

Universal income is generally thought of as a remedy to guarantee all citizens their right to a free and dignified existence. However, we must reflect on the fact that not knowing how to meet the minimum economic needs inhibits human improvement activities and, often, fuels antisocial and criminal behavior; in this sense, therefore, universal income is an instrument to be thought of for the benefit of the community. The research carried out by the working group, set up under the political science department of UniPace-Rome, coordinated by Prof. Enea Franza, collects the contributions of university professors and researchers and the experiences of intellectuals from different countries (from Brazil to India, naturally passing through Europe, with the analyzes of Polish and Greek scholars as well as, of course, Italians). The analysis carried out allows us to grasp new elements in the ongoing discussion on universal income and constitutes an important contribution to a new phase of promotion of the tool. In fact, the transition to a new phase of economic development characterized by the massive use of digital technology and artificial intelligence in production and the tertiary sector, seems to trigger a mechanism that will soon see supply prevail over demand and, therefore, cause a possible fall in prices, unemployment and a drop in production. The universal income, therefore, is rethought as a minimum measure for the survival of many and also of the entrepreneurs themselves who, in the absence of consumers, would find themselves lengthening the line of the new poor.

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**BASIC INCOME**

*UniversItalia*



UNITED NATIONS (UN)  
UPEACE - UNIVERSITY FOR PEACE - ROME

ORGANIZZAZIONE DELLE NAZIONI UNITE (ONU)  
UNIVERSITÀ INTERNAZIONALE PER LA PACE - ROMA

# BASIC INCOME

Means for the eradication of extreme poverty or  
basis of a new world order

Paolo Iafrate, Enea Franza, Jolanda Kubicka, Aikaterini-Sotiria Argyriou,  
Paolo Patrizio, Bruna Augusto, Marcus Brancaglione, Pedro Theodoro,  
Shobana Nelasco, Antonio Diomede, Rainero Schembri.

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INTERNATIONAL UNIVERSITY  
FOR PEACE – ROME

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*“There are things that only intelligence is capable of  
to seek but that, alone, she will never find.”*

*Henri Louis Bergson*

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## Preface by the Rector,

As is known, the United Nations General Assembly, with resolution 35/55 of December 5, 1980, established the International University for Peace with the following mission: 'To provide humanity with an international institution of higher education for Peace with the aim of promoting the spirit of understanding, tolerance and peaceful coexistence among all human beings, to stimulate cooperation between peoples and to help reduce obstacles and threats to peace and progress in the world, in line with the noble aspirations proclaimed in the Charter of the United Nations'.

The university's task is to educate for peace, engaging in teaching, research, post-graduate training and dissemination of fundamental knowledge for the full development of the human person and society through the interdisciplinary study of all issues relating to peace. The challenge that all nations and that all men and women must face is education for peace, which is the best way to save the human race, threatened by war.

The United Nations - with resolution 35/55 of 5 December 1980 – “*wanting to provide humanity with an International Institution of higher education for Peace and in order to promote the spirit of understanding, tolerance and peaceful coexistence among all human beings*” have created the International University for Peace for almost 39 years, establishing its headquarters in Costa Rica, thus rewarding this country for having abolished its armed forces, unique in the world and unilaterally, and allocating budget funds to education spared.

Currently the rector is dr. Francisco Rojas Aravena. This



important university, of which the Secretary General of the United Nations, Antonio Guterres, is now Honorary President, which has been expressly authorized to issue - with validity and effectiveness extended to all UN Member States - masters and doctorates, has among its objectives are to establish at the peripheral level a series of structures (with organizational and financial autonomy) that allow them to reach the widest possible catchment areas in the different parts of the planet (to promote the pursuit of their institutional goals).

If education is the main tool of science and technology, it must be all the more so to realize that primary right of the human person which is Peace. As regards Italy, on 6 November 2015 the governing bodies of University for Peace (UPEACE) signed with me - already responsible for Europe of the 'World Organization for Peace' - the memorandum of understanding with which the establishment of a delegated office in Italy was made official, destined to join the others already operating for some time, according to customary and treaty law, in the Netherlands, Japan, the Philippines, Chile and Ethiopia.

The International University for Peace - Rome was therefore identified by University for Peace Costa Rica as the body in charge of establishing the university headquarters in Rome. The Italian University was also born with the aim of providing a highly qualified and advanced training offer, such as to extend, with the related study and research activities, to Eastern and Southern Europe, the Mediterranean area, the Middle East and Equatorial and Sub-Saharan Africa.

In execution of the assignment received, a special body was set up, appropriately named "International University

for Peace - Rome"; in addition, 2 offices have been established - a central office in Rome and a peripheral operating office in Naples (in the Altamira Complex), in a very innovative area, which is a real business accelerator.

That said, as countries around the world falter under the onslaught of the COVID-19 pandemic, several countries are considering huge fiscal stimulus and money printing packages, to mitigate the ongoing concomitant crises: economic depression. Experts believe that while these plans are essential, they are not entirely strategic. It would therefore seem that the time has come to introduce a new element in the policy packages implemented by governments: the universal basic income.

To investigate the matter and verify its feasibility and limits, as a Delegation of Rome, I entrusted my teaching staff to contribute to the analysis.

The working group thus constituted, under the coordination of the Department of Political Sciences, has produced the following work which I hope will help not only to clarify the doubts and perplexities about universal income, but will help to make the truth about the central question, that is, about the " effectiveness or otherwise of a policy that provides for the provision of income also to those who, being able to do so, do not offer the company any contribution in the form of a job or willingness to work and, on the further question of whether to extend the provision of benefits to the whole community (according to a universal option) or to address it only to specific subjects, based on their economic condition (according to a selective option).

Moreover, the proposed work investigates whether universal income is better than a guaranteed work plan, which

is considered impossible to implement on a large scale since, as known, it would collide with the alternative of providing meaningless and useless jobs cope with the enormous costs of training, supervision, equipment and bureaucracy.

In addition, the work addresses the issue of whether universal income fulfills the purpose of "raising the bar" and thus freeing people from the blackmail of poor and almost servile work. In this sense, the question arises of the possible optimal minimum level of universal income and its combination (total or partial) with another earned income; evidently, if a part of the individual income is covered by basic income, one cannot fail to ask the question of what the repercussions will be on the remaining part of wages from work such as, for example, on the system of contractual wages. If the minimum wage by law already worries about the temptation of the employer to apply only that, plus a little individual tip, which could happen with a good chunk of the remuneration paid directly by the State?

For all of the above, we believe that the question we face in this difficult and complex work is a topic that no University should avoid addressing. Therefore, our contribution, in our opinion, discuss it calmly and on the merits!

Ing. Prof. Gianni Cara

## **Finance at the service of ethics. a premise to universal income**

*Enea Franza*

"When in the world of credit we talk about *ethical finance*, we generally see the following concept: if money is used to finance "*social*" activities, its use is "*ethical*". Obviously it is assumed that otherwise it is not. Behind this conception there is certainly an ideological nuance that puts the "ethics of capitalism" (essentially profit) before another "ethics": money for something else (an ideology, a religion, an opinion etc.). The reason, understandably, lies in the attitude of a part of the business world to interpret capitalism as a wild race for money, unfortunately forgetting that the values on which it is based are also others. Hence the understandable reaction, which emphasizes the "purpose" in the use of money as a discriminating element to judge the "ethics" of the investor and the investment ". This is how Jacopo Schettini Gherardini expresses himself, in a beautiful article in "Il Sole 24Ore", of March 2002, on the theme of the binomial Finance and Ethics, centering, in my view, the essence of the debate on ethical finance; in fact, the various discussions on ethical finance find few points of convergence.

Except, in fact, the general agreement on the fight against financial speculation, derivative finance, the fight against tax havens, there is a profound division on ethical issues and, therefore, on concrete interventions; on the one hand there are those who favor, in fact, the themes of ecology and the use and distribution of natural resources. The issues dealt with, in this case, are not new to the ecological world: climate, water, biodiversity, resources.

Ecological issues are dealt with firmly, integrating them with social issues, with the quality of life on earth, with iniquity.

Others, on the other hand, favor interventions in favor of scientific research or new technologies.

Indeed, it is not easy to determine a precise date to which to attribute the birth of the concept of ethical finance. A sufficiently satisfactory idea is to make this date coincide with the establishment of the first ethical investment funds, which appeared in the US at the beginning of the twentieth century. At that time some religious institutions began to avoid investing in sin stocks, linked to the alcohol, tobacco and gambling sectors: the Pioneer Fund was thus established, the first investment fund oriented in an ethical sense, in which most American Protestant men poured their savings.

After the Second World War, around the 1960s and 1970s, numerous American religious communities and universities refused to invest their money in the securities of companies involved in the Vietnam War. Thus began the interest in the final destination of money, which would no longer have to undergo any demonization, *sic et simpliciter*, by the financial system, considered extraneous to any moral principle, but reflecting the contribution made to social development.

In 1971, the Pax World Fund was created by the Methodists, which was the first modern socially responsible mutual investment fund. Not only were the titles of companies involved in various activities of questionable morality, such as arms trading, tobacco and alcohol production, gambling, etc. excluded, but activities that demonstrated solid ethical

values were included: respect for environment, for employees, and so on. The purpose of the fund was to contribute to world peace through investment in companies producing goods and services to support life.

The spread of the human rights issue was also related to the same period. Hence many people refused to invest in activities related to the exploitation of minority ethnic groups, South Africa and its apartheid policy. From the USA - even with the beginning of the application of the SRI - Socially Responsible investing and shareholder activism, which aimed to direct the attention of investors to the new criteria of social responsibility adopted by companies - we moved on to Europe, where the first ethical consulting firm.

For example, Eiris, Ethibel and Avanzi were founded; subsequently indices also spread on the Stock Exchanges, originally in the USA and subsequently also in the other European Stock Exchanges, concerning ethical stocks, such as the Dow Jones Sustainability Indexes, or the Domini 400 Social Index.

At the end of 1999 there were 188 different funds in Europe, with assets of about 11 billion dollars, which in the first years of the 21st century experienced not only strong but even impetuous growth.

But let's get to today. The financial crisis of 2007 highlighted specific responsibilities. Many pointed to the predatory practices of subprime lenders and the lack of effective supervision by government authorities. Others accused credit brokers of directing borrowers to loans they could not meet, and accused appraisers of artificially inflating property valuations. Wall Street was complicit in betting on se-

curities incorporating subprime mortgages without verifying the actual solvency of the underlying loans. In essence, it has been questioned whether the free and savage forces of capitalism can actually determine the common good and the theme of ethical finance and the use of financial resources that helps a balanced development has been strongly re-proposed.

Well, in my view, if we must take into account which, among all the urgencies that are manifested to humanity today, is the one most attackable with financial commitment and a strong will, certainly in the first places there is the emergency determined by the enormous growth of the human population, particularly in some particularly poor regions of the planet.

On this aspect, finance can certainly contribute in a winning way, finding, moreover - in my view - the way to both redeem itself and have the opportunity for ample profit. Statistical data, in fact, estimate the current world population to be over 7.5 billion individuals; the demographic explosion has, moreover, the characteristic of amplifying the differentiation between the human races present, and is destined to generate an increasingly different world, if we take into account the different fertility between Western, African and Far Eastern countries. Just to give an example, while the number of children per family in Italy is 1.3, for Niger it is, for example, 6.5.

The question to be addressed, therefore, starts from the observation that statistical research conducted by qualified analysis and demographic research institutes show that over 214 million pregnancies are unwanted and, therefore, suffered. It is therefore evident that a lot can be done and that money (a lot of money) is necessary for proper information,

education and prevention of "family planning", that is, for the design and use of birth control.

In order to avoid misunderstandings from the outset about what we are talking about, I immediately clarify that family planning cannot and must not be understood as a policy that does not put the woman and her family at the center of the choice to procreate the woman; therefore, family planning policies such as those, for example, adopted by the Chinese government are certainly not part of the issue being addressed.

Well, after this necessary premise, we are going to explain why, from our point of view, it is convenient for states and individuals to invest in family planning in African countries and the Far East. The economic reasons are essentially two.

The first is evident to everyone: the enormous poverty of some countries ends up affecting Western economies as well, as demonstrated by the caravans of poor people who migrate from the South of the world in search of opportunities to the richer countries. The phenomenon is evident both on both sides of the Atlantic (the Mediterranean, the Balkan route and Mexico are just some of the most recent examples) and in the Far East, where many Chinese knock on India's doors.

Abnormal demographic growth has created an unsustainable problem for poor countries, which are unable to face and sustain the cost of maintaining their citizens. Their development, in fact, collapses under the influence of demographic growth; and those people have no choice but to emigrate.

Let's take a simple example to help us understand the



complexity of the phenomenon. Suppose we have a population of 3 million; with the current birth rate, 330 children would be born every day, and therefore, for education alone, at least 10 new classes and at least 20 teachers are needed, not counting doctors and nurses; there are also problems of urbanization. Our hypothetical population doubles in a few years and it follows the movement towards urban centers where water and electricity are guaranteed. It will then need more food, resulting in greater exploitation of land and resources. Therefore, the costs are enormous and it is in everyone's interest to intervene, with investments that make it possible to face the emergency.

Another reason why it should be convenient to invest in poor countries - which in reality we hear very little about - is that using money in these countries can bring profit: the key to everything is in the so-called demographic dividend. Basically, if one manages to control and reduce the birth rate of a nation, a window opens in which the total number of active people is higher than non-productive ones - made up mainly of children, pregnant women and the elderly; at this point, with the right conditions, the decrease in the birth rate and the increase of active workers on the total population, an increase in productivity is determined which can be connected to a period of extraordinary economic growth.

But let's analyze what are the conditions for this "miracle" to take place, so that this suggestion does not remain so, and finally appears, like the help of the cat and the fox to Pinocchio, in the famous tale of Collodi and sounds like "- We don't want gifts - replied those two ailments. - It is enough for us to have taught you how to get rich without hard work, and we are happy as a pasque. - "

In reality, some unavoidable conditions are necessary for everything to happen. The first: the poor states must divert

part of the investments, now destined for the construction of large infrastructures, to "family planning". This program, then, should be coordinated and supported by international financial institutions, with investments and repayment plans linked to the economic growth of the country receiving the intervention program.

The programs would primarily finance the costs of education for responsible pregnancy, to be implemented through interventions for the distribution of contraceptive means and with direct assistance, as well as a health intervention plan for the assistance of pregnant women and care of the unborn. This operation alone allows a return of about 2.5 dollars, for every dollar currently spent. In other words, after an expenditure of 100, 250 are saved due to lower spending interventions (these also destined, but ex post, to the care of the born and of women).

Surveys conducted in some African countries, such as Tanzania and Uganda, for example, have shown that over 85% of women want contraception and are pregnant, with an estimated 40% of unwanted pregnancies. Births, then the illnesses of mothers and children, determine a cost for the community, which with family planning would bring itself back to physiological terms. With these premises, families with a more limited number of children (and to be assumed also healthier) and healthier and more educated women will conceive at a later age and, therefore, with greater employment opportunities. Cost savings therefore continue over time, repaying the investments made which, in addition to covering costs, can even give rise to profits.

