to take control of their lives.

**(2) WHERE VIVANT STANDS IN RELATION TO THE OTHER POLITICAL PARTIES (2008)**



**\* KEY**

**LDD (Liste Dedecker) :**  
**Dedecker List**

**FN (Front National):**  
National Front

**VLAAMS BELANG (Intérêt Flamand) :**  
Flemish Interest

**VIVANT (Vie Indépendante vers l’Avenir de  
Notre Terre)**

**OPEN VLD (Démocrates Libéraux et  
Flamands Ouverts) :**  
**Open Liberal Democrats and Flemings**

**CD&V (Démocrates Chrétiens et Flamands) :**

Christian and Flemish Democrats

**MR (PRL-FCF-MCC) (Mouvement  
Réformateur ( *Parti Réformateur Libéral –  
Front Démocratique des Francophones -  
Mouvement des Citoyens pour le  
Changement*)) :**  
Reform Movement (*Liberal Reform Party –  
Francophones’ Democratic Front – Citizens’  
Movement for Change*)

**CDH (Centre Démocratique Humaniste) :**  
Humanist Democratic Centre

**SPA (Parti Socialiste du Travail) :**  
Socialist Work Party

**GROEN (Vert):**  
Green

VIVANT’s political tendency proposes two paradigms for a social and fiscal Europe in a globalised world.

The public sector, the private sector and the environment are all supported by the philosophy of this original political tendency, which may be formulated in various ways:

**1. In the State or in society, human beings and their ecological environment should be at the centre of any initiative.** The organisation of society is there to serve the citizen – not the other way round. The absolute priority for society is to allow men and women to develop and reach their full potential, and society should do everything to achieve it. It goes without saying, however, that **each person retains responsibility for her/his life and happiness.**

2. Human beings are not objects who limit themselves to a single function as consumer or worker. Men and women are human beings deserving respect in all matters and **are sovereign inasmuch as they wish to be and have the capacity to be.** They are social actors. Within the limits of their human condition, they are capable of creativity and thus can participate in preparing optimal conditions of life and of society.

3. The economic system and financial organisations do not represent a goal in themselves. Nor do they represent “higher values”. **They are there to serve the people.** They are not above the law or the State. The State – that is to say all of us – is organised collectively and democratically so as to render our society viable, durable and agreeable.

4. The higher instances, of policy, of governance, the economy, justice, public servants, ministers, etc., are the means by which those who live in a country can live together with others and feel they belong to a community.

5. Vivant actively promotes social justice and fights against all physical, moral or environmental violation.

6. Vivant would see all the inhabitants of a country feeling secure, both in their relationships with other people and when problems arise. Vivant sees the mission of society as the elimination of fear, despair, poverty, misery and exclusion through **prevention, information and education**. That is why, for instance, Vivant publicly stated, on the 50th Anniversary of the Declaration of Human Rights, that it subscribed to it.

#### A REFLECTION

The 21<sup>st</sup> century presents us with a new challenge. Do the old political persuasions possess a political vision and a philosophy that are adapted to this new century ?

Such a vision is found in VIVANT's programme, a programme articulated around the individual, a programme which is necessary in order to sustain what has already been gained and to move toward new paths ...

## 2. VIVANT ON THE PRESENT POLITICAL SCENE

Vivant is not simply a political party; it is a movement in society. But to draw attention to its concepts, Vivant feels bound to participate in political elections and presents itself as a new movement demanding freedom of thought, independent of any political persuasion. In Vivant's view, "representative democracy", by which representatives are chosen at regular intervals to sit in a parliament or on a local council, does not satisfy the democratic aspirations of our times. A purely representative system corresponded to the democratic ideal of two centuries ago, when the majority of citizens felt themselves part of a single political family. Today, the majority of those interested in politics hold diverse views which are not taken up as a whole within any single political party. At elections, they are not always able to express their opinions through a single vote.

