

Are you disappointed by politicians ? Do you consider that all politic systems are equal? What will you recommend to your children? To become a state employee ? to immigrate (or to stay) in a relatively favoured country, to obey the privileged persons of this country to keep a relative welfare? Which future will you propose to them, you who do not dream any more?

How can you stay blasé ? There is always a new war bursting in a country where children are starving or take weapons. In peaceful countries, many people can not work to feed their family. Our planet seems very small to shelter the billions of human beings who destabilized its natural balance.

Nevertheless, since people think and discuss, they imagine political systems allowing the pursuit of happiness. American independence in 1776 and the French revolution in 1789 saw the painful application of this philosophic approach. This revolution succeed to abolish the privileges and to structure a fairest society according to fundamental principles :

- **Liberty** urges every human being to refuse what is imposed to him, to act according to what he decided himself.
- **Equality** between all the human beings goes hand in hand with the freedom: as long as one man does not try to get the upper hand over the others, every one stays free ; leave to the others an equal freedom to the one that I wish for myself enforce my own freedom. To protect these fundamental rights, every body must be responsible: measure his acts so that they do not decrease the freedom or the dignity of others. To guarantee this balance, societies have to edict some laws.
- **Fraternity** is less a principle to be established, that a value of goal, rewarding the application of the first two principles.

But this philosophic construction did not became a stable and fair system, because of sociological and historic obstacles. Numerous contradictory principles appeared, which prevented the hatching of the universal fraternity :

- **Nation** : The universal principles of the 1789 declaration of human rights, "all men are born free and equal", had been limited to France ; during the conflicts with the nearby countries, the enemy was not identified with the "monarchic troops", but with the "foreigners". French nation had to be protected from the " impure blood ", as expressed in the song "la Marseillaise ", which is always the hymn of the French Republic. Not only the republic contented itself with the French territory, but the nearby countries were considered as hereditary enemies. This nationalism, establishing differences on the tongue and the genetic, spread with the idea of freedom. The "*right of peoples to self-government*" supplanted the idea of freedom and equality in revolutionaries minds; the hatred of foreign nations dominated the brotherhood between the people, in all the conflicts between nearby countries, invaders and colonized, and particularly during both world wars.
- **Citizenship** : It is obviously necessary to restrict the freedom of irresponsible human beings, by nature (children), by disease (crazy people), and violent human beings who have chosen to attack the freedom and the life of others (criminals) ; but the French Republic, as the United States of America, during their history, denied the quality of free man, of citizen to many other categories of population : women, black slaves, colonized peoples; even today, while the voting right was granted in France as in America to all the major men and women, it remains limited to the nationals. The equality and the citizenship stop at the nation boundaries.
- **Property**: This principle was put at the same level to freedom by the Roman, American or French republicans; the protection of the goods acquired by the fruit of the work and the merit is a measure of justice, but the transmission of those goods by the parents to the children, their accumulation without use, as well as the financial speculation of virtual values, stress the social injustice : rich children place in stock exchange the money which they did not deserve, to obtain more money and maintain the superiority of their class.

Liberalism and capitalism are based on these contradictions, practising freedom, nationalism and property but putting aside the equality and the brotherhood. Today a caste of hypercapitalists dominates the world economy by speculating on the national disparities, the conflicts and the disasters.

Communism opposed frontally property and, in its early stages, nationalism. But by denying the individual property, it prevented the citizens from collecting the fruit of their individual effort. Equality was advocated for all of the citizens, but a ruling class was unofficially favoured. This system, by restraining the energies, was an economic disaster.

But, for all that, are we in an ideological dead end? Do not envisage other solution, not to be disappointed any more, to take postures of blasé intellectual and to refuse any new construction, on the pretext of the collapse of communism, is nihilistic. Every man educated by the rich societies has access to an immense culture; he produces only entertainment and wastes away by consuming. Let us call up to a surge of intelligence and courage :

Imagine an other society, let us create the universal republic !

All the reforms in a democracy are expected to improve society. But those reforms are added to an intricate system of laws and sometimes contradictory rules ; reforms are not very effective and are limited to one state. However, borders produce rising unemployment in rich countries and maintain low wages in poor countries. Agreement between states can not suppress unfair laws in sovereign countries. We have to imagine a new global system, universal, simple and understandable.

We offer all people of the world to participate freely in a fair and helpful society.

These values, **freedom, equity, solidarity** and **universality** can be easily understood and shared. The concept of *equity* is similar to equality before the law, but brings more to the concept of justice that every child can feel. *Solidarity* expressed more clearly than fraternity a mutual interest: today's rich and strong man could become a dependant tomorrow. The *universality* of the laws is essential to ensure that the development would not come at the expense of the weaker and destroying nature. On these values, we will build another organization, simpler and safer:

- The **State** will be in charge of the protection of these values and only of that. It will consist of a large legislature, of the police and judiciary for the prevention and punishment of violence and any violation of laws, the army for the defence of the Republic and the fight against natural disasters, and civil servants for the technical, administrative and financial control.
- **Lands**, geographically defined around major rivers, manage long-term public goods: the ground, natural areas, forests, waters, but also the cultural heritage; they organize scientific research and university.
- **Municipalities**, defined relative to the population, organize solidarity, providing economic support to enterprises, welfare and community services: bank, school, hospital, sports, urban planning.

Responsibilities of elected and appointed officials will be specific and limited in time and space. There will no longer head of state, neither noble or king. The civil servants will no longer be tempted to act in their own interest. Of course, leaders are needed to move all groups, but they will be nodes of a network rather than vertices of a pyramid. Separation of duties and tasks avoid one head carrying all the responsibilities of a territory.

Private companies will base the economic structure. They will be limited in size to keep up with a team and a joint production of goods.

Economic exchanges will be fair. For this, we need to give to money its initial value: a mean to exchange fairly the energy of labour. The money you can not provide with your work, has to be provided freely by solidarity. We can no longer make money by gambling or by usury. Wages will be framed in a scale of 1 to 10, to encourage the effort, but avoid unjustifiable disparities.

The **property** will be guaranteed but limited to the use and enjoyment of goods acquired through the labour of the owner, or given by other people; there will be no automatic transfer to heirs who would not have to work themselves to earn their comfort.

This system without privilege, without monopoly and without shackles should **revitalize economic and cultural exchanges**, to the extent of a world where men have never been so many, while **protecting nature and the weak**.

But how to succeed ? First, we have to convince enough people to create an intellectual movement. As soon as this movement will become a political party, elected in an area of sufficient size, we will abolish existing laws and put in place a new constitution, applicable not only to the inhabitants of this territory, but to all humans who wish to join. It will be a **revolution**, which will decrease the privileges, cause a loss of benefits and comfort for the better off, which will cause painful population movements, but also social progress. It will require a strong commitment and create tensions with those who will lose comfort, or those who fear the extension of the movement. This revolution must remain absolutely peaceful, by banning hate speech as the armed conflict. The obstacles will be avoided or collapse themselves. This revolution will take time: it is the **example** of the Republic under construction which will bring the majority to commit to it.

- For more information, read the book available here :<http://www.edilivre.com/librairie/une-revolution-tranquille-pour-une-republique-universelle-jean-obstancias.html>
- Consult : <http://republique-universelle.net/>
- To ask questions, react, by mail to : republique.uni@free.fr