However, further interventions are necessary in order to reach a situation of profitability from the reduction of costs: a new governance, with a more adequate distribution of

wealth, and investments in training that allow the acquisition of pre-professional skills more connected to the world of work for professional integration into society.

Therefore, investing in poor countries, I repeat, can be a bargain, and with a very high return that will be all the higher when the family planning program is conducted with determination and "speed". Examples are Tunisia and South Korea which show very different demographic dividends: while in South Korea, the speed of the intervention has generated another profit, this cannot be said for Tunisia, where the slow demographic decrease does not have made it possible to reap the full benefit of an increased workforce.

I thank all those who have had the patience to follow me up to this point, hoping to have kindled in their hearts a hope for a different and better future, to which everyone, at this point, even with our scarce financial means, can directly help to determine, even finding opportunities of benefit for themselves, as well as for others.

# **Universal income between humanitarian rights and the European union**

*Paolo Iafrate*

*Those who are fighting today against torture, poverty and discrimination are not giants or superheroes. They are people, children, women, mothers, fathers, teachers, free-thinking individuals who refuse to remain silent, who realise that human rights are not a history lesson, they are not words on a piece of paper, they are not speeches, advertisements or public relations campaigns. They are the choices we make every day as human rights. They are a responsibility we all share to respect each other, to help each other and to protect those in need. As Eleanor Roosevelt said. After all, where do universal human rights begin? In small communities close to home, so close and so small that they cannot be seen on any map of the world. Yet they are the world of the person himself. The neighbourhood he lives in, the school or university he attends, the factory or office he works in. These are the places where every man, woman and child seeks equality of opinion and dignity without being discriminated against. Unless those rights carry weight in that context, they will carry very little weight anywhere else.*

Speech delivered on the occasion of the presentation of the Universal Declaration of Human Rights, 10 December 1948 by ELEANORE ROOSEVELT (President and most influential member of the United Nations Commission on Human Rights)

## **1. Introduction to the concept of universal income**

In a globalised world characterised by economic development, technology, information technology, artificial intelligence and financial economic instruments, a considerable number of people live in extreme poverty. This is an important regulatory prerequisite at national and international level.

Consequently, international and European legislation must be taken into account when tackling poverty.

In 2001, the Committee on Economic, Social and Cultural Rights stated that poverty is "*a human condition constituted by the continuous deprivation of resources, capabilities, options, security to maintain an adequate standard of living and other civil, cultural, economic, political and social rights*" (E/C.12/2001/10, para. 8).

The extreme condition of poverty, has been named as "a combination of absence of income streams, insufficient human development and social exclusion" (A/HRC/7/15, para. 13), in which the prolonged lack of basic fundamental security simultaneously affects different aspects of human existence, seriously compromising people's chances of exercising or regaining their rights in the foreseeable future (E/CN.4/Sub.2/1996/13).

Poverty relates to the issue of human rights and is characterised by numerous violations of civil, political, economic, social and cultural rights and persons, inhuman and degrading treatment, and violation of the dignity and equality of the individual.

People forced to live in poverty face physical, economic, cultural and social difficulties in exercising their rights. Dangerous working conditions, unhealthy housing, lack of nutritious food, unequal access to justice, lack of political power and limited accessibility to health care - all hinder them from realising their rights in extreme poverty.

The inevitability of extreme poverty means that structural and systemic inequalities of a social, political, economic and cultural nature exist and are often not examined. The human rights-based approach respects the dignity and autonomy of people living in less affluent conditions, empowering them to participate effectively and profitably in public life, as well as in the formation of public policies and to hold accountable those who have a duty to act. International human rights law requires

states not to forget their human rights obligations when

formulating and implementing policies that affect those living in poverty<sup>1</sup>.

However, although those living in extreme poverty cannot simply be reduced to a list of vulnerable groups, discrimination and exclusion are among the main causes of poverty. Moreover, those living in poverty often experience disadvantage and discrimination based on race, gender, age, ethnicity, religion, language and other conditions. Unfortunately, it is women who face the greatest difficulties in gaining access to income, goods and services and are particularly vulnerable to economic hardship, as are other vulnerable groups such as children, the elderly, the disabled, migrants, refugees, asylum seekers, internally displaced persons, minorities, people living with HIV or AIDS, and indigenous peoples.

In addition to states, international organisations, national human rights institutions, civil society organisations and businesses have responsibilities towards those living in poverty. States must create an environment that facilitates and promotes the capacity of individuals, community-based organisations, social movements and other non-governmental organisations to combat poverty and empower those living in poverty to claim their rights. States with laws and institutions that actively include people living in extreme poverty can count on the social participation and contribution of the entire population. The international community can also benefit if more states succeed in achieving social cohesion, a better standard of living for the poorer classes of the population.

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<sup>1</sup> "The adoption of a universal basic income for all can help society think creatively about new ideas, develop new industries and enable people to work on important future projects." - Ray Kurzweil, inventor and chief futurist at Google; <https://www.cantolibre.it/leuropa-per-un-reddito-di-base-universale-e-incondizionato/>

According to the Economist, the establishment of a universal income constitutes a basic income to make the transition more humane". In this regard, we need to refine and make more protective, inclusive and promotional the welfare that we have already built through decades of struggle, while constantly looking at the processes that are imperiously emerging. And he concludes: "the past is not always a good guide for the future. The welfare system has grown to serve a model of industrial modernity<sup>2</sup>.

In 2012, Stefano Rodotà stated: "*We can (...) better specify the line of development that is clearly emerging. The minimum income is configured as a starting point and indicates the modalities that must be taken into consideration in order to achieve the effective protection of a fundamental personal right. The goal is an unconditional basic income for all, or universal income, which is an important component.*

In the EU Member States, unconditional income is being considered, in particular to enhance one's capabilities. Council Recommendation 92/441/EEC of 24 June 1992 on common criteria concerning sufficient resources and social assistance in social protection systems invited Member States 'to recognise the fundamental right of a person to sufficient resources and social assistance to live in a manner compatible with human dignity, within the framework of a comprehensive and coherent fight against social exclusion'. In its 2008 Recommendation on active inclusion, the Commission confirms the same statement and states that Member States should "design and implement a comprehensive integrated strategy for the active inclusion of people excluded from the labour market, combining adequate income support, inclusive labour markets and access to quality services". In particular, the Commission also recommends

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<sup>2</sup> <https://www.economist.com/leaders/2017/01/14/equipping-people-to-stay-ahead-of-technological-change>

that 'active inclusion policies should facilitate the integration into sustainable, quality employment of those who can work and provide sufficient resources to live in dignity, together with support for social participation, for those who cannot work'.

The experts' reports cover three elements: first, a brief overview and description of the institution of minimum income schemes (MIS); second, an assessment of MIS with respect to coverage and take-up, adequacy and effectiveness; and, third, the link between MIS and the other two pillars of the active inclusion strategy.

Hunger and poverty have decreased over the years. In particular, in 1950, according to the UN, half the population of the Third World was undernourished, whereas by 2000, this had fallen to 17%. Since 1950, world income has increased 10-fold and the number of people living below the poverty level has fallen from 50% to less than 25%; - the culture of peace has been strengthened. There is a growing awareness that wars have no winners and that the civilian conversion of military spending is the key to solving many of the problems that still afflict humanity. In 1968, life expectancy in our country was 68.3 years for men and 73.5 for women, and today it has risen to 77.3 and 83 respectively. The situation of women's rights in developed and Third World countries has improved. The right to vote, to education, to work and access to professions and political life are changing the status of women; - child labour has decreased. According to the report of the International Labour Organisation, it is strengthened by the spread of mass education and the fight against poverty. In recent years, the average gap between rich and poor countries has narrowed, but it is equally true that these differences have widened within individual countries, both in developing countries, where increasing inequalities have been compounded by environmental damage caused by unregulated growth, and in rich



and developed countries, where we are witnessing a progressive marketisation of our societies. Our Constitution states that in Article 2 "the Republic recognises and guarantees the inviolable rights of man" as stated in Article 1 of the Universal Declaration, according to which "all human beings are born free and equal in dignity and rights". Constitutional law therefore guarantees the right of everyone to obtain from the State the recognition and defence of their freedoms, which are inviolable. The Declaration provides: "the recognition of the dignity of all members of the human family and of their rights, which are equal and inalienable, constitutes the foundation of freedom, justice and peace in the world". Today, reality presents us with new opportunities and new obstacles to the advancement of human rights<sup>3</sup>.

## **1.2. Transparency and access to information.**

People living in poverty are often unable to access crucial information about their lives. This situation leads to a reduction in their net income, hampers their access to social services or employment opportunities, and exposes them excessively to corruption and exploitation<sup>4</sup>.

Right to the highest possible level of physical and mental health.

Limited access to physical and mental health services, including medication, inadequate nutrition and insecure living

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<sup>3</sup> <https://www.iris.sssup.it/retrieve/handle/11382/4443/174/Dossier%20Regione%20Toscana.pdf>

<sup>4</sup> Senate of the Republic - Special Committee on the Protection and Promotion of Human Rights, United Nations Guiding Principles on Extreme Poverty and Human Rights adopted by the United Nations Human Rights Council on 27 September 2012

[https://www.ohchr.org/Documents/Issues/Poverty/UNGuidelines\\_Italian.pdf](https://www.ohchr.org/Documents/Issues/Poverty/UNGuidelines_Italian.pdf)

conditions, have a profound impact on the health of people living in poverty and undermine their ability to engage in income-generating or livelihood-generating activities. People with serious health problems are more likely to become poor, while people living in poverty are more vulnerable to accidents, illness and disability. Women and girls bear a disproportionate share of the responsibility for care, where health facilities are poor or inaccessible, and therefore often have to forego education or formal employment to provide care.

States should: (a) Take multidimensional measures to address the relationship between poor health and poverty, recognising the many and varied determinants of health as well as the scope and autonomy of people living in poverty; (b) Improve the accessibility and quality of preventive and curative health care for people living in poverty, including sexual and reproductive health and mental health care; (c) Ensure that people living in poverty have access to safe and affordable medicines and that inability to pay does not prevent access to essential health care and medicines; (d) Establish physically reachable, safe health facilities for communities living in poverty, including in rural areas and slums, and ensure that such facilities have all the resources necessary for proper functioning; (e) Take special measures to address major diseases affecting people living in poverty, including neglected diseases. These should include free vaccinations, educational programmes and training for health workers so that they can detect and treat such diseases; (f) Implement special and sufficiently resourced policies to address gender-based violence, including accessible prevention and treatment services that protect the dignity and privacy of people living in poverty; (g) Provide personalised services for groups whose access to health services may raise particular challenges, such as language, geographical barriers, cultural barriers, age, discrimination or current

health status. Women living in poverty should have access to health protection and high quality sexual and reproductive health information services.

### **1.3 Right to an adequate standard of living.**

States have an obligation to progressively improve the living conditions of people living in less favourable conditions. Although the right to adequate living conditions includes specific rights, it is also a general right that includes elements essential to human survival such as health and development, both physical and intellectual. The absence of an adequate standard of living is related to limited or insecure means of subsistence. In urban areas, lack of income, coupled with commodity prices, is usually a major obstacle. In rural communities, equitable and secure access to land, fisheries and forests, which are important sources of food and shelter, underpin social, cultural and religious practices, and are central to economic growth, is of particular importance. Many people, including women, indigenous peoples and small-scale farmers, do not have sustainable and viable control over or access to these resources.

Children living in poorer situations are more likely to drop out of school, or even not attend school at all, in order to take up income-generating jobs or to support their families. Education is key to developing an individual's potential in terms of personality, talent and skills, increasing their chances of finding a job, participating more effectively in society and escaping poverty. The economic consequences of early school leaving during primary and secondary education increase poverty. States should: (a) Ensure that all children, including those living in poverty, can enjoy the

right to free compulsory primary education through the creation of high quality school provision within a reasonable distance from home and without indirect costs; (b) Ensure that schools in disadvantaged areas have qualified teachers and adequate infrastructure, including gender-responsive sanitation and water and electricity supply; (c) Take steps to progressively ensure the availability, accessibility, adaptability and quality of education in all its forms and at all levels. This includes prioritising the allocation of resources to people living in poverty in order to compensate for their social and economic disadvantages (e.g. proactive measures to reduce early school leaving, scholarships, school meals); (d) Take measures to progressively introduce free education in secondary and higher education, in particular for girls and groups particularly affected by poverty and marginalisation, such as children with disabilities, minorities, children of irregular migrants, stateless persons, children living in shelters, remote areas or slums; (e) Review and reform legislation to ensure consistency between the minimum school-leaving age and the minimum age for marriage and entry into employment; (f) Ensure the presence of high quality early childhood education facilities to improve the education and health of children living in poverty; (g) Take measures to eradicate illiteracy, including among adults; (h) Ensure that people living in poverty are able to learn, seek and receive information on all human rights and fundamental freedoms and have access to human rights education and training.

The 1992 EU Recommendation on minimum income inspired a similar instrument in Italy (RMI) as part of a significant national reform of social policies and services. However, interesting initiatives have been taken at regional level in the following years.

The Italian system is essentially formal, supported by complex legislation and social protection instruments that

interact and sometimes compete with each other. This also influences labour market mechanisms<sup>5</sup>.

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<sup>5</sup> Expenditure on pensions is higher than on other social benefits, where economic contributions prevail over the provision of services. Many of these national instruments have a displacement effect with respect to regional minimum income initiatives, while they have a substitutive role with respect to an absent national minimum income system. This is the case of pensions and subsidies (for elderly people, disabled people, mothers and large families), bonuses and exemptions from certain expenses (for health care and housing, electricity, gas, food, etc.). Substitution and displacement effects often appear unintentional, but in any case hinder the 1992 and 2008 European Commission Recommendations. However, it is difficult to consider these national instruments as good examples of fairness principles (between categories or generations). It is indeed debatable whether national measures (such as social cards, social pensions, large family and housing subsidies) are more appropriate for Italians than for immigrants. Italy's overall spending on social protection is lower than that of the best performing Member States in this area, while its poverty rates are higher. This is due to polarised social protection mechanisms, aimed at favouring already guaranteed groups (the included) more than those without guarantees (the excluded). Moreover, the principle of subsidiarity is hampered by centralised measures that often cause institutional conflicts with regional and local authorities. However, numerous studies show positive results from the experimentation with the national MRI, efforts to improve the effectiveness of social policies and the efficiency of services, and good practices in local welfare systems. Proposals for reform of the legal framework have been made. A common position emerges towards: the reorganisation of subsidies for the most vulnerable groups; the effective integration of these subsidies into policies against poverty and social exclusion; a better correlation between the latter and active labour policies in order to favour employment insertion, gradually decreasing the amount of economic aid; and an increase in institutional capacity for coordination to prevent possible negative effects on national and local welfare systems by networking all services. In summary, the proposal of a national minimum income system tends to enhance the competences of local authorities by guaranteeing essential levels of civil rights to ensure social, interregional and intergenerational equity.

