

My Utopia: Inputs

State:

- Rule of law
- Democracy with opportunities for direct participation
- Switzerland, neutral, associated with the EU (but not a member)
- State promotion of fundamental human rights in “housing, food, health, and education”
- State promotion of digital developments
- State-maintained balance between a capital-oriented economy and an emphasis on the common good
- Strong emphasis on diplomacy with all countries, including language and culture

Society:

- Open society
- Liberal view of human nature
- Zero tolerance for violence
- Balance between the logic of money and the logic of community
- Critical awareness regarding the one-sidedness of the logic of money
- No social division; intergenerational contract intact

Personal:

- Socially and materially ambitious as the basis for my understanding of freedom from coercion
- Self-actualization is central
- In my social circle, I hope for a 50/50 balance between the logic of community and the logic of money
- What matters to me is meaning: in my activities, relationships, and experiences.

Jurg_3 Utopia

My utopia does not begin with a new world order. It begins with a simple idea: that freedom and community need not be opposites.

I envision a state that is strong because it sets limits on itself. A state governed by the rule of law, where decisions are made not by power but by the law. Citizens not only elect their representatives but can also get directly involved where it matters. Democracy is not something that happens every four years. It is part of everyday life.

In this world, Switzerland remains what it has always wanted to be in the best sense of the word: small, independent, and open. It is neutral, but not indifferent. It works closely with the European Union without being a member. It seeks its role not in power, but in mediation.

This also applies beyond Europe. Diplomacy is once again becoming an art. Those who engage with China, India, the U.S., or Africa are not merely interested in treaties and economic interests. They strive to understand the other's language, history, and culture. Not because we must share the same values, but because understanding begins with being able to see the world through the other's eyes.

This state guarantees a safety net that ensures no one falls through the cracks: housing, food, health care, and education. It protects fundamental human rights while simultaneously promoting technological progress. Digitalization is not viewed as a threat, but as an opportunity—though only where it serves people and does not curtail their freedom.

The economy, too, remains free. People are free to be ambitious, start businesses, build wealth, invest, compete, and become rich. The capitalist economy has developed an immense capacity for value creation. My utopia does not seek to break this power. But it pairs it with a second force. I call it the logic of community.

For not everything in life follows the logic of money. A friendship is not a transaction. A family is not a business. Trust has no market price. Care can be paid for, but its true value arises only when people take responsibility for one another.

The difficulty begins when one of these two worlds supplants the other. A society that follows only the logic of community can crush the individual. A society that subjects everything to the logic of money can isolate the individual. My utopia therefore does not seek to abolish one in favor of the other. It seeks balance.

This also applies to society itself. It is open and liberal. People are allowed to be different, to think differently, and to live differently. What it does not tolerate is violence. Differing interests should not lead to society splitting into camps that no longer listen to one another.

The intergenerational contract is particularly important to me. The young do not simply inherit the debts and promises of the older generation; the older generation does not live at the expense of the future. Every generation knows that it has received something and must pass something on.

For me, this balance is not just a political concept. It is personal.

I want to be successful, both materially and socially. Not because money is my life's goal, but because material independence creates freedom. For me, freedom from coercion also means being able to decide what I do, with whom I spend my time, and what I choose to focus on. Self-actualization is therefore part of my utopia.

But here, too, balance is key. Perhaps fifty-fifty: the logic of money and the logic of community. Independence and connectedness. Ambition and belonging.

And above all stands something that cannot be measured in terms of money or political institutions: meaning. At the end of the day, I don't just want to be able to ask: What have I accomplished? But also: "Was what I did, experienced, and shared with others meaningful?"

Perhaps that is where my true utopia lies: not in a perfect society, but in a society that has learned to tolerate its contradictions—freedom and responsibility, prosperity and community spirit, self-interest and connectedness. A society in which people can be free without being alone.