



UNION DES NATIONS POUR L'ENSEIGNEMENT, LA SCIENCE UNIVERSELLE ET LES DROITS DE L'HOMME

## The New Social Paradigm of UNEUS

The social issue is about our place and role within the working world, our contractual relationships with those who share our daily life, and our spiritual conscience. **We move in a threefold world** and are everyway surrounded by economics, laws and culture. There is a **basic evil** in the fact that in our current institutions, the rules that govern cultural and spiritual life, legal-political life and economic life are inextricably mingled. Our concern here is not the functional expression of these rules, but their application.

**In a free cultural life**, everyone acts according to his own peculiar abilities. In **economic life**, everyone fills a place determined by his relationships in associations and corporate organizations. As for the **legal-political life**, everyone reaches his human value as long as that part of life does not mingle with the free cultural life and remains independent from the value conferred to his production by the associative economy. These are **FACTS, LAWS and PRINCIPLES**.

These three forms of life should neither intermingle nor be centralized in an abstract and theoretic entity. They should be a **living reality**. It is a **necessity of our times**. This threefold system is similar to our neurosensory, rhythmic and metabolic systems. Each part should be centered upon itself. These systems must be vividly active and act coherently, side by side, for unity to emerge at the level of our organic and social Constitution. In real life, **what seems to be contradictory strives towards some unity as a whole**.

One of the most ominous facts in the evolution of mankind is the **conflict between tasks assigned to the states and the tendencies of economic life**.

The states try to comprehend the organization of economic life, and the latter, when on the verge of sinking, tends to ask for support from a powerful state. The **conventional states** are managers of production sectors and assets.

At the same time, they govern men in a way that neither allows for a free cultural life nor for the improvement of human justice.

**Most causes of war** can be subsumed in two words: WORK and CAPITAL, which have a background of outside wars and inside economic fatalities. This results in two behaviors: exploitation of economic life by states striving to reinforce their power on the one hand, and the economic tycoons' quest for state support on the other hand.

## **Welfare State and Cultural Life**

**The current system stifles the free fulfillment of the individual**, who is oppressed by both the state and economic life. **Rebellion** against oppression by the state is reflected in a longing for true democracy. **Rebellion** against economic constraints is reflected in a wish to provide economy with utterly social structures. The **social balance** of any community depends on the coordinated action of **teaching personalities**. These should be **perfectly experienced in the various fields of life** and know how to reveal such experience within the framework of educational and cultural life. The **human abilities** that should impregnate and dynamize social life cannot spread from economic life. They grow out of a moral and fruitful education. For man to love his societies as an artist loves his works, **educational life** must be self-empowered. If not, we could as well give up any hope for social reorganization.

At every level today, **schools** spread teachings that serve "reason-of-state" purposes. Mankind is unaware of its integration within the order of the state and of the fact that this so-called unitarian school of general knowledge amounts to a **training of state servants**. A new spirit corresponding to the needs of human evolution should be introduced at school. To be valid, the educational guidelines should flow out of an **inward knowledge of human nature** and of the **essence of the social order** rather than out of rules and orders imposed by the outside world.

To **see a meaning in the surrounding state and economy**, the human soul needs to feel united with the spiritual order of things.

The social role of those personalities who have a teaching function is defined by the **authority of those whose profession relates to education**.

The management of school institutions, the introduction of courses and educational objectives should devolve on people actively involved in teaching or in a creative activity in some another field of cultural life.

The **freedom of public schools** is the new global social-educational paradigm. An **independent cultural life** gives vital impulses. That is not the role of a government, be it left-winged or right-winged. If we are to **abolish the power of man upon man**, we need to find ways allowing for the free spirit that belongs in each human soul to expand along its own abilities to the point of becoming a true existential helm; whereas, when a political system applies the same principles to its teachings as to the management of its production processes, the **social structures are bound to be constantly shuttered**.

## Democracy

**For a true democracy to be applicable, the personal sphere of the individual should not be comprehended in it.** For a change from a traditional state to real democracy, the personal sphere must be granted its autonomy: all **fruitful personal impulses spread from an individual development** that cannot be regulated by reducing all responsible citizens to a common denominator. The same can be said about the life of the spirit. **Any constraint exerted by collective will is socially sterile** because it deprives the community of the fruits of individual abilities. The most efficient way towards blooming individual abilities is the **self-management of these abilities**, a necessary condition for the community to be enriched by each of its members' ethical individualism.