## 2. Protection of human rights between formality and operability

According to the UN, 77 million people will be living in extreme poverty by the end of 2020, and the crisis is likely to last well into the next decade, notes the United Nations Development Programme (UNDP).

If a universal basic income were to be achieved, it would immediately put an end to hunger in the world and, of course, begin to put into practice and develop Articles 22, 23 and 25.1 of the Universal Declaration of Human Rights signed on 10 December 1948 with the aim of eliminating wars, spreading the values of freedom, democracy and tolerance. A goal that has not been achieved even these days, when we see competition between rich countries for COVID-19 vaccines, while in almost 70 low-income countries nine out of ten citizens risk not having access to the vaccine. More than half of the available products have already been reserved by first-world countries, where less than one-sixth of the world's population lives, warns the People's Vaccine Alliance, a coalition of NGOs that includes Oxfam and Amnesty International.

### *Universal Declaration of Human Rights*<sup>6</sup>

Everyone<sup>7</sup>, as a member of society, has the right to social security and to the realisation [...] of the economic, social and cultural rights indispensable for his dignity and the free development of his personality (Art. 22).

Everyone has the right to work, to a free choice of employment, and to just and satisfactory working conditions

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<sup>6</sup> [https://www.ohchr.org/EN/UDHR/Documents/UDHR\\_Translations/itn.pdf](https://www.ohchr.org/EN/UDHR/Documents/UDHR_Translations/itn.pdf)

<sup>7</sup> <https://www.redditodibase.org/dichiarazione-universale-dei-diritti-umani/>

[...] (Article 23).

Everyone has the right to rest and leisure, including a reasonable limitation of working hours and periodic paid holidays (Article 24).

Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services [...] (Article 25).

Everyone has the right to a standard of living adequate for the health and well-being of himself and his family.

Everyone has the right to education. Education shall be free at least as regards the elementary and fundamental classes [...] (Art. 26)<sup>8</sup>.

#### DECLARATION ON THE RIGHT TO DEVELOP

Adopted 4 December 1986

#### Article 8

1. States must take, at the national level, all necessary measures to realize the right to development and must ensure, inter alia, equal opportunities for all in accessing basic resources, education, healthservices, food, shelter, employment and equitable distribution of income. Effective measures must be taken to ensure that women play an active role in the development process. Appropriate economic and social reforms must be implemented to eliminate social injustices.

*Regulation of the European Court of Human Rights of 4 November 1998*

The European Court of Human Rights, having regard to the Convention of 4 November 1950 for the Protection of Human Rights and Fundamental Freedoms and its Protocols, hereby adopts these Rules: Article 93

1. In order to ascertain whether or not the applicant has

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<sup>8</sup> <https://www.bin-italia.org/perche-il-reddito-di-base-universale-dovrebbe-essere-considerato-un-diritto-umano/>

sufficient financial resources to meet all or part of his costs, he shall be required to make a declaration specifying his income, assets and financial commitments towards his dependants and any other financial obligations. The declaration shall be certified by the competent national authority or authorities. 2. The Contracting Party concerned shall be invited to submit its comments in writing. 3. After obtaining the information referred to in paragraphs 1 and 2 of this Article, the President of the Chamber shall decide whether legal aid is to be granted or refused. The Registrar shall inform the parties concerned accordingly.

Recalling the Declaration on the Elimination of Violence against Women, adopted by the 25th Assembly of Delegates of the Inter-American Commission on Women, and stating that violence against women pervades all sectors of society, regardless of class, race or ethnic group, income, culture, level of education, age or religion, and affects its very foundations;

According to the UNDP Human Development Report 2019, more than 1.3 billion people live in multidimensional poverty, when measured by the Multidimensional Poverty Index<sup>9</sup>.

Poverty can be the cause of specific human rights violations, for example because the poor are forced to work in unsafe and unhealthy environments. At the same time, poverty can also be a consequence of human rights violations, for example when children are unable to escape poverty because the state does not provide adequate access to education<sup>10</sup>.

Poverty eradication is an important human rights issue. Its persistence in countries that can afford to eliminate it is a flagrant violation of fundamental human rights.

According to Australian jurist Philip Alston, citizenship

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<sup>9</sup> <https://www.ohchr.org/EN/Issues/Poverty/Pages/About.aspx>

<sup>10</sup> [https://www.ohchr.org/Documents/Issues/Poverty/UNGuidelines\\_Italian.pdf](https://www.ohchr.org/Documents/Issues/Poverty/UNGuidelines_Italian.pdf)



income (UBI - Universal Basic Income) is intimately linked to human rights. *"Extreme poverty is a multidimensional phenomenon that goes far beyond the issue of not having enough income to keep people from falling into an intolerable condition. Although many international actors still use measures based solely on income, such as the World Bank's definition of \$1.25 per day, such approaches fail to capture the depth and complexity of extreme poverty and do not reflect the significant impact of poverty on the full enjoyment of human rights"*<sup>11</sup>.

*At BIEN's 18th World Congress, which took place from 24 to 26 August at the University of Tampere in Finland, the organisers chose to have the UN Special Commissioner on Extreme Poverty and Human Rights open the proceedings.*

*For the UN Special Rapporteur, "extreme poverty involves a lack of income, lack of access to basic services and social exclusion. This accords closely with the United Nations Development Programme's (UNDP) Multidimensional Poverty Index, which seeks to reflect multiple deprivations at the household level, including health, schooling and living conditions. Using a multidimensional approach to poverty, the incidence of extreme poverty worldwide is staggering".*

He points out in his report that according to the UNDP's 2014 Human Development Report (dedicated to the theme of reducing social vulnerabilities), over 2.2 billion people, more than 15% of the world's population, "are close to or living in extreme poverty".

*"Poverty is an urgent human rights concern; for those living in extreme poverty, many human rights are out of*

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<sup>11</sup> TAMPERE (Finland) / The theme is not simple. And trivialising, in this case, can be devastating. Because citizenship income as understood by the founders of the Basic Income Earth Network (BIEN), the worldwide network of economists promoted by Belgian professor Philippe Van Parijs and Englishman Guy Standing, has nothing to do with unemployment benefits or inclusion incomes.

*reach. Among many other deprivations, they often do not have access to education, health services or basic drinking water and sanitation. They are excluded from active participation in the political process and from seeking justice for violations of their rights.*

*According to the doctrine cited by Alston, extreme poverty can be the cause of specific human rights violations, for example because the poor are forced to work in unsafe and unhealthy environments. At the same time, it can be a consequence of human rights violations, for example when children cannot escape poverty because the state does not provide adequate access to education.*

Therefore, its elimination should not be seen as a matter of charity, but as a pressing human rights issue. Its persistence in countries that can afford to eliminate it amounts to a clear violation of fundamental human rights".

## **2.1 International Covenant on Economic, Social and Cultural Rights of 1966**

The Covenant protects, inter alia, the right to an adequate standard of living, the right to education and health and the right to form trade unions. In 2013, the Optional Protocol entered into force, providing for an individual appeals procedure for the enforcement of the rights enshrined in the Covenant. In an effort to respect the needs and requirements of persons with disabilities, the Convention on the Rights of Persons with Disabilities was adopted in 2006. It entered into force in 2008 and currently (July 2015) has 117 States Parties. Competent body: UN Committee on the Rights of Persons with Disabilities. The Convention obliges, among other things, States Parties to prohibit discrimination on the basis of disability and to provide persons with disabilities

with legal protection against discrimination, which entered into force on 3 March 2009 and provides for an individual complaints procedure. More than a billion people survive on less than a dollar a day. According to the UN Development Programme (UNDP), one in five children in the world does not complete primary school. Approximately 800 million people, or 15% of the world's population, live in poverty. Poverty is caused not only by inadequate income, but also by discrimination that excludes many people from economic, social and political life. Instruments to protect human rights also serve to combat poverty. The prohibition of discrimination, as well as civil, political, economic, social and cultural rights (International Covenant) constitute the established international benchmark. States are obliged to protect all citizens from abuse and to allow disadvantaged population groups access to markets, services, public resources and political power<sup>12</sup>.

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<sup>12</sup> [https://www.eda.admin.ch/dam/eda/it/documents/publications/GlossarezurAussenpolitik/ABC-Menschenrechte\\_it.pdf](https://www.eda.admin.ch/dam/eda/it/documents/publications/GlossarezurAussenpolitik/ABC-Menschenrechte_it.pdf)

## 2.2 Universal Income in the EU

The introduction of an unconditional basic income is an important measure for achieving the objectives of human dignity, freedom and equality enshrined in the fundamental texts of the European Union<sup>13</sup>:

Treaty on European Union (TEU)

*Article 2*

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<sup>13</sup> The unconditional basic income should not replace the welfare state, but rather complement it and transform it from a welfare state into an emancipatory welfare state. The unconditional basic income is defined by the following four criteria: Universal: Income is paid to all, without an assessment of individual resources. It is not subject to limits on income, savings or assets. Everyone, regardless of age, class, citizenship, place of residence, profession, etc., has the right to receive it. We therefore demand an unconditional and guaranteed basic income throughout the EU.

Individual: Everyone - woman, man or child - has the right to unconditional basic income on an individual basis, as this is the only way to guarantee privacy and prevent control by others. The unconditional basic income must be independent of marital status, forms of cohabitation or family configuration, or the income or assets of other cohabitants or family members. This allows individuals to decide for themselves.

Unconditional: As a human and legal right, unconditional basic income is not subject to any preconditions, be it the obligation to perform paid work, to demonstrate a willingness to work, to perform socially useful work or to behave according to predefined gender roles.

Sufficient: the amount should allow for a decent standard of living, corresponding to the social and cultural norms of the country concerned. It should prevent material poverty and offer the opportunity to participate in social life. This means that the net amount of the unconditional basic income should be at least above the poverty line according to EU standards,

i.e. 60% of the so-called national equivalised net average income. In countries where incomes are mostly low and, consequently, the average income is also not high, an alternative reference value (e.g. a basket of goods and services) should be used to determine the amount of basic income, in order to ensure a decent living, material security and full participation in social life.

The Union is founded on the values of respect for human dignity, freedom, democracy, equality, the rule of law and respect for human rights, including the rights of persons belonging to minorities. These values are common to the Member States in a society characterised by pluralism, non-discrimination, tolerance, justice, solidarity and equality between women and men."

The unconditional basic income defined by its four criteria recalls all of the above values. It guarantees material security and full and unconditional participation in social life, associated with the equality of all individuals.

*Charter of Fundamental Rights of the European Union*<sup>14</sup>

#### *Article 1 Human dignity*

"Human dignity is inviolable. It must be respected and protected."

The dignity of the person must include the possibility to live freely and responsibly in society. An unconditional basic income grants each person freedom and responsibility, removing existential and administrative constraints and the possibility of exclusion from social life.

. "The dignity of the human person is not only a fundamental right in itself, but constitutes the very basis of fundamental rights." (Official Explanation of Article 1 of the Charter of Fundamental Rights of the European Union).

Recognising an unconditional basic income for all citizens highlights the importance of the EU guaranteeing the right to a "decent living".

#### *Article 5 Prohibition of slavery and forced labour*

"No one may be forced to perform forced or compulsory labour."

According to the International Labour Organisation,

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<sup>14</sup> <https://www.giurcost.org/fonti/CdfUE.pdf>

forced or compulsory labour is defined as any work or service required of a person under the threat of punishment and for which that person has not offered himself voluntarily. (ILO, Forced Labour Convention, 1930, No 29). In many existing minimum income and benefit schemes, benefits can be withdrawn under certain conditions. The unconditional basic income eliminates such situations, which lead recipients of conditional (employment) assistance to accept work they would otherwise have refused.

*Article 6 Right to liberty and security*

"Everyone has the right to freedom and security."

The unconditional basic income supports free choice in personal lifestyles, organisation of social relations and social and economic engagement. Together with the protection offered by existing social security systems, an unconditional basic income is the best guarantee of financial security in case of illness and unemployment.

*Article 15 Professional freedom and right to work*

"Everyone has the right to work and to pursue a freely chosen or accepted occupation."

An unconditional basic income facilitates the pursuit of a freely chosen or at least acceptable occupation. In many of today's welfare systems, the need for material goods and services indispensable for survival, together with various administrative constraints, limits the freedom to choose an occupation and forces people to accept inadequately paid jobs.

*Article 34 - Social security and social assistance*<sup>15</sup>

1. The Union recognises and respects the entitlement

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<sup>15</sup> <https://fra.europa.eu/it/eu-charter/article/34-sicurezza-sociale-e-assistenza-sociale>

to social security benefits and social services providing protection in cases such as maternity, illness, industrial accidents, dependency or old age, and in the case of loss of employment, in accordance with the rules laid down by Union law and national laws and practices.

2. Everyone residing or moving legally within the Union is entitled to social security benefits and social advantages in accordance with Union law and national laws and practices.

3. In order to combat social exclusion and poverty, the Union recognises and respects the right to social and housing assistance so as to ensure a decent existence for all those who lack sufficient resources, in accordance with the arrangements laid down by Union law and national laws and practices.

Treaty on the Functioning of the European Union  
(TFEU)

#### *Article 5*

"The Union may take initiatives to ensure the coordination of Member States' social policies. "

Member States' social policies can be coordinated to avoid lowering social standards. The introduction of an unconditional basic income, corresponding to the four criteria defined above, could be a common measure for all member states. The responsibility for adapting the unconditional basic income to existing national social systems lies with the Member States.

There are numerous studies illustrating different ways to (gradually) introduce and finance unconditional basic income.

European Disability Strategy (2010-2020) With the Communication to the European Parliament, the Council, the European Economic and Social Committee and the Committee of the Regions of 15 November 2010 "European

Disability Strategy 2010-2020: A Renewed Commitment to a Barrier- Free Europe", the Commission sets out the new European Disability Strategy aimed at improving the social inclusion, well-being and full enjoyment of rights of people with disabilities. To this end, the strategy provides for complementary action at European and national level. Moreover, the Commission's action falls within the framework of and builds on the provisions of the Lisbon Treaty. In order to promote the inclusion of people with disabilities, the Commission has identified eight areas for joint action between the European Union and the Member States. The areas were defined on the basis of the analysis of the results of the EU Action Plan (2003-2010) and the consultations held with the Member States. The eight areas and their contents are listed below:

#### 6. Social protection

Social protection systems can compensate for income inequalities and the risks of poverty and social exclusion to which people with disabilities are exposed. In this context, it is necessary to assess the performance and sustainability of social protection systems, including pension systems, social housing programmes and access to basic services.