Vivant is therefore proposing the introduction of the citizens' legislative initiative and of the referendum with the force of law. This form of "direct democracy" creates a forum of political ideas, necessary for all important innovations. Direct democracy is an instrument independent of any party or party programme; it must be used with prudence and rigour in effective collaboration with the means of communication so as to inform citizens as fully as possible and enable them to vote knowing what is at stake.

Vivant observes that in our times the traditional opposition of left and right is no longer credible. Capitalism and Communism have shown their weaknesses in fundamental areas.

Pure Capitalism met its "Waterloo" in 1929 in the Wall Street crash, when the State did not act as arbiter.

Communism, routed in 1989 with the fall of the Berlin wall, died of asphyxiation because of abusive State meddling. An economy based on the free market coifed by the State, such as Belgium has seen since World War II, is positive. But the problem in Western Europe at present is threefold:

- the State intensifies its intervention, with the consequence that, each year, half of the benefits produced pass into its hands;
- our system was developed in a period of strong growth of labour-intensive industry, and no longer fits the service society of today, which requires mobility and flexibility as well as capital;
- the economy is entering into an era of globalisation.

For these reasons Vivant has evolved a new socio-economic model which takes account of the change from an industrial society to a service society. This model enables us to escape from the unemployment trap that we are in at the moment and to retain social security for our children.

The main ideas of this model consist of introducing a basic income for all, abolishing most of the taxes on employment and bringing in a redesigned consumption tax as a new way of financing social security (without increasing consumer prices).

And all that is feasible from a financial point of view.

### **3. THE PERTINENCE OF VIVANT'S PROGRAMME FOR OUR CENTURY**

In an interview published in *La Libre Belgique* on 11 March 1999, Jacques ATTALI (a former adviser to François Mitterand) pointed out that our democracy was in jeopardy. This is what he said:

“Our world today is like a village where markets are free and luxury trade flourishes – but a village without a mayor, without police, without law courts, in which a third of the population are not able to satisfy their hunger, have no dwellings and cannot read ... a village in which three quarters of its wealth is concentrated in one building, where the most destructive weapons are sold openly, etc ...”

“ I believe that the market and democracy, values that our societies nevertheless uphold since at least the 15<sup>th</sup> century, are largely in contradiction with each other. I have observed three contradictions between them:

1) that linked with time span: the market promotes the short term, while our society demands long-term decisions;

2) that concerning frontiers: the market takes no notice of them, while democracy vitally needs them in order to give meaning to the notion of citizenship;

3) that relating to the search for collective well-being: the market pretends to reach it through the satisfaction of individual egoism, while democracy maintains that the collective interest trumps individual interests.

If these contradictions are not taken care of we risk a total capitulation of democracy to market principles.”

What Jacques ATTALI says is frightening and I would observe that:

1) The VIVANT programme seeks to work **for the long term** in introducing an unconditional basic income through which the individual is recognised and enabled to **organise his life for the long term**;

2) This programme, by removing tax on work and thus checking the flight of industry, aims to develop **respect for human frontiers**.

**It puts people at the centre,**

\*rendering them masters of democracy by means of referendum preceded by high quality public debate,

\*promoting socio-cultural and socio-economic organisation in which the market, as a means of trade, guarantees consumption of vital goods,

\*supporting increase in collective wealth but with a fairer sharing of goods and services.

3) This programme is about individual lives, spent in a living community that provides structure and is concerned with the morrow.

It allows the individual to work with less risk and to look after children better; it proposes simplification of regulation, which in excess leads to paralysis and dysfunction in society.

4) This programme would promote more justice, not by stupidly controlling the least actions and gestures of individuals but by ensuring that flows of money and goods lead to payment of fair taxes.

I conclude that this programme contains all the ingredients necessary for society in the 21<sup>st</sup> century. Its socio-economic model respects the rule of law within the State and through an original and effective system of solidarity strengthens the economic and social foundations of the State.

Jacques ATTALI expresses concern for our century.

With VIVANT’s socio-economic system, I feel that the future is less sombre than we are led to think – but only so long as we actively cause intelligent and lasting political will to emerge along the lines of this programme.

Jean-Paul BRASSEUR