**Democracy can only be practiced at the legislative level.** Democracy means setting the conventions and rules according to which men intend to regulate their reciprocal relationships. **These rules are temporary.** They are the **changing mirror of the consensus** brought forward by a collective body of adult and responsible citizens equally called upon to give their opinions.

**The state** that manages this function **has no right to interfere** in the fields of scientific and cultural competences, nor in the specific fields of economy, i.e. the production, circulation and consumption of goods. Two conditions are essential to **social regeneration**: the **abolishment of the system of political parties** and the **promotion of ideas** inspired by **practical experience**, free from conformism and diktats.

## Social Life

**In a sound social organism, work cannot be paid.** We cannot assess its economic value as we do for goods.

The state impartially and independently regulates the managing organs of economic life **on the basis of individual capacities**, defining contractual rights and accounting for the right to a dignified existence. Individuals who work in economy must be provided with a legislation derived from non-economic sources and must apply it.

**The economic life** of future social organisms also implies a social economy at the global level. Nations must adopt **a global currency** so that free trade can warrant **fair prices** in the various regions of the world. **NGOs safeguard the balance** between supply, demand and needs, between production and consumption, in order to avoid possible harmful consequences of the individuals' free initiative and own particular dynamism, and without affecting their **freedom of social action**.

## Social Tripartition

**The social tripartition paves the way for new forces.** It replaces the egoistic motives arising from the lure of money and possession.

In a tripartite social organism, **economic life consists in the complementary activities of associations** formed on the basis of production opportunities and consumption interests. The **decisions** pertaining to loans are taken at the level of these associations. In their mutual consultation, **cultural or legal motives play a role that is crucial to the economic reality**. These organizations are tied by **reciprocity relationships** that work as regulators balancing the unilateral interests of different production sectors. **Such associations are responsible for the distribution of loans.**

**Tripartition** generates social structures that both enable the constitution of an economic power and prevent it from growing harmful and degenerating into social injustice. Tripartition does not try to prohibit **capital accumulation** in the hands of individuals, because tripartition cuts these individuals from the means to **assume a social role at the service of the community**. Such a role can only be assumed where people have non-economic interests.

Insofar as man is totally absorbed in economic interests, he is unable to conceive interests of another nature.

In order to **act soundly at all levels of social life**, we must be aware that social life **represents a tripartite entity**.

The concept of the **tripartition of the social organism** builds on facts from **the reality of life**.

It doesn't claim to graft a social legislation on a ground that is not fit to bear it. It aims at developing an area of life where **social law** can dawn according to the Universal Charter of Human Rights. **Economic life needs an outward corrective** countering its inner destructive forces. Such a corrective is efficient when the legal life and cultural life it should be drawn from are both self-empowered. Such sharing of responsibilities is no threat to the **unity of social life**, it is one of its requirements.

## Social impulses

He who considers it an Utopia for any ideology to derive guidelines towards a social renewal from an objective analysis of phenomena, and who depends on evolution for generating by itself what is to come, resembles a man struggling for air but reluctant to **open a window** because he believes that the atmosphere will evolve by itself towards refreshment. The current efforts to solve the social problem may appear insufficient because **many people are not yet able to see the core of the problem** or not willing to settle it. We mean to bring a solution through mere economic or politic disruptions or revolutions, but do not see that these remain inefficient if not borne by forces drawn from human nature blooming in an autonomous **cultural, legal and economic life**.

**So-called civilized mankind lives in conditions resulting from muddled thinking impulses.** We perceive this when we become aware of the sufferings of mankind.

However, we do not trace this perception of woes back to the human thoughts they originate from. **We do not see the absurdity of our customary daily practice**, which relies on **ideas that are incompatible with real life**. We cannot answer the elementary needs of material life without understanding the **ideas on which the cooperation of men in a community is based**. By observing that process we should be able to draw principles leading to an **attempt at solving the social question**.

## Realism

While highlighting everyway the democratic ideal, we are daily confronted with its limits. In the beginning of the 21st century, democracy has to change and blend into a politic of joint interests.

Our economic and political structures do not achieve social balance and harmony.

The evil lies in the fact that the city is governed at random along passions and selfish interests: predator instincts of the wealthy, greed of the crowds. Instead of building on an indisputable science, everyone relies on opinions. Appetites, not reason, steer the course. **As long as a system is not rooted in a fair social project, there is no way out of the vicious circle we have been caught in throughout our history.**

History shows that aristocracy degenerates into timocracy, and the latter into a plutocratic oligarchy. Excesses lead to revolt, revolt calls for democracy. Democracy is bent to anarchy and disordered in its actions; tyranny arises through these flaws. Our social development calls upon us to free ourselves from that circle of social seasons. **If we are to restore a balanced physiology and social anatomy, we must start and cure the social order.**

Let us give ourselves the means to develop a social project reflecting the need to keep the **individual functioning as the atom of society**. A system embracing all possible knowledge in a wide synthesis must be built.