Social protection, or social security, is a fundamental right that is defined as the set of policies and programmes designed to reduce and prevent poverty and vulnerability of working men and women throughout the life cycle. Social security systems provide basic income in the event of unemployment, sickness and injury, old age, retirement, disability and include family benefits such as maternity and childcare. These benefits are important not only for individual workers and their families, but for society as a whole. In relation to health care, income security and social services, productivity is increased and the dignity and full realisation of the individual is contributed to. Social security systems also promote gender equality by taking measures to ensure that



women comply with the principle of non-discrimination and equal treatment in the labour market. For employers and businesses, social security makes it possible to maintain a stable workforce that is adaptable to change. Social security is a key element of social cohesion even in times of economic crisis, contributing to inclusive economic development.

According to recent ILO (International Labour Organisation) estimates, only 45% of the world's population has social protection coverage, the remainder - 4 billion people - receive no protection at all.

International labour standards guarantee the right of access to types of social security coverage within different economic systems and stages of development. In a globalised world, where people are increasingly exposed to global economic risks, there is a growing awareness that a broader social protection policy can make a significant contribution against the negative social effects of crises. Social security conventions also offer a wide range of options and flexibility clauses that allow the goal of universal coverage to be achieved gradually. The Social Security Convention (No 102), 1952 sets minimum standards for social security benefits and the conditions under which they are granted. The Recommendation (No 202) on social protection systems, 2012 encourages social protection schemes at national level in order to extend higher levels of social security to as many people as possible. These are some of the most important international standards on social protection<sup>16</sup>.

The Union<sup>17</sup> has identified the RMG as a policy to be linked to the other employment and growth policies that the

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<sup>16</sup> [https://www.ilo.org/rome/approfondimenti/WCMS\\_631353/lang--it/index.htm](https://www.ilo.org/rome/approfondimenti/WCMS_631353/lang--it/index.htm)

<sup>17</sup> LEGISLATIVE SOURCES: Art 34(3) Charter of Fundamental Rights of the European Union; Art 10 Community Charter of the Fundamental Social Rights of Workers; Art 30 European Social Charter.

Treaties, in particular the Amsterdam Treaty, have introduced an ad hoc social chapter. The instruments adopted to implement these policies are, however, generally those of the open method of coordination, i.e. guidelines, recommendations, exchange of information and promotion of best practices to achieve commonly agreed objectives. Now, shortly before the start of the negotiations that led to the approval of the Maastricht Treaty, the then President of the European Commission Jacques Delors tried to get a directive approved that would oblige all states to adopt MMR schemes, but without succeeding. The proposal was to combine the intensification of economic links between member states with the establishment of minimum standards of social treatment to prevent the danger of social dumping between member states, i.e. unfair competition in lowering social protection in order to attract investment. Nevertheless, it succeeded in issuing a historic recommendation, No. 441/92, which is still an essential reference point on the subject. The Recommendation (of 2008) invites all States to introduce this institution and offers precise quantitative and qualitative parameters to determine its precise limits. In other words: the RMG cannot be lower than 60% of the median income from employment assessed for each State; in addition to the cash payment, the beneficiary must be supported in the costs of renting and supported with forms of subsidized pricing in accessing essential public services (electricity, gas, etc.); finally, even for unforeseen and exceptional expenses, public aid is needed because the least well-off individual or those at risk of social exclusion would find it impossible to cover them. Social services and employment services must accompany the assisted persons in a path of reintegration.

As Rodotà, for example, observes, the right to existence is present in all the Constitutions after World War II, start-

ing with the Italian Constitution which, in Article 36, establishes the right to "a free and dignified existence", an expression that is almost similar to Article 23.3 of the UN Universal Declaration of Human Rights, which speaks of "an existence in conformity with human dignity", later taken up by the Charter of Fundamental Rights of the European Union ("dignified existence").<sup>7</sup> (...) Although starting from the guarantee of a minimum income to be ensured to those who do not have it, the perspective should be that of citizenship in the sense of a heritage of inalienable rights of the person as such. Rights not only to "survive", but to exist. (...)

Two resolutions of the European Parliament of 6 May 2009 and 21 October 2010 on the subject of the RMG referred to the principles of the EU Charter.

The first of the Resolutions focuses on the relationship between minimum income and the fight against social exclusion, pointing out some criticalities between the identification by public bodies of a path to reintegration into work and situations of deep social distress to be treated as a priority by social services.

The second, which was approved almost unanimously, stresses that "dignity is a founding principle of the European Union" and that it is a question of guaranteeing every citizen the "possibility of participating fully in social, cultural and political life".

Consequently, the measures granted by the States must be "appropriate" and justified on the basis of "reliable and relevant" elements; policies in the process of adjusting public accounts cannot undermine the right in question.

The Resolution insists on the international and EU sources that configure the RMG as a social right: it seems clear that, according to the Resolution, all forms of income distribution that compromise the dignity of the person would be illegitimate. However, the experience of the so-called "open method of coordination, OMC", the dialogue between

the states and the Union through the setting of common long-term objectives and the exchange of best practices in social matters, has also pushed towards efficient forms of RMG. The OMC procedures have favoured experiences, especially in Scandinavia (but not only there), that have made the leap to a flexicurity system in which the guarantee of a guaranteed minimum income (in the dual form of ensuring everyone the means necessary for a free and decent existence and income support between one job and another) is one of the pillars of the renewal and universalisation of the welfare state apparatus, alongside the right to lifelong and continuous training and access to free and effective employment services. Since December 2007, the employment policies of individual states (coordinated at European level) have to indicate how they comply with the common principles. Common principles that include the right to a minimum income both in the phases of transition from one job to another and to ensure the most needy a decent existence. Flexicurity requirements must also lead the Union and its member states in pursuing the objectives of the "2020 Strategy" that replaced the old Lisbon Agenda in June 2010. In the new strategy, the reduction of at least 20 million people at risk of poverty or social exclusion has been added to the new targets. The RMG is an essential tool that can have a direct and rapid impact on poverty levels and the risk of social exclusion. These years of crisis have led many states to accentuate the conditioning mechanisms of the measure, but on the whole it must be stressed that the Commission has never asked any country to make the RMG benefits less generous (on the contrary, it has constantly invited Greece and Italy to introduce such a measure) and that not even states in default such as Portugal and Ireland have done so (on the contrary, they have slightly increased them), which testifies to the very strong rooting in European social policies of the

principle of a protection of the "minimum vital". In the absence of EU implementing legislation (which according to the prevailing opinion would have as its legal basis Article 153(h) on the integration of persons excluded from the labour market), the case law of the Court of Justice has already dealt with the RMG in numerous decisions and referred in particular to Article 34(4) of the Charter in the Kamberaj judgment (C. giust, 14.4.2012, C-571/10, Kamberaj v. Ipes Bolzano) but only in order to establish the legitimacy of the conditions of access to the RMG established by the States, specifying - for example - when it can be affirmed that a migrant EU worker in another State loses the right to enjoy the benefit or if it is legitimate to establish too strict seniority of residence requirements that could discriminate against workers who have exercised their right to freedom of movement. Therefore, the Court of Justice's review is limited, at this stage, to the profile of non-discrimination by a State of persons who legitimately work on its territory<sup>18</sup>.

In this regard, the German Court in 2010 defines the right to a minimum income as the right to "equal participation in the political and cultural life of one's country", on the other hand on the basis of Article 34 of the Nice Charter - the "right to a free and dignified existence" could have been recalled. In particular, Article 1 raises the doubt as to what the minimum objective of the legislation is, which must be found in that "freedom from want" that must support the freedom of choice (guaranteed by a minimum package of resources and services for all that, with John Rawls, we can define as the "social minimum") of each citizen, allowing him to identify what "his" contribution to the collective wealth may be or, in any case, preventing him from being in essence permanently excluded from the social game and

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<sup>18</sup> [https://www.treccani.it/enciclopedia/reddito-minimogarantito\\_%28Diritto-on-line%29/](https://www.treccani.it/enciclopedia/reddito-minimogarantito_%28Diritto-on-line%29/)

discouraged in his essential dignity.

In 2010, the Court ruled on the concept of the minimum income necessary to ensure a dignified existence, in relation to the benefits that had been provided by the Hartz-IV<sup>19</sup> Act. This pronouncement initiated a jurisprudential orientation that has been consolidated over the years. One element to be evaluated negatively in Italian case law, but also in other countries, is the tendency to balance rights on the one hand, and the principles of balanced budgets etc. on the other. This has also had a negative impact on the application of other fundamental rights in the field of health protection or other primary social goods.

The responsibility to protect is for States to protect people: from threats arising from violence directed at individuals and communities (wars, terrorism, etc.), as well as from gross and repeated violations of human rights; from threats arising from conditions such as lack of income from work (due to illness, disability, maternity, accidents at work, unemployment, old age, etc.); from threats arising from conditions such as lack of income from work (due to illness, disability, maternity, accidents at work, unemployment, old age, etc.). The collective security system is based on two fundamental requirements: on the one hand, it prohibits states from threatening and using force unilaterally (Art. 2(4)) except in the case of legitimate defence (Art. 51); on the other hand, it entrusts the Security Council with the task of maintaining order and coercively enforcing peace, including through military measures (Art. 39, 41, 42) death of family members), precarious access to health care, insufficient family support, especially for children and dependent adults; threats from environmental imbalances. The respon-

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<sup>19</sup> Specifically, in the event that income recipients were sanctioned for refusing work or other reasons, such sanctions could not exceed a certain monetary threshold.

sibility to protect requires the adoption of rules and the creation of structures designed to broaden people's opportunities for choice and to make possible the effective exercise of fundamental rights, which is a prerequisite for people to live without fear, in security. Multidimensional security encompasses public order, social justice, the economy and the preservation and protection of the environment. Responsibility must be shared by the entire international community. States must activate and make functional the collective security system outlined in the UN Charter, renouncing the reasons of national interest by facilitating the interest of all the nations of the human family. The responsibility to protect indicates how to take care of all the nations of the human family with a view to dialogue, cooperation and sharing, which is the main way to achieve the ultimate goal of the new international law: peace.

Articles 22 and 25 of the Declaration recall the need for the guarantee of sufficient means to lead a dignified life, just as the 1966 UN Covenant on Socio-Economic Rights (which was never shared by the United States and Great Britain) recognises the dignity concerning all members of the family and their rights, which are equal and inalienable, is the foundation of freedom, justice and peace in the world".

The topic of *basic income* began in the 1970s on the basic institutional conditions of a just society, outlined by Harvard philosopher John Rawls in "A Theory of Justice", in the themes of so-called neo-contractualism.

In spite of Rawls' positions (which have changed over time), the doctrine ended up focusing on the protection of a "vital minimum" in order to protect the dignity of the individual and thus ensure acceptable conditions of equality of opportunity and thus of participation in the social and democratic game. On the basis of this doctrine, various authors,

economists, sociologists, philosophers and political representatives of international standing formed the World Basic Income Association (BIEN).

Among the instruments of this worldwide network, the publication in the USA of "*basic income studies*" is an important BIEN instrument with sixteen representative offices in as many countries around the world. It is therefore a multidisciplinary current of thought (philosophy, economics, sociology and law), cosmopolitan in inspiration, with specific attention to the constitutional and legal aspects of the issue. In 2008, with the Monterey Declaration, an attempt was made, more than 60 years after the Universal Declaration, to formalise the right to a basic income as an 'emerging human right'. In an environment of economic globalisation can be protected globally.

The "minimum income" in Europe is mentioned in several European documents, either programmatic and guiding (Commission Recommendations or EP Resolutions), or normative (Nice Charter, European Social Charter, Community Workers Charter).

In the second European Convention there are two lines of institutional and legal development along which, however, the need to guarantee a free and dignified existence has been consolidated, in a justiciable perspective and a moment of orientation for the social policies of the EU.

*International Covenant on Economic, Social and Cultural Rights (1966)*<sup>20</sup>

## Article 11

1. The States Parties to the present Covenant recognize

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<sup>20</sup> Date of adoption, 16/12/1966 Date of entry into force 3/1/1976 Organisation that produced the document UN - United Nations Notes Adopted by the General Assembly of the United Nations by Resolution 2200A (XXI) of 16 December 1966. International entry into force: 3 January 1976. - States Parties as of 1 September 2020: 171.



the right of everyone to an adequate standard of living for himself and his family, including adequate food, clothing and housing, and to the continuous improvement of living conditions. The States Parties shall take appropriate measures to ensure the implementation of this right, and recognize to this end the essential importance of international cooperation, based on free consent<sup>21</sup>.

2. The States Parties to the present Covenant, recognizing the fundamental right of every individual to freedom from hunger, shall take, individually and through international cooperation, all measures, including concrete programmes, as may be necessary:

(a) to improve the methods of production, preservation and distribution of foodstuffs by the full application of scientific and technical knowledge, the dissemination of knowledge of the principles of nutrition, and the development or reform of agricultural systems, so as to achieve more efficient growth and use of natural resources;

(b) to ensure an equitable distribution of the world's food resources in relation to needs, taking into account the problems of both food importing and food exporting countries.

## ARTICLE 23: EQUALITY BETWEEN MEN AND WOMEN

UN - Optional Protocol to the Convention on the Elimination of All Forms of Discrimination against Women

The Protocol was signed on 6 October 1999. All Member States have signed it and Spain ratified it in 2001. B, D, GR, L, NL, P, SV and UK have yet to do so<sup>22</sup>.

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<sup>21</sup> <https://www.ohchr.org/EN/ProfessionalInterest/Pages/CESCR.aspx>

<sup>22</sup> In 2002 (reference date 30 June) the Protocol had been ratified by D, GR, NL and P. See:

[http://www.europa.eu.int/comm/employment\\_social/equ\\_opp/statistics\\_en.html](http://www.europa.eu.int/comm/employment_social/equ_opp/statistics_en.html)

See the Bulletin of the above-mentioned group:

The document does not provide a comprehensive overview of the situation regarding the respect of equal treatment between men and women in the EU Member States. Available data by gender on employment (in part), income distribution, entrepreneurship, political participation, etc. may be indicators of inequality. However, not all of them constitute an actual violation of human rights. In this respect, the European Commission is concerned with ensuring equal treatment, as enshrined in several European directives. Under the aegis of the Commission, *the legal experts group on the application of European law on equal treatment between men and women* operates, but the facts reported by this group on the situation in the Member States are extremely detailed, uneven and all-encompassing.

The EP has already referred to the numerous violations of the equal treatment *acquis*. This suggests that there is a problem in the Member States in this regard. Therefore, it is important to prepare an analysis of the situation regarding equal treatment of men and women in the Member States.

The Charter of Fundamental Rights of the European Union of 2000, as laid down in Article 6 of the Treaty on European Union (version resulting from the Lisbon Treaty of 2007), has the same normative value as the Treaties. This Charter states (right to life, dignity and integrity): << Article 34

- Social security and social assistance. The Union recognises and respects the right of access to social security benefits and social services providing protection in cases such as maternity, illness, industrial accidents, dependency or old age, and in the case of loss of employment, in accordance

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[http://europa.eu.int/comm/employment\\_social/equ\\_opp/rights\\_en.html](http://europa.eu.int/comm/employment_social/equ_opp/rights_en.html)  
Resolution A5-0250/2001 on the Commission's 17th annual report on monitoring the application of Community law (1999), §15.