That social structure will consist in the **Tripartition of our social organism**, the **Social Law of the Governed** safeguarding our rights, and the **Governants' Policy** allowing us to hear the call of our Duties.

The geographic, economic and political situation of Europe is the best soil for an attempt to implement a **New Social Paradigm**. Why Europe? Because Europe has been the melting pot of all kinds of societies. Its influence, its cultural and spiritual knowledge have practically spread all over the planet. Its **UNIVERSAL ROLE** is unequalled. Europe has produced the only civilization that can really be called global, thanks to the universalism of the Christian tradition. It has been the strongest source of energy, inventions and real strength upon Earth. The whole world has tried to imitate the European culture.

## **The Tripartition of the Social Organism**

The concept of a Social Tripartition, although partly structured, is not part of a settled project. Its aim is to build from what already exists, by progressively reducing what would still need to be amended. It is not about destroying or maintaining a social order, because no such order exists: it must be created.

If we want to give ourselves the means to generate the social elements of Christendom, we must:

**Amend the STRUCTURES of the City** so as to set forth towards Unity and Brotherhood in economics. That is to say, give enhanced value again to the principle of association in economic life.

**Change our political SYSTEM** so as to set forth towards Equality in law matters. That is to say, raise the individual to the status of a full citizen, considered as the social atom as regards equality in legal life.

**Work out a SYNTHESIS** so as to set forth towards Universality and Freedom of spirit. That is to say, acknowledge the life of the spirit as a source of cultural life and a source of freedom, with all the rights and duties which this involves.

Our representative system produces oligarchs who act diplomatically. History calls for more **Freedom**, more **Equality**, more **Brotherhood**, more **rightfulness** and **citizen representativeness** on the part of the governing people.

Let us join with the scientific spirit of Social Tripartition, of Peace and of Truth. Without a scientific overall picture, an organic law, a settled horizon, a steering compass, we may be afraid of moving forward. As for the faults of religion, they are attributable to politics, not to theocracy. An individual who is passionate about civilization, perfectibility, progress and change cannot but long for the mathematical certainties of an absolute in life, made firm by the everlasting principles of the Universe and of the welfare state.

The light of the world lies in a synthetic knowledge and in the welfare law that came down through the centuries. Let our **actions amend the system that governs us rather than its attendant laws.**

Let us bring the three social bodies of life nearer to each other in a **threefold House of Economics, Justice and Culture** and get rid of the dualism of our current political system, the fratricidal struggle amongst political parties that is so detrimental to civil society. The parties follow motives that are very far from what is material to our times. The People of today overwhelmingly supports a truly civic governance.

In the tripartition of our social body we shall not entrust a sole Parliament with the four systems of a functioning society, which are: **receiving impressions** from the citizens, **deliberating about these impressions**, **giving orders** and **enforcing them**. The purpose is to constitute **three Assemblies for study, deliberation and advice**, reflecting the threefold hierarchy of professional competences.

## Three Houses of Governed People

The first step of this new social paradigm is a change of political landscape and parliamentary system. The **Social College** (Delegates), replacing the Parliament, is divided into **three distinct Houses** where people respectively linked to one of these particular areas sit.

These three **Consultative Houses of Governed Citizens** support by plebiscite a threefold **Legislative Council of State** that forms the political basis for **Governants** and for the emergence of **three Ministers** with their **Secretaries of State**.

Here is its structure :

- **Economic Power** : Finance – Agriculture – Industry – Commerce – Labor
- **Legal Power** : Judicial Authorities – Bar – Police – Army – State Administration
- **Educational Power** : Religious and Spiritual orders from all walks of life – University – Academies – Education – Media.

**The House of Economics** manages economic life. It is administered by the professional associations and corporations of producers, intermediaries and consumers. The purpose of this organ is to generate wealth, to constitute the capital required for social life to be functioning correctly. It is its responsibility to manage the guaranteed full employment for all, the welfare and social happiness. It is audited by **an audit office** composed of persons coming from the other two areas of social life.

**The House of Justice** handles all questions pertaining to citizen rights, equal opportunities and the free access to capital, ground and labor. As is already done today, it conceives laws and rules within a state organ that is neutral and independent of any kind of pressure. It regulates in a democratic way the contractual relationships among citizens, respecting Equality, ensuring that no pressure grounded on superiority may intervene.

**The House of Culture** is freely administered by a collective of teaching persons and professional and denominational groups. It handles all questions pertaining to culture, education, religion and the duties of mankind. This organ gives to economic life the spiritual forces it requires to administer goods and manage production areas for the benefit of all.



## General Assemblies

For the democratic principle to unfold its action, **Civic General Assemblies** must be held.

They are within the attributions of the municipalities who take part in recording the **Vow Books** leading to the constitution of **General City Assemblies**.

## Considerations

**Autonomy** and **decentralization** are necessary clusters of responsibilities today because the average person wants freedom, democracy and pluralism. Let's have a look at the limits of these two principles.

In such domains such as the army, police and some sectors of economy (centralized services, stores and industries), outsourcing should be practiced with intelligence, based on the principle of economic, judicial and cultural autonomy.

A thorough reflection and consultation is required to address the **method for distributing competences** among **municipalities, counties, regions and nations**. No local, municipal or regional autonomy can be absolute. The evolution of mankind and of our world is a constant proof of this fact. We are interconnected. **Autonomy** does not mean turning in on oneself. **A balance must be gained through a system of connecting vessels** at the regional and international levels. The globalization of economics, the production and distribution of global riches need it. EU, WTO, UNO and UNESCO, with the help of civil society and NGOs, are working out **European and global syntheses** at the three global levels of social life.

In these new Institutions, individuals are not socially distributed into classes or orders. **The social body as a whole undergoes distribution**. The individual grows in humanity because this threefold Constitution enables him to **live a mindful life at the three levels of his terrestrial existence**.

The individual has a special interest in the sector where his occupation belongs, and he entertains with both other sectors lively relationships thanks to the institutions he deals with.

The individual becomes an integral part of either of the three domains of social life. Everyone must be able to find his place there naturally.

Experts and specialists have only a partial vision of things. They do not see the welfare of the whole.

Without initiation we cannot have an objective view of existence. This renovated Social Order requires Ethical Committees to be created within all our Institutions and periodically renewed. **Our problem** as average citizens is the **PLAN**. It is material.

We must be aware that property owners have a plan in the fields of economics and politics and do not disclose it. Should we see this as a conspiracy against mankind?

## **Implementation** (see diagram)

To start to change our political landscape and our parliamentary regime, we must suppress the **artificial centralization** of our Parliament, the theoretical and abstract unity or the three elements of social life.

Three **Houses** are to be founded, one for **Economics**, one for **Justice** and one for **Culture**, to bring the three **Social Bodies of Life** nearer to each other: three **Houses** for study, deliberation and council reflecting the **professional competences**.

To begin with and to run this political change, a **General Council** of **twelve Commissioners** and an **Electoral College** of Cities are founded.

Out of the three **Consultative Houses of Governed Citizens** plebiscited by the people, a threefold **Council of State** is formed as a political basis for the **Governants**.

This threefold legislative **Council or State** consists of seven **Secretaries of State** per **House**, as well as three **Prime Ministers** representing the **Executive Power**.

Within this **Social College** divided into three distinct **Houses**, there are seats for people having a close relationship to either of these three particular sectors: **Economics, Justice** and **Culture**.

Each House is totally independent. They communicate through particular **Committees**.

For the **intrinsic democratic law** to fully unfold, **General Assemblies** must be held. All citizens of voting age receive detailed circulars meant to gather their observations, complaints and wishes.

In these new institutions, individuals are not socially distributed into classes or orders. The social body as a whole undergoes distribution.

The individual becomes an **actor** of his everyday life, since this threefold Constitution allows him to **lead a mindful life at the three levels** of his social life. He is specially interested in the sector where his occupation belongs, and he entertains with both other sectors lively relationships thanks to the institutions he deals with.

Raising this threefold **Constitution** to a level of actual mindfulness requires the foundation of **Universities of Spiritual Life**. The purpose is to avoid falling prey to the weaknesses of the human personality again and again.

The teachings dispensed in these **Universities** are part of a real initiation to our presence upon Earth, awakening us up to our heliocentric nature. Focusing on what is **universally human** means learning more about ourselves, with others, in a common mindfulness of our common origin: where do I come from, who am I, where am I going and why? Without some knowledge of mankind there is no true social life.

The persons meant to act in one of these **three Orders** must be specially initiated so as to impregnate **Social Life** with conscience.

## The Plan

**First**, we make use of our democratic lever, the right of initiative. Once this Structure is claimed by universal suffrage, the existing political power brings forth methods to convert our Parliament into three distinct Houses. The dissolution of our syncretic Assembly comes next.