The EP's most recent request can be found in Resolution A5-0197/2002, §5, on the implementation of the gender equality programme, adopted on 4 July 2002.

with the rules laid down by Community law and national laws and practices. 2. Everyone residing or moving legally within the Union is entitled to social security benefits and social advantages in accordance with Community law and national laws and practices. 3. In order to combat social exclusion and poverty, the Union recognises and respects the right to social and housing assistance so as to ensure a decent existence for all those who lack sufficient resources, in accordance with the rules laid down by Community law and national laws and practices.>>>.

In 2001, the European Court of Justice issued a number of rulings on the interpretation of the principle of equal treatment of men and women. Some of the problems reported relate to indicators of whether there is equal pay for equal work (Austria), dismissal in the event of pregnancy (Denmark, Spain) and pension provisions (Germany, France).

In a judgment of 26 June 2001, the Court concluded that, in order to judge whether equal pay for equal work is involved, it is not sufficient to ascertain whether two comparable workers of different sexes perform the same function within the meaning of the collective agreement in force for their function. This is only one possible indication that this criterion is met. A difference in pay in the case of hourly rate work between two workers of different sexes, recognised at the time of recruitment, cannot be justified by factors which have become known and which can only be assessed after the workers in question have taken up their duties, such as the practical implementation of the duties by the workers.

With regard to pregnancy, the Court ruled in a judgment of 4 October 2001 that a worker cannot be dismissed because she is pregnant, even if she is employed on a temporary basis and did not inform the employer of this situation at the time of recruitment and, because of her pregnancy, was unable to work for a large part of the period in question. The dismissal is contrary to Article 5(1) of Directive

76/207/EEC and Article 10 of Directive 92/85/EEC. The Court ruled that the non-renewal of a fixed-term employment contract because of the employee's pregnancy constitutes sex discrimination contrary to Articles 2(1) and 3(1) of Directive 76/207/EEC.

In a judgment of 9 October 2001, the Court ruled that German pension funds responsible for implementing provisions relating to occupational pensions must, like employers, comply with the principle of equal pay as laid down in Article 141 TEC, and that neither the legislative autonomy enjoyed by pension funds nor their status as insurance institutions plays a role in this respect<sup>23</sup>.

In addition, the Court has delivered two judgments on the French pension scheme for civil servants. The Court considers that pensions paid under the *Code des pensions civiles et militaires de retraite* fall within the protection of Article 119 TEC (now Article 141 TEC). Certain provisions, namely Article L. 12(b) and L. 24-I-3°(b) of that legislation are contrary to the principle of equal pay. These articles exclude male officials from certain advantages that a female official in the same position could obtain, such as a bonus for men caring for their children and the right to a retirement pension with immediate effect in the case of caring for an invalid or incurably ill partner.

In its conclusions published in 2001 on Finland, the Netherlands and Sweden, the UN *Committee on the Elimination against Women* (CEDAW) stressed the persistence of equal pay and discrimination problems in the labour market, in particular related to horizontal and vertical segregation. Equal opportunities for women at higher levels are also far from being achieved. Violence against women, trafficking in women, forced prostitution and double discrimination against immigrant and refugee women are also a

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<sup>23</sup> <https://eur-lex.europa.eu/legal-content/IT/TXT/PDF/?uri=CELEX:61999CJ0379&from=ES>

cause for concern.

The Committee is concerned to note that in the Netherlands a political party is represented in parliament which is not open to women. This party is the *Staatkundig Gereformeerde Partij*. The Committee considers this to be contrary to Article 7 of the UN Convention on Women, to which the Netherlands is a party. In the meantime, the Dutch government has made it known that it does not intend to follow the Committee's call to change the situation, inter alia because a number of fundamental rights are at stake. In addition, the Committee calls on the Netherlands to revise the new law on the right to a name, which contains a provision that runs counter to the principle of equality and the provisions of the Treaty.

The CESCR points out that in France, the minimum age for marriage for girls is 15 years old and recommends bringing it up to the minimum age for boys (18).

The European Parliament resolution of 20 October 2010, published in the Official Journal of the European Union on 8 March 2012, emphasises the role of minimum income in combating poverty and promoting an inclusive society in Europe [2010/2039(INI)] and calls on Member States to make real progress on the adequacy of minimum income schemes; it values lifelong learning programmes as a basic tool for combating poverty and social exclusion by increasing employment opportunities and access to knowledge and the labour market. The European Social Charter, in the text revised in Strasbourg on 3 May 1996, ratified by Italy with Law. 9 February 1999, no. 30, provides in art. 30 (Right to protection against poverty and social exclusion)<sup>24</sup>. The Eu-

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<sup>24</sup> *The Council of Europe Commissioner for Human Rights, Nils Muižnieks, follows up in his "Human Rights Comment", published on 20 August 2015 stated the following: "The fact that irregular migrants are undocumented does not mean that they should not have rights. Every*

European Court of Human Rights has recognised social security and welfare benefits as protected by Article 1 of Protocol No. 1 to the European Convention on Human Rights (right to credit) and has held in many cases that the principle of non-discrimination affirmed in Article 14 of the European Convention on Human Rights has been violated. See *Koua Poirrez v. France*, (Application No. 40892/98, judgment of 30 September 2003), see *Dhahbi v. Italy* (Application No. 17120/09, judgment of 8 April 2014). Lastly, see the case of *Bélané Nagy v. Hongrie* (Application no. 53080/13, Grand Chamber judgment of 13 December 2016). Reference is made to a number of rulings of the Constitutional Court that have declared the constitutional illegitimacy of some Italian regulations concerning the social assistance of non-EU foreigners, basing this declaration also on the principle of non-discrimination affirmed by Article 14 of the European Convention on Human Rights, which has always been noted by the European Court of Human Rights in *subiecta materia*. 329); of the regulations that make the payment of the accompaniment allowance for legally resident non-EU citizens with disabilities conditional upon possession of a residence card (judgment -

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*person is a holder of human rights, regardless of their status. It is easy to understand that the prohibition of torture applies to everyone, but we must also be aware of the universality of minimum social rights, as the enjoyment of these rights is an essential prerequisite for human dignity. The 47 member states of the Council of Europe 3 / 4 The question of foreigners entitled to citizenship income.*

*BIN Italy - <https://www.bin-italia.org/la-questione-degli-stranieri-aventi-diritto-al-reddito-cittadinanza/> must therefore respect their obligations and protect the minimum social rights of all persons under their jurisdiction, which also include migrants in an irregular situation. In the event that return or expulsion proves impossible or particularly difficult, States should find solutions to allow the person concerned to remain in the country in conditions that help meet his or her basic social needs and respect his or her dignity (food, shelter, emergency medical care and clothing).*

15/03/2013, n. 40); of the regulations that make the payment of the disability pension and the special allowance for the blind conditional upon possession of a legally resident non-EU citizen's residence card (judgment - 27/02/2015, n. 22). In conclusion, in light of the above considerations, our legislator will have to pay much attention to the delimitation of the area of beneficiaries of the Inclusion Income or similar regulations.

#### ARTICLE 34: SOCIAL SECURITY AND SOCIAL ASSISTANCE

In 2001 the European Consortium for Sociological Research (ECSR) notes that in Austria the attainment of *family allowances* by non-EU and EEA nationals depends on two elements: whether a person has been in paid employment for three months and the country of residence of the children. This is also the case in Denmark, Finland, France, Greece, Ireland, Italy, Luxembourg and the United Kingdom.

Furthermore, it is noted that in Denmark, Finland and Ireland, citizens who are not members of the EU Member States or the European Economic Area (EEA) are discriminated against in terms of social security, as they are not entitled to accumulate insurance or employment periods. In Germany, third-country nationals are not entitled to supplementary family child benefit in the following Länder: Baden-Württemberg and Bavaria. In Greece the authorities have extensive decision-making powers in the field of social assistance, which puts the effectiveness of legal assessment at risk. In Portugal foreign nationals can apply for social assistance if local financial resources allow it. In Spain, the allowance on the basis of a minimum income is conditional on the length of stay (throughout the country) and a minimum age of 25.

## ARTICLE 35: HEALTH PROTECTION

This is also the case in France for young people under the age of 25 who are not entitled to the minimum integration income and for whom other social assistance measures are also insufficient. In Ireland medical assistance depends on the length of stay in the country (minimum one year). In Greece measures to combat smoking are reported to be inadequate. In Italy and the Netherlands it is noted that occupational health and safety measures have been insufficiently introduced for the self-employed (Italy: certain sectors). In Portugal the right to a safe working place, respecting the right to health is only partially achieved, due to the considerable number of accidents and deaths in the workplace and the lack of inspections. In Italy the individual right to social security is not always guaranteed in all sectors.

It appears from the case law of the Court of Justice of the European Communities that in the Netherlands there is a problem linked to access to medical care in a Member State other than the Member State for which social security exists. The Court ruled that an insured person, who is wrongly refused admission to a hospital in a Member State other than the one in which he is insured, is entitled to compensation for the costs incurred if authorisation is granted at a later stage, in this case through the courts<sup>25</sup>. The Court recognises that

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<sup>25</sup> Facts about low- and lower middle-income countries: Imperial College COVID-19 Response Team, Report 22: Equity in response to the COVID-19 pandemic: an assessment of the direct and indirect impacts on disadvantaged and vulnerable populations in low- and lower middle-income countries, 2020

<https://www.imperial.ac.uk/media/imperial-college/medicine/mrc-gida/2020-05-12-COVID19-Report-22.pdf> ; Facts about high-income countries, e.g. the UK: B. Palmer, Chart of the week: Covid-19 kills people in the most deprived areas at twice the rate of those in the richest areas, Nuffield Trust, 2020

<https://www.nuffieldtrust.org.uk/resource/chart-of-the-week-covid-19-kills-the-most-deprived-at-double-the-rate-of-affluent-people-like->



a system of prior authorisation for hospitalisation in another Member State cannot render such authorisation arbitrary<sup>26</sup>.

### 2.3 The centrality and opportunities of Europe

In relation to the Lisbon agenda, with the European employment policies (Treaty of Amsterdam) in the *European Employment Strategy* (EES) and the processes related to the so-called open method of coordination (OMC). From 2000 onwards, EU documents emphasise the importance of *more, but better jobs*, flexibility linked to the worker's initiative, policies to support the labour force in the market through *lifelong learning*, the enhancement of individual *capabilities*, the guidance of public employment services, widespread protection from the risk of unemployment and the safeguarding of income levels in working transactions.

Through both European Social Charters, the Council of Europe Charter and the 1989 European Workers' Charter, the right is formulated directly as such in the Nice Charter (Art. 34).

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other-conditions or the US: C. Brown and M. Ravallion, Poverty, inequality and COVID-19 in the US, 2020

<https://voxeu.org/article/poverty-inequality-and-covid-19-us>

<sup>26</sup> 215 European Court of Justice, C-157/99, Smits/Stichting Ziekenfonds VGZ and Peerbooms Stichting CZ Groep Zorgverzekeringen and C-368/98, Vanbraekel/Landsbond der christelijke mutualiteiten (LCM), judgments of 21 July 2001; [https://www.oxfamitalia.org/wp-content/uploads/2021/01/Sintesi\\_report\\_-II-Virus-della-Disuguaglianza\\_FINAL.pdf](https://www.oxfamitalia.org/wp-content/uploads/2021/01/Sintesi_report_-II-Virus-della-Disuguaglianza_FINAL.pdf)

216 In the meantime Germany has signed the Convention (04/02/02)

217 European Court of Justice, C-192/99, The Queen v Secretary of State for the Home Department ex parte: Kaur, judgment of 20 February 2001

COM (2002) 260, see <http://www.europa.eu.int/cgi-bin/eur-lex/udl.pl>.

According to the latter, the right is individual and unconditional and concerns citizens and not just 'workers', just as the support provided for the unemployed by the ILO conventions is unconstrained. All the more so since, according to Article 34, basic income is<sup>27</sup> a fundamental social right.

However, within the crisis it sees a further prospect: to combat social dumping and to achieve social cohesion at EU level. (objectives already included in the Treaties). Europe could take direct responsibility through its own resources for a European basic income (with union bonds and/or through the use of funds currently earmarked for the common agricultural policy). This would be a major step towards a truly European solidarity, which would tend to involve a common budget, uniform taxation, supranational governance of more than just the economy, etc.<sup>28</sup>, and would also be an important step towards the creation of a common European identity.

## 2.4 Italy

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<sup>27</sup> The wording of the Nice text is expressively not very happy, but its real content is quite clear and unequivocal. A very close connection is established with dignity (the cornerstone principle of the Charter) and an integration with the right to assistance is added. The article's fate is linked to the fate of the Charter as a whole, which the Lisbon Treaty officially makes mandatory. In fact, it should be stressed that there is a substantial "advance" application of the Charter by the courts at all levels in Europe, but the Bill of Rights will become much stronger and more incisive as an instrument of legal protection once the process of ratifying the Treaty is complete. Some scholars believe that with this step, national legislations would be open to scrutiny where they do not protect, in their essential content, the rights provided for in the Charter. Even in South America, the Inter-American Court of Human Rights has condemned the behaviour of states that fail to protect the dignity of their citizens, going even further than the literal wording of the Inter-American Declaration of Human Rights

<sup>28</sup> <https://www.bin-italia.org/il-diritto-al-reddito-garantito-come-diritto-fondamentale/>

In Italy, there is currently no case law on the subject of guaranteed income<sup>29</sup>".

Italian jurisprudence is still linked to a neo-classical 'workerist' approach, and the main reference is Article 36 of the Constitution, which provides every worker with the right to a wage sufficient to guarantee himself and his family<sup>30</sup> a decent existence.

At present, there is no implementation decree yet, but this provision could be the significant element of the "Italian way" to a less dirigiste and more self-determined minimum income, in the wake of what is being experimented in various parts of the world, from Ontario to Aquitaine, from Finland to Holland, up to California and the city of Chicago, in a new, This is a courageous new path which, by recovering the emancipatory rationale of 20th century welfare, fully meets the challenges of the new millennium, renouncing the need to subordinate protection against rampant social exclusion to the search for contractual opportunities (starting with traditional 'subordination'), which are becoming obsolete due to technological dynamics. A transition (in the compromise between basic income and Rmg) towards a new individual freedom, also of a productive and occupational nature.<sup>31</sup>

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<sup>29</sup> <https://storie.valigiablu.it/reddito-di-base/>

<sup>30</sup> <https://www.bin-italia.org/diritto-al-reddito-universale-i-fattori-culturali-che-ne-impediscono-la-codifica/>

<sup>31</sup> [https://www.questionegiustizia.it/rivista/articolo/la-campagna-deni-gratoria-nei-confronti-della-legge-sul-reddito-di-cittadinanza-comes-andare-avanti-\\_707.php](https://www.questionegiustizia.it/rivista/articolo/la-campagna-deni-gratoria-nei-confronti-della-legge-sul-reddito-di-cittadinanza-comes-andare-avanti-_707.php)

D. De Masi, A secular miracle in times of cynicism, *Il Fatto quotidiano*, 20 November 2019,

[www.ilfattoquotidiano.it/in-edicola/articoli/2019/11/20/un-miracolo-laico-in-tempi-di-cinismo/5571743/](http://www.ilfattoquotidiano.it/in-edicola/articoli/2019/11/20/un-miracolo-laico-in-tempi-di-cinismo/5571743/).

Cf. M. Ferrera, Cosa serve contro la povertà, *Il Corriere della sera*, 29 December 2019: "It was an important reform, which provided the Italian

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welfare system with the last missing piece: the guarantee of a minimum income to those who lack sufficient resources to meet the needs of daily life".

It is worth recalling that, contrary to what has been stated by the main media, the European Commission, in assessing the 2019 Budget Law, has not criticised the introduction of the CCR at all, defined as a "justified measure" by the increase in Italian poverty rates, expressing only some doubts on the effective functioning of the envisaged active policies, while it has rather vigorously censured "Quota 100".

For a very balanced assessment, see G. Fontana, *Reddito minimo, disuguaglianze sociali e diritto del lavoro. Fra passato, presente e futuro*, 'Centre for the Study of European Labour Law' (CSDLE) 'Massimo D'Antona', working paper no. 389/2019, and S. Giubboni, *Primi appunti sulla disciplina del reddito di cittadinanza*, 'Centre for the Study of European Labour Law' (CSDLE) 'Massimo D'Antona', working paper no. 401/2019. On the 2019 law, see issue no. 1/2019 of the journal. *European Citizenship*, which offers numerous contributions ([www.francoangeli.it/riviste/sommario.aspx?anno=2019&idRivista=165&lingua=en](http://www.francoangeli.it/riviste/sommario.aspx?anno=2019&idRivista=165&lingua=en)).

The prominence of the Social Charter in our legal system has been enhanced in Judgments Nos. 120 and 194 of 2018 also through the opinions of the Economic and Social Committee, to be taken into "argumentative" consideration in order to establish the exact content of the social rights at stake.

M. Ferrera, *What is needed against poverty*, op. cit.; G. Bronzini, *The claim of a ius existientiae for European citizens as a counter to sovereignist populism*, in this *Quarterly Review*, no. 1/2019, [www.questionegiustizia.it/rivista/2019/1/la-rivendicazione-di-uno-ius-existentiae-per-i-cittadini-europei-come-contrasto-del-populismo-sovranista\\_637.php](http://www.questionegiustizia.it/rivista/2019/1/la-rivendicazione-di-uno-ius-existentiae-per-i-cittadini-europei-come-contrasto-del-populismo-sovranista_637.php). Caritas' latest Flash Report on Poverty and Social Exclusion, published on 17 November 2019 and elaborated on 2018 data, confirms that the incidence of ReI has been modest even in reducing extreme poverty

([www.caritasitaliana.it/materiali/studi\\_ricerche/flash\\_report\\_2019/Flash\\_Report\\_Caritas\\_Italiana\\_2019.pdf](http://www.caritasitaliana.it/materiali/studi_ricerche/flash_report_2019/Flash_Report_Caritas_Italiana_2019.pdf)).

G. Bronzini (ed.), *Towards a European Social Pillar*, Key, Milan, 2019. On the admittedly excessive severity of the 2019 legislation, both administrative and criminal, see R. Rivero, *Reddito di cittadinanza: assistenza alla povertà o governo penale dei poveri?*, in questa *Rivista online*, 6 June 2019, [www.questionegiustizia.it/articolo/reddito-di-cittadinanza-assistenza-alla-poverta-o-governo-penale-dei-poveri\\_06-06-2019.php](http://www.questionegiustizia.it/articolo/reddito-di-cittadinanza-assistenza-alla-poverta-o-governo-penale-dei-poveri_06-06-2019.php).

"Pope Francis highlighted the need to establish a universal emergency wage, not only for those working in the popular economy, but also for the many informal workers who have precarious occupations and no social security coverage."

In particular, according to Rodotà, when the right to existence appears in the constitutional dimension, "it speaks of something that goes beyond bare life, it is filled with further content"<sup>32</sup>. The guarantee of a minimum income to be ensured to those who do not have it should be that of citizenship in the sense of a heritage of unavailable rights of the individual as such. The right not only to 'survive', but to exist. He emphasises an extended vision of the resources to be made available, not only to the lesswell-off classes, but to everyone, starting with access to common goods. This approach is that of the German Constitutional Court, when it declared partially unconstitutional the way in which the 2000 welfare reform had identified the maximum levels of economic support for the poor. According to German constitutional jurisprudence, the combined provisions of Article

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In the rampant literature on the topic, see the World Economic Forum's 2016 report, *The Future of Jobs. Employment, Skills and Workforce Strategy for the Fourth Industrial Revolution*

([www3.weforum.org/docs/WEF\\_Future\\_of\\_Jobs.pdf](http://www3.weforum.org/docs/WEF_Future_of_Jobs.pdf)),

the numerous reports of the McKinsey Global Institute

([www.mckinsey.com/mgi/overview/about-us](http://www.mckinsey.com/mgi/overview/about-us)), the Economist and the many documents of the European Union which discuss - albeit with some caution - also the proposal of the trend towards a basic income, anticipated by the strengthening of the existing Rmg systems, especially in Europe. For a review of the international debate, see G. Bronzini, *Percorso diletta sul diritto ad un reddito di base*, in *Dir. lav. rel. ind.*, no. 2/2018, pp. 493 ff, and the essays collected under the title *Opinioni a confronto sul reddito di cittadinanza*, in *Riv. dir. sic. soc.*, no. 4/2018, pp. 687-738 (Authors: P. Tullini, G. Bongiovanni, G. Bronzini, C. Del Bò, M. Forlivesi, S. Toso;

[www.rivisteweb.it/issn/1720-562X/issue/7580](http://www.rivisteweb.it/issn/1720-562X/issue/7580)).

<sup>32</sup> See S. Rodotà, *Il diritto ad avere diritti*, Bari, Laterza, 2012, ch. IX.

1 of the Constitution, which provides for the inviolability of human dignity, and Article 20, which defines the Federal Republic as a Federal and Social State, removes from the hands of Parliament the decision as to whether or not to guarantee people in need the resources necessary for their existence and a minimum of participation in social, cultural and political life. The Italian constitutional jurisprudence (423/2004), has taken a different position and declared illegitimate a State intervention in this field without prior consultation with the State-Regions Conference, being rightly concerned to safeguard the latter's competence after the reform of Title Five of the Constitution.

## **2.5 Federal Constitutional Court, Judgment of 5 November 2019 (1 BvL 7/16), on penalties for recipients of 'Hartz IV' social welfare benefit**

The Federal Constitutional Court found, in a cross-appeal, that certain sanctions, provided for by the *Hartz IV* legislation on social benefits<sup>1</sup>, imposed for non-compliance by the obligations imposed by the legislation (including the obligation to cooperate in job searches). cooperate in the search for work with a view to reintegration into the labour market), are partially unconstitutional<sup>33</sup>.

In particular, sanctions have been deemed not compatible with the Basic Law, applying reductions of more than 30%, provide for the reduction of the monthly allowance, i.e. the basic allowance (amounting to 424 euros per month) for those who, without a valid justification, do not accept the job offers proposed to them by the employment office under the *Hartz IV* legislation and which are considered

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<sup>33</sup> [https://cortecostituzionale.it/documenti/pubblicazioni/dac11/GER\\_hartz\\_iv.pdf](https://cortecostituzionale.it/documenti/pubblicazioni/dac11/GER_hartz_iv.pdf)

"reasonable".

According to the ruling, depending on the type of infringement, the subsidy may be reduced by up to a maximum of 30%, but no more than 60% or 100%, as was previously foreseen. a maximum of 30%, but no more than that, i.e. no longer up to 60% or 100%, as was foreseen in the Hartz IV regulation. the *Hartz IV*<sup>34</sup> legislation. Whoever

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<sup>34</sup> *Sanctions imposed on unemployment benefit recipients to enforce their cooperation obligations are partly unconstitutional*

*The legislator may apply the principle of last resort (Nachranggrundsatz) when granting basic social benefits intended to guarantee a minimum subsistence; according to this principle, such benefits are only granted if people cannot support themselves by their own means. In addition, the legislature may impose reasonable obligations on beneficiaries of 'unemployment benefit II' (Arbeitslosengeld II) who are capable of working to cooperate in order to overcome their need, and may impose sanctions with temporary suspension of benefits if beneficiaries breach those obligations. However, in imposing such sanctions, the legislator imposes an extraordinary burden on the recipients of such benefits; therefore, strict proportionality requirements apply and the legislator's usually wide margin of discretion is limited in this area. The longer the provisions have been in force and the better the legislature can therefore assess their effects, the less permissible it is for the legislature to base the penalty regime on mere assumptions. Furthermore, if there is a reduction in 'unemployment benefit II', the persons sanctioned must be able, in a reasonable manner (zumutbar), to meet the conditions for reinstatement of the benefit.*

*This is what the First Senate of the Federal Constitutional Court held in its ruling delivered today. While it did not object to a reduction of benefits by 30% compared to the relevant basic rate based on a calculation of basic needs (Regelbedarf) in the event of a breach of certain obligations, it held that sanctions based on the available evidence are incompatible with the Basic Law when, as a result of the beneficiary's repeated failure to comply with cooperation obligations in the previous year, benefit reductions exceed 30%, or benefits are even suspended altogether. Furthermore, sanctions are incompatible with the Basic Law insofar as a reduction in the amount of benefits paid is mandatory, even in cases of extreme hardship. The sanctions are also incompatible with the Basic Law insofar as all reductions are subject to a strict three-*

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month period. However, the Court stated that the provisions are applicable under certain conditions until new provisions are enacted.

1. Pursuant to § 31(1) of the Second Book of the Social Law Code (Zweites Buch Sozialgesetzbuch - SGB II), recipients of "unemployment benefit II" who are eligible for work are in breach of their obligations if, despite having been informed of the legal consequences, and without an important reason do not comply with their work integration agreement, refuse to accept or continue a reasonable job, apprenticeship, work opportunity or subsidised employment, behave in a way that prevents such an opportunity from arising or do not present themselves for, interrupt or solicit the interruption of a reasonable work integration measure. According to § 31a SGB II, the legal consequence of such violations of the beneficiaries' obligations is, initially, the reduction of their "unemployment benefits II" by 30% in relation to the respective basic rate of a person entitled to benefits who is fit for work. In the event of a second violation within a year, benefits are reduced by 60% in relation to the base rate. In the event of further consecutive violations, unemployment benefits are suspended completely. Under § 31b SGB II, benefits are reduced for a period of three months.

The plaintiff in the initial proceedings, who is a qualified warehouse clerk, was offered a job by the relevant job centre to an employer; the plaintiff told the employer that he was not interested in the proposed warehouse job, but would instead like to apply for a sales position. The job centre then initially sanctioned the plaintiff with a 30% reduction in his benefits. When the plaintiff later failed to use a training and placement voucher for a practical test in a sales job, the job centre imposed a penalty by reducing his benefits by 60%. After an unsuccessful opposition process, the claimant appealed to the Social Court (Sozialgericht). The Social Court stayed the proceedings and, by means of a specific judicial review procedure (konkrete Normenkontrolle), referred to the Federal Constitutional Court the question whether § 31a in combination with § 31 and § 31b SGB II are compatible with the Basic Law.

I. The constitutional prerequisites for the design of the basic social benefits (i.e. the benefits of the "unemployment benefit II scheme" [to be distinguished from the insurance-based "unemployment benefit I"]) derive from the fundamental rights guarantee of an existential minimum in accordance with human dignity (menschenwürdiges Existenzminimum) which derives from Section 1(1) in conjunction with Section 20(1) of the Basic Law (Grundgesetz - GG). Constitutionally, the legislator has a certain freedom of action in defining the legal framework for guaranteeing an existential minimum in accordance with human dignity.

However, human dignity is not subject to the condition that persons



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*must be able to support themselves; rather, creating the conditions for leading an independent life is part of the state's protection mandate according to Art. 1(1) second sentence GG. However, the Basic Law does not prevent the legislator from linking basic social benefits intended to guarantee an existential minimum in accordance with human dignity to the principle of last resort, according to which such benefits are provided only if persons are unable to support themselves by their own means. In so doing, the legislature shapes the principle of the welfare state (Sozialstaatsprinzip) within the meaning of section 20(1) GG.*

*The principle of last resort may entail more than an obligation to first use one's own means available from income, assets or third-party payments before applying for benefits. Furthermore, the Basic Law does not prevent the legislator from requiring that recipients of state benefits actively participate in overcoming their need or preventing their need. However, such obligations to cooperate limit their freedom of action and must therefore be justifiable under constitutional law. When the legislature establishes obligations to cooperate in pursuit of the legitimate aim of having persons prevent or overcome their need, in particular through paid employment, these obligations must meet the requirements of proportionality; thus, they must be suitable, necessary and reasonable to achieve this aim.*

*When the legislature decides to establish proportionate obligations to cooperate, it may also ensure that they are enforceable. In the event that persons, without an important reason, fail to comply with a reasonable obligation to cooperate of which they are aware, the legislator may establish sanctions to enforce the obligation of the recipients to participate in overcoming their need. Such a legal framework takes into account the personal responsibility of affected persons, since they have to bear the consequences of their actions as established by law.*

*However, when the legislator decides to impose sanctions by temporarily reducing basic social benefits, the sanctioned persons do not have the necessary means to cover their needs to live in accordance with human dignity. This can only be compatible with the Basic Law if the sanction actually makes the affected persons meet their cooperation obligations, which aim at preventing or overcoming existential need. However, strict proportionality requirements apply in this case. In the context of basic social benefits, the usually wide margin of appreciation of the legislator is limited. The longer such provisions on sanctions are in force, the more convincing the conclusions must be to show that sanctions are adequate, necessary and appropriate.*

*Moreover, when designing sanctions, the legislator must take into ac-*

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count other fundamental rights when their scope of protection is affected.