**Secondly**, we call the **Conference for Representative Change** in our local and regional communities (towns and municipalities). We invite associations, professional corporations, trade unions, financial officers and bankers, lawyers and teachers, to designate their Representatives in the three fields of Social Life: Economics, Justice and Culture.

These elections are administered by the twelve Commissioners of the **General Council** and the **Electoral College**.

**Thirdly**, we shape this threefold **City-County Parliament, or Social College**, in which the local and regional communities are represented.

The **Representatives** (369 Delegates) split into the **three Houses** (Economics, Justice and Culture), three per profession or sector.

They are elected for a seven-year term by **professional universal suffrage**. Their mandate has a binding and mutually supporting nature, not a political nature.

- The first decision of this threefold Parliamentary Organization is to **cancel the concept of political parties**.
- The second is to change our **voting and electoral system**.
- The third, to set up the **First General Assemblies of the 21<sup>st</sup> century** on a regional level. We periodically call upon the population to express itself on matters relating to the three fields of Social Life, through remarks, propositions, vows, wishes or legitimate claims.
- The fourth, to institute a **General Council** responsible for **collecting** all the **propositions** gathered in **Thematic Books** by the local communities and the municipalities. These thematic issues and propositions are forwarded to **Chambers of studies and deliberation** and set the agenda for the **General Assemblies** of the three **Houses**.
- The fifth, to institute the **General Assemblies**.

Each citizen receives **three lists** relating to **the three areas** of social life. That is the **substance of the Vow Books**.

These **Books** are transferred to the **Electoral College** for reduction and to the **General Council** as a **Legislative Assembly** of study, deliberation and counsel, whose task it is to organize the periodic meetings of the three new Houses.

**The human person becomes the first democratic element**. People are asked for advice and proposals in the three fields they deal with. A special or occupational connection with one of these fields is no impediment. That consultation leads to the redaction of the future Books of Vows and Proposals and to the institution of the **General City Assemblies**.

**The plenary meetings** of the Houses have a part in the **syntheses** worked up by the Special Transversal Committees which act as a LINK between the three areas of public political life.

Their vocation is to **harmonize** the sometime diverging **interests** of the three aspects of Social Life. Their role is also to **impart priorities** to the Council of State, i.e. the threefold Executive body.

The meetings are no place for **controversies or arguments**, there is no political side-taking. The aim is to **highlight and confirm the trends** adopted during the meetings of the ad-hoc Committees. The Reporters read the reasonings and the selected options. These are validated according to **the collective interest**.

Unanimously adopted, the Books are transmitted to the **General Council** consisting of the **Commissioners** who administer economics.

The Books land in the threefold **Secretaries of State's Office** (Council of State) issuing from the three **Social Colleges** (three Houses). It legislates at the technical, administrative and legal level and strives to ensure that the vows of the **Books** are respected.

**The Books** are then filed with the **Ministers** of Culture, Justice and Economics (the Executive), i.e. **wise persons** who give advice on the processes that have been studied and universally supported by the three **Houses**. After consultation with the three **Social Colleges**, the Ministers are instructed to enforce the decisions of the three Houses.

**Fourth**, all the teachers, the legal body and the economic body gather in a threefold **National Chamber** according to their regional pattern. Cities are designated in turn as the **capital** of the country and respectively host the national deliberations. The local spirit does the rest.

**Fifth**, humanity and nature must be declared to be World Heritage. A global governance must be instituted on this threefold basis, where the human person would be the only interest. **These three Houses exist**, namely: **the UN** at the legal and political level, **WTO** at the economic level and **UNESCO** at the cultural level. A **common global heliocentric currency** is created, and that's it.

To develop a true sensibility as responsible citizens, we cannot escape a **deep reform of everyday life**. It must take place if we want to play our part as creators within the Community. **We must clear some free time** in order to **live up to our vocation as citizens**.

These are the guidelines of the project of tripartition of our social body, a project that has become evident at the dawn of the third millennium.

Such is the **Constitution meant by Nicolas de Flue** in the 15<sup>th</sup> century when he influenced the shaping of the Swiss Confederation. He mentioned this Principle while advising the Confederates against discord and towards sharing their property at the economic level. He set the basis for a new legal life, suggesting that we might be mutually obedient, in a spiritual environment free from any dogma. These were and are new concepts based on **BROTHERHOOD, EQUALITY** and **FREEDOM**.

## **UNEUS, AN ECOSOC NGO**