*II.1. The provisions on basic social benefits subject to the control of the Social Court are compatible with the Basic Law insofar as they require reasonable co-operation by adults fit for work to overcome or prevent their need.*

*(a) By laying down the obligations to cooperate in order to overcome one's state of need pursuant to section 31(1) SGB II, the legislature is pursuing legitimate aims, since those obligations serve to return the recipients of benefits to work. These obligations are suitable for achieving these objectives according to constitutional law. The legislature does not exceed its margin of discretion as to the necessity of the sanctions, because it is not evident that less intrusive cooperation obligations or positive incentives could have the same effect.*

*b) On the basis of the present findings, the reduction of benefits by 60% of the relevant basic rate in the event of a second consecutive breach of the duty to cooperate under § 31a (1) sentence 2 SGB II is not compatible with the Basic Law. As currently conceived, the provision cannot be justified from the point of view of constitutional law on the basis of an overall balancing of the heavy burden it entails, on the one hand, and the objective of enforcing the duty to co-operate, on the other, taking into account the available evidence on the desirability and necessity of a reduction of benefits of this magnitude. New sanctions are not excluded if obligations are repeatedly breached and if this is the only way to enforce the cooperation obligation. However, the 60% reduction from the basic rate is unreasonable, as the burden it implies seriously encroaches on the existential minimum guaranteed by fundamental rights.*

*(aa) It is true that the legislator has taken steps to prevent people from losing the basis for getting back to work because of sanctions. However, based on the current results, there are serious concerns about the appropriateness of sanctions. The legislator's decision to establish sanctions that reduce benefits by 60% is not based on convincing evidence; it cannot be established that the desired results are actually achieved and that negative consequences are avoided. Whether such benefit reductions are effective has not yet been sufficiently studied. If there were convincing evidence that such sanctions are suitable to induce cooperation to overcome need through paid work, the legislator would be authorised, exceptionally, to provide for particularly severe sanctions. But in view of the heavy burden imposed on those affected, the general assumption that such benefit reductions achieve their purposes is not sufficient. Moreover, it is doubtful whether repeated breaches of obligations could*

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be countered sufficiently effectively by less intrusive means, such as a second penalty with a lower rate of reduction or a longer duration.

The possibility of receiving additional benefits provided for in § 31a(3) first sentence SGB II does not remove the doubts as to the adequacy of a 60% reduction in benefits, since its structure does not sufficiently meet constitutional requirements.

bb) Furthermore, § 31a(1) second sentence SGB II raises the same doubts with regard to the mandatory sanction imposed even in cases where it is clearly inappropriate and with regard to the strict three-month duration of the sanction without any possibility of revoking it in case of cooperation.

c) On the basis of the present findings, the complete suspension of "unemployment benefits II" pursuant to § 31a para. 1 third sentence SGB II is not compatible with constitutional requirements.

In this case, payments covering basic needs are completely suspended, and benefits for additional needs and for housing and heating, as well as contributions for statutory health insurance and long-term care are no longer paid. Therefore, it is already doubtful whether there remains even a basis for the willingness to cooperate. Indeed, there is no convincing evidence to suggest that a complete suspension of basic social benefits is suitable to promote the goals of cooperation to overcome need and that benefit recipients eventually find work.

bb) There are also serious concerns regarding the necessity of the sanction. In principle, the legislator has a margin of appreciation, but it is narrow in this case, since the sanction entails heavy burdens in the context of an existential minimum in accordance with human dignity, which is protected by fundamental rights. This margin has been exceeded because there is no evidence to suggest that the suspension of basic social benefits is necessary to achieve the objectives pursued. It is not known whether a smaller reduction in benefits, an extension of the period of benefit reduction or even a partial transition from cash payments to benefits in kind and non-cash payments might not be as effective, or might be even more effective, because it does not entail the negative effects of total sanctions.

(cc) From an overall balance, it already follows from the shortcomings with regard to adequacy and the doubts with regard to the necessity of such intrusive sanctions to enforce the cooperation obligations, that the total suspension of all benefits, given its scope alone, and with limited possibilities to receive additional benefits, is not compatible with the requirements of strict proportionality.

Notwithstanding these considerations, the legislator must ensure that,

refused a job offered by the *Jobcenter* (employment office)

Whoever refused a job offered by the *Jobcenter* (employment office) risked not receiving *Hartz IV* benefit for three months. In extreme cases, such as In extreme cases, such as repeat offences, the benefit could be cancelled altogether<sup>35</sup>.

## 2.6 The example of Germany and other EU countries

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*even if "unemployment benefits II" are suspended, the persons concerned retain the possibility of receiving basic social benefits if they meet reasonable obligations to cooperate or, if this is not possible, credibly and firmly declare their willingness to cooperate. The situation is different only if and as long as the persons entitled to benefits can secure for themselves a life in keeping with human dignity by accepting a reasonable job offer that actually and directly generates an income. If benefit recipients refuse to accept reasonable employment that guarantees a livelihood without giving important reasons, even if they have had the opportunity to discuss their personal situation during the process, the total suspension of benefits may be justified.*

*III. Until the issuance of new provisions, the reduction of benefits by 30% according to § 31a para. 1 sentence 1 SGB II, which as such is not constitutionally questionable, continues to be applicable, with the proviso that the sanction is not mandatory if in the individual case it involves extreme difficulty. The provisions regarding the reduction of benefits by 60% and the total suspension of benefits (§ 31a para. 1 second and third sentence SGB II) continue to apply until new provisions are enacted, provided that the benefit reductions imposed due to repeated breaches of duty do not exceed 30% of the relevant basic rate and that the sanction is not even mandatory if it results in extreme hardship. The mandatory three-month duration of sanctions under § 31b(1) third sentence SGB II continues to apply until new regulations are issued, provided that the job centre is able to pay the benefit again as soon as the obligation to cooperate is fulfilled or the benefit recipient credibly and firmly declares his willingness to fulfil his obligations.*

<sup>35</sup> <https://www.bundesverfassungsgericht.de/SharedDocs/Pressemitteilungen/EN/2019/bvg19-074.html>

In Germany<sup>36</sup>, a study is being carried out to test the effects

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<sup>36</sup> <https://www.bin-italia.org/germania-i-verdi-propogono-di-so-stituire-lhartz-iv-con-un-reddito-garantito/>

*In Germany, there is renewed talk of Hartz-IV, the work-conditional and difficult-to-access social assistance measure that in recent years has triggered an important debate on the fate of German welfare. According to the newspaper Il Mitte (Berlin) 'the economic crisis caused by the Covid-19 pandemic, in Germany as elsewhere, has exacerbated pre-existing social problems and highlighted all the shortcomings of the current welfare systems. There are many proposals and action plans currently being studied to remedy the inequalities and support the most disadvantaged sections of the population, but in Germany the one that is causing the most discussion at the moment comes from the Greens, who will present it to the Bundestag. It is a reform that, "if implemented, could mark an epoch-making change in the management of German welfare, as it would see the reform of the current Hartz IV subsidy and the introduction of an income of €600 per month, considered more inclusive and less stigmatising than the current system". According to the newspapers at the moment, this proposal does not meet with the other parties in favour, both opposition and government parties. This is despite the fact that the Hartz IV subsidy formula is criticised from many quarters.*

*The reform proposal devised by the Greens "is based on the desire to overcome the welfare concept that led the government of Gerhard Schröder (SPD) to introduce Hartz-IV in 2005 and to replace it with what is defined as a model of "guaranteed security" (Garantiesicherung), aimed at both the unemployed and low-income workers". According to thenews, one of the most important points of the reform is the abolition of sanctions and restrictions on benefit recipients. In addition, the proposal also proposes 'the elimination of asset checks, except in specific cases motivated by suspicion of abuse'. For all other cases, according to the proposal put forward by the Green Group in the Bundestag, led by Sven Lehmann and Anja Hajduk, "a simple self-certification should be sufficient". In addition, they propose "a gradual increase in income support for single adults from the current EUR 446 to EUR 600". This reform, according to the Greens, should be included in a broader framework of revision of current welfare policies, "which would also include an increase in the minimum wage to €12 per hour and a review of collective agreements to protect workers' rights".*

Alongside the Greens, Katja Kipping (Die Linke) also spoke out very fa-

of the universal income, a socio-economic measure to provide all citizens with an unconditional monthly benefit.

In this regard, at the end of November 2020, 20,000 people were causally selected from among those who had applied for the experiment (estimated at over 1 million). Among them, 1,500 will be identified through interview to participate in the study, which is expected to start in spring 2021<sup>37</sup>. The aim is to identify what changes in a participant's life will occur based on those who have received and those who have not received income.

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avourably of the proposal and identified the possibility of "financing the reform by increasing the tax burden on the better-off sections of the population". According to other sources, Labour Minister Hubertus Heil (SPD) said he wanted to 'maintain for at least two years the simplification of access to benefits introduced during the pandemic, with an inclusion of rental costs and a suspension of asset checks', so that jobseekers would not have to dip into their savings 'or risk finding themselves in a precarious housing situation'. In an interview with *Der Spiegel*, the minister stated that 'the subsidy should become a kind of social income, which no one should be ashamed of needing'.

At present, Hartz-IV recipients have their monthly benefit reduced if they do not show willingness to re-enter the labour market, for example by submitting CVs or attending job interviews. However, in 2019, the Constitutional Court ruled that the subsidy can never be stopped completely. A rather strong opposition to the Greens' proposal comes from the AfD, which declares "that such a welfare policy could make Germany an even more attractive immigration destination for poorer sections of the population". Strong criticism also came from the FDP liberals, who have always been against the universal income and propose to invest the funds foreseen for the reform in vocational training programmes for Hartz- IV beneficiaries.

<sup>37</sup> Of those selected, 120 are expected to receive €1,200 per month - just above the German poverty line - and €1,380. All those involved are monitored, answering a compulsory questionnaire every six months and, optionally, participating in individual interviews aimed at assessing their psycho-physical health.

<https://secondowelfare.it/povert-e-inclusione/in-germania-si-svolgera-un-esperimento-sul-reddito-universale.html>.

The project was initiated by the Berlin-based non-profit organisation *mein Grundeinkommen* ('my universal income') and the study was carried out at the German Institute for Economic Research, one of the country's leading research institutes, together with researchers from the University of Cologne and the Max Planck Institute. The research, which was carried out thanks to donations from private citizens, was worth over 5 million euros.

## **2.7 Temporary Basic Income (TBI)**

The increased rate of COVID-19 cases worldwide has exposed potentially large expenditures, with significant job losses and reversals in income levels. Emergency transfers of unconditional cash flows can change the immediate effects of the COVID-19 crisis on poorer households or households that do not currently have access to social assistance or insurance protection. The Temporary Basic Income (TBI), is an estimated guaranteed minimum income above the poverty line for vulnerable people in 132 developing countries<sup>38</sup>.

A temporary basic income can thus enable the establishment of comprehensive social protection systems that will make the poorer classes more resistant to economic<sup>39</sup> crises in the future.

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<sup>38</sup> A BIT amounts to between 0.27 and 0.63 per cent of their combined GDP, depending on policy choices: a) supplements on average incomes existing in each country up to a level of vulnerability; b) lump-sum transfers that are sensitive to differences in average income levels between countries; c) lump-sum transfers that are uniform regardless of which country you live in.

<sup>39</sup> <https://www.undp.org/content/undp/en/home/librarypage/transitions-series/temporary-basic-income--tbi--for-developing-countries.html>

## **‘Crime and poverty in the post-covid-19 era’**

*Aikaterini-Sotiria Argyriou*

### **1.1 The negative effects of Covid-19 in society**

The COVID-19 pandemic has led to a dramatic loss of human life worldwide and presents an unprecedented challenge to public health, food systems and the world of work. The economic and social disruption caused by the pandemic is devastating. Millions of enterprises face an existential threat. Informal economy workers are particularly vulnerable because the majority lack social protection and access to quality health care and have lost access to productive assets. Without the means to earn an income during lockdowns, many are unable to feed themselves and their families. For most, no income means no food, or, at best, less food and less nutritious food.

The pandemic has been affecting the entire food system and has laid bare its fragility. Border closures, trade restrictions and confinement measures have been preventing farmers from accessing markets, including for buying inputs and selling their produce, and agricultural workers from harvesting crops, thus disrupting domestic and international food supply chains and reducing access to healthy, safe and diverse diets. The pandemic has decimated jobs and placed millions of livelihoods at risk. As breadwinners lose jobs, fall ill and die, the food security and nutrition of millions of women and men are under threat, with those in low-income countries, particularly the most marginalized populations, which include small-scale farmers and indigenous peoples, being hardest hit.



Millions of agricultural workers – waged and self-employed – while feeding the world, regularly face high levels of working poverty, malnutrition and poor health, and suffer from a lack of safety and labour protection as well as other types of abuse. With low and irregular incomes and a lack of social support, many of them are spurred to continue working, often in unsafe conditions, thus exposing themselves and their families to additional risks. Further, when experiencing income losses, they may resort to negative coping strategies, such as distress sale of assets, predatory loans or child labour. Migrant agricultural workers are particularly vulnerable, because they face risks in their transport, working and living conditions and struggle to access support measures put in place by governments. Guaranteeing the safety and health of all agri-food workers – from primary producers to those involved in food processing, transport and retail, including street food vendors – as well as better incomes and protection, will be critical to saving lives and protecting public health, people’s livelihoods and food security.

In the COVID-19 crisis food security, public health, and employment and labour issues, in particular workers’ health and safety, converge. Adhering to workplace safety and health practices and ensuring access to decent work and the protection of labour rights in all industries will be crucial in addressing the human dimension of the crisis. Immediate and purposeful action to save lives and livelihoods should include extending social protection towards universal health coverage and income support for those most affected. These include workers in the informal economy and in poorly protected and low-paid jobs, including youth, older workers, and migrants. Particular attention must be paid to the situation of women, who are over-represented in low-paid jobs and care roles. Different forms of support are key, including cash transfers, child allowances and healthy

school meals, shelter and food relief initiatives, support for employment retention and recovery, and financial relief for businesses, including micro, small and medium-sized enterprises. In designing and implementing such measures it is essential that governments work closely with employers and workers.<sup>40</sup>

## **1.2 The social problems that provoked from Covid-19**

Covid-19 provoked many social problems in society. The social problem is a pattern of behavior that poses a threat to society, social groups and institutions. A problem to be considered social must involve a type of behavior that is vulnerable to human intervention. Natural disasters can lead to social problems. Crime is an obvious social problem because it involves a pattern of individual or group behavior that threatens and violates the rights of others and can lead to the collapse of public order. All societies have rules and regulations that prohibit illegal activities and are called regulatory standards. Social problems are not always exacerbated by the violation of regulatory standards, as many of them are related to behaviors that comply with regulatory standards. A social problem can be considered quite serious, threatening and disastrous in a particular society over a period of time, while the same social problem may not be perceived as such in a different space-time. The government plays a key role in identifying and defining social problems and can set a legal framework against certain behaviors and set up a bureaucratic system to regulate them. Many times the state overestimates a social problem. Clarification of social problems depends on Religion, race, age, level of education, place of origin, gender, socio-economic

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<sup>40</sup> World Health Organization 2020

status.<sup>41</sup>

Social problems are analyzed and categorized from the perspective of divergent behavior, structural problems and institutional crises. Deviant behavior refers to a situation in which the individual does not act in socially acceptable ways and takes two forms. The first form involves the complete violation of regulatory standards, while the second form includes members of society who adopt unacceptable social behaviors in their dealings with the wider social environment. Ignorance, the desire to achieve certain goals and stigmatization are three general explanations of deviant behavior. Many people are unaware of the existence of regulatory standards and thus violate them without knowing their significance. The desire to achieve certain goals pushes individuals to manifest delinquent and illegal behaviors. Stigma is considered a source of divergence. According to the theory of stigma, one becomes a criminal when society evaluates a kind of behavior as negative and labels it as deviation. Social issues often arise when a group of individuals adopt a pattern of behavior that is not a threat to society but the object of widespread and intense social disapproval.

Structural problems are linked to structural inequality, social disorganization and institutional crises. Inequality in society contributes to the maintenance of numerous structural social problems. Society is characterized by social stratification and some individuals are favored more compared to others. Social disorganization draws attention to the fact that a variety of social problems are caused by errors and inconsistencies in the structure of society. The concept of social disorganization is valuable as it points out the fact that many social problems are a consequence of social change. Value conflict is a useful insight into the analysis of the origins of structural social problems. The concept of

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<sup>41</sup> Poplin 1978: 4-8

value refers to anything that members of society consider worthwhile and important. Different social groups have value orientations and when the conflict takes place then a social problem arises. Value conflict between different groups is not inevitably negative for society, while the close relationship between value conflict and structural inequality is obvious. The institution is a formal and stable way of performing an activity or function important for society as a whole. Problems arise when institutions malfunction. The family, the school unit and the legal system are social institutions that do not function adequately and thus social issues arise that affect society as a whole.<sup>42</sup>

The social problems faced by the inhabitants of the big urban centers, the weakening of social ties and social solidarity, the population heterogeneity, the intense environmental problems favor the insecurity, the anxiety and the creation of the feeling of fear of the individual. The media play a key role in constructing social representations of crime, the criminal and the social response. This fear manifests itself as the collective anxiety of people living in an area about their possible victimization. This feeling demonstrates the questioning of the ability of the competent services to provide effective protection.<sup>43</sup>

Social events and problems arise from the social relationships of individuals who develop their social activities through a relationship of interaction and interdependence within the social environment in which they live. The social problem characterizes a state of necessity or anomaly in a section of society by factors derived from it that refer to its incomplete organization. The state is responsible for tackling social problems and finding solutions. Social problems are varied and affect the social life of the individual:

- Unequal distribution of wealth refers to economic

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<sup>42</sup> Poplin 1978: 8-14, 16-17

<sup>43</sup> Zarafonitou 2002: 15, 17, 31, 33

inequality among individuals in society and creates various situations with negative consequences for economically disadvantaged individuals.

➤ Unemployment is considered as one of the most important and urgent social problems and immediate and serious social treatment is required. The problem of unemployment stems from the oversupply of labor compared to the corresponding demand. The causes of unemployment are considered to be technological development, the accumulation of capital in some companies, the improper utilization of business profits, the lack of proper planning for the practice of professions, the social phenomenon of multiplicity.

➤ Overpopulation is an important issue on the solution of which depends the solution of numerous problems. The increasing course of the population does not allow the implementation of the necessary investments for the development of material goods.

➤ Technology whose abuse creates a multitude of problems because spiritual values are set aside, mechanization of human life is observed, the quality of life is degraded by the use of technical weapons.<sup>44</sup>

➤ The media eliminates the kilometer distances but at the same time the mental distances increase. People are isolated, alienated, alienated, while the evolution of technology creates a multitude of imaginary needs through the continuous promotion of goods and services. Individuals unable to react to social norms try to acquire material goods for fear of social isolation and differentiation from other members of society.

➤ Immigration creates problems in the country of the immigrant because the most dynamic part of the population leaves, but also because he has to adapt to a new way of life and face the difficulties of everyday life.

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<sup>44</sup> Takari 1983: 255-271

➤ The environment plays a crucial role for the psychosomatic health, well-being and quality of life of the individual. Its degradation, which comes mainly from the production process of industrial units, threatens man and destroys biodiversity.

➤ Racial discrimination is a form of human rights violation because it denies equality between individuals and is a manifestation of the system of economic exploitation maintained by capitalism.

➤ Drugs are one of the most destructive habits of people who in their attempt to deal with unstable psychological and emotional states resort to them. Young people frustrated with the functioning of society are looking for ways out and are essentially being held captive by toxic substances.

➤ Crime refers to social acts which are prohibited by law and condemned by society as a whole. Criminal behavior is related to the social environment in which one lives and requires social reform to properly address the phenomenon.<sup>45</sup>

### *1.2.1 The crime as a social problem*

As far as the concept of crime is concerned, it is difficult for criminologists to work according to its legal definitions: the concept of legal crime is a formal concept, based solely on the dictation of criminal law, regardless of the substance behind it. from her. Consequently, legal categories cannot support the idea of causality, as they - crimes, misdemeanors, sins - group behaviors that are dissimilar in terms of causality. Thus, criminologists look for definitions of crime that focus on the nature of the behavior rather than its legal definition. The crime is attributed a real content, an ontological existence and an

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<sup>45</sup> Crowther 2000: 1-2

empirical reality.<sup>46</sup>

The notion of crime as an act directed against the whole appears historically with the emergence of political power and disappears with its disappearance. Historically, political power has become a necessary variable for the existence of the phenomenon of crime. Turk states in this regard that there is no criminal when there is no State, thus emphasizing the character of power as a necessary condition of the concept of crime.

Crime conceptually presupposes the existence of a prohibition or check, ie the expression of a sovereign will which defines behavior as a crime and has special consequences in the event of its occurrence in the outside world. Crime is characterized as a political phenomenon and a creation of the state will which is expressed by the criminal law. It is not understood as a behavior whose criminal character derives from an internal quality and which is criminalized because of this quality, but as a behavior which is defined as criminal by those in power to perform the definition. Therefore any behavior can be defined as criminal by criminal law.<sup>47</sup>

The purely naturalistic approach perceives crime as a natural fact that occurs in any society over time. Raffaele Garofalo argued that the only great emotions are altruistic and are respected and accepted. The crime demonstrates the lack of development of the feeling of charity. In Greece, Daskalopoulos defines crime ontologically as the insult of the semantic society of man with his peers, his environment and the world, while someone is led to crime under the influence of evil. On the contrary, the sociological-functional tradition approaches the issue through cultural conflict, and in particular Sellin states that criminal law is considered in part as a set of rules that prohibit certain forms of behavior

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<sup>46</sup> Alexiadis 1985: 53-55

<sup>47</sup> Daskalakis 1985: 30-31

and determine penalties for their violation. Sutherland argued that white-collar crime is a real crime as long as the criterion of criminalization satisfies all social classes. According to Ilias Daskalakis, crime is a definition of behavior and a criminal is the one who is awarded this social identity. According to Professor K. Spinelli, a crime is defined as a behavior that is dysfunctional to the extent that the establishment and application of criminal sanctions is required. According to Professor St. Alexiadis, the elements of the real crime are the action of a natural, collective or legal person, the antisociality of the action that takes place in a certain social context and the danger of this action.<sup>48</sup>

Crime has four meanings and these are the literal, the allegorical, the moral and the spiritual. The person does not behave in a simple, therefore predictable way, nor do the deeper causes of his behavior move in the realm of mystery. The irregular dominates. Crime allows one to identify oneself. A relationship of trust or even a lifting of mutual distrust must be established between the criminal and society, a framework for ending hostilities. There is a need to strengthen institutions, prevent and manage the social and cultural context of the crisis.<sup>49</sup>

There are various variables for understanding the meaning of crime and in order for an activity to be considered criminal it must relate to an act or omission which occurs in violation of the law, criminal intent or criminal negligence, an association or co-exploitation of an act and a purpose and punishment should be promoted by law.<sup>50</sup>

Crime is often perceived as a result of structural deficiencies in society which become more visible in the context of social housing. Changes in the housing market and social housing have led to the concentration of needy and

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<sup>48</sup> Dimopoulos 2008: 44-48

<sup>49</sup> Panousis 2003: 37-41

<sup>50</sup> Glick 1995: 13



troubled residents in community housing.<sup>51</sup> Individuals commit crimes when they are going to make a financial profit or when they can have excessive benefits at a low cost. Knowledge and experience are important elements in choosing to commit crimes. 'Professional' criminals know the limits of their power, the moment of danger and the focus of attention. Learning techniques helps to avoid detecting and committing all kinds of crimes.<sup>52</sup>

The criminal is characterized by irresponsibility on the subject of work, by the desire to seize foreign goods and by the idea that he is justified in carrying out illegal activities. Some people perceive crime as a job and a profession that they practice and through it secure material goods for their survival.<sup>53</sup> Divergents are active against those who threaten them and try to control them. Images of deviant behavior are organized according to the selective view of the disciplines in which the specialists are specialized. Deviant behavior may threaten the dominant organization of specific sexual, spiritual, racial, or cultural resources.<sup>54</sup> Individuals who exhibit deviant behavior are differentiated from norms and accepted social norms, do not conform to social expectations, and their activities are directed against members of a particular social group or society.<sup>55</sup> Criminal laws, which are a human creation that acts and reacts to all the elements contained in it,<sup>56</sup> are modified according to the changing social conditions in order to deal effectively with the respective legal incidents.<sup>57</sup>

Any guilt and inappropriate behavior is now considered detrimental to the quality of life. In areas with high crime

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<sup>51</sup> Knepper 2007: 60

<sup>52</sup> Siegel 2012, 2009: 108-109

<sup>53</sup> Gikas 1995: 38

<sup>54</sup> Pfohl 1994: 3, 6, 8

<sup>55</sup> McCaghy 1976: 2-4

<sup>56</sup> Henry 1994: 127

<sup>57</sup> McCaghy 1976: 5

rates, tiny crimes are studied cumulatively and the community is characterized as the collective victim. Fear, insecurity, heightened awareness of the problem, public skepticism about liberal policies and a lack of interest in offenders have led to the search for victims where only one act of lawlessness has taken place.<sup>58</sup>

Criminal conduct as a form of conduct violates Criminal Law and conduct as harmful, antisocial, dangerous or immoral as it is and does not constitute a crime unless defined as such by state authority. Another set of definitions of crime argues that crime is any behavior that is criminalized regardless of its nature. The conflicting approach emphasizes the strong political character of the definition of crime, and from this perspective some have the power to define certain behaviors as criminal and to impose their definition on others. A variation of this view is the approach to crime based on the central idea that the dramatic increase in the number of problem behaviors, defined by law as crimes, is a relatively recent historical invention. A more recent set of definitions of crime emphasizes that crime is a product of choice and definition and has no ontological reality due to the numerous behaviors defined by law as crime. According to Hulsman, crime is not an object, but a product of criminal law. The prevailing legal definitions create a distorted picture of reality and especially the criminal law protects those responsible for major social harms and turns its attention to small social harms. Reiman finds that the criminal identity of the criminal is attributed mainly to people of low economic status. Schwendinger and Schwendinger argue that criminal law should begin to criminalize behaviors and situations that violate human rights, while Henry and Milovanovic argue that crimes that deprive the possibility of

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<sup>58</sup> Bottoms, Tonry 2002: 15

expressing philanthropy should be considered crimes. behavior.<sup>59</sup>

In conclusion, the characteristics of the criminal phenomenon are universality, ie it is common everywhere regardless of political, social, economic status, timelessness is observed in all human societies without exception, the interdependence of its elements, ie the interaction is so strong that the criminal phenomenon cycle accelerates with the degree of development of each society, the questioning and the difficulty of defining its elements, that is, there is disagreement as to the definition and content of the concepts of the elements of the criminal phenomenon.<sup>60</sup>

In a media-dominated society dominated by digitized information and technologically driven communication, the ontological status of crime is ephemeral. Given the growing relativism, abstraction and subjectivity, the question arises about the space and the way words, sounds and images are spread so that they convey more fully the humanity of the person being offended. Prospective criminologists will have to actively deconstruct and rebuild the culturalization of criminological theory and knowledge.<sup>61</sup>

There is a wide variety of forensic perspectives that advance the foundations of criminal analysis and an insight into the nature of crime. The first theoretical perspective concerns the function or the consensus point of view, the second perspective concerns the conflicting point of view and the third perspective concerns the point of view of interaction. In operation, society is seen as a system of interdependent parts or units, each of which plays an important role in maintaining the entire system. Unanimity theorists associate criminal law with crime, define criminal behavior

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<sup>59</sup> Magganas, Lazos, Svourdakou 2008: 4-7

<sup>60</sup> Farsedakis 2005: 71-74

<sup>61</sup> Arrigo, Williams 2006: 70

as a behavior that violates the law, and crimes are seen as activities that circumvent an acceptable penal code. The starting point of conflict theory is considered to be diversity, inhomogeneity and lack of uniformity in modern society and is based on the assumption that many social values are in conflict with each other. The perspective of interaction focuses on human behavior and social life in the sense that individuals are involved in daily interaction. Individuals embrace criminal and non-criminal ideas from others as part of an evolutionary process of symbolic interaction.<sup>62</sup>

It is obvious that Covid-19 pandemic has impacted crime and illicit economies such as organised crime, terrorism, street crime, online crime, illegal markets and smuggling, human and wildlife trafficking, slavery, robberies and burglaries. The Global Initiative Against Transnational Organized Crime has stated in a policy brief in March 2020 that while understanding the long-term impact at these early stages of the pandemic is difficult, some things are clear: the pandemic has caused a decrease in some organized-criminal activities, while providing new opportunities in other areas, causing a change in the ‘organized-criminal economy’ that may be long term.<sup>63</sup> The report states that some criminal organisations could take advantage of the situation by expanding activities, with a possibility of ‘the emergence of criminal groups as suppliers and ‘partners’ of the state in maintaining order’. Counterfeiting and fraud, cybercrime, domestic violence, terrorists attacks, the use of covid-19 as a weapon constitute some of the crimes that appeared in the foreground after the outbreak of the pandemic.<sup>64</sup>

### *1.2.2 The poverty as a social problem*

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<sup>62</sup> Glick 1995: 8-10

<sup>63</sup> Global Initiative 2020

<sup>64</sup> Global Initiative 2020

One huge social problem is poverty which is a major social issue that plagues society and causes a number of other social problems that alter its structures and functions. The social phenomenon of poverty which implies the lack of sufficient material resources leads to a reduction of existing jobs, as the centralized economic account of public and private services is in deficit and thus undermines the workforce. The number of unemployed in times of economic crisis and austerity increases exponentially and when the social protection network is insufficient, then people slip into a state of social exclusion which means the inability of the individual to access goods and services due to lack of financial resources. Citizens whose purchasing power is limited or nil are more likely to engage in criminal and illegal activities in order to secure food and clothing.

The concept of 'poverty' came from a liberal vision that prevailed in Britain in the late 19th century. In this example society is seen as a set of people who are involved in economic competition and some receive high incomes, while others live in poverty. There are people who find it difficult to meet basic needs such as food and shelter and this is referred to as absolute poverty. However, there are people who participate in a wider range of social activities besides feeding and housing and this is reported as relative poverty. There are three types of poverty, namely transient, recurrent and persistent, which draws attention to the fact that poverty is a process.<sup>65</sup> The main cause of poverty is the inability of society to provide low-income individuals with opportunities to secure financial resources, while national policies will only succeed if determination and resources are invested in them. The existence of various programs for the needy and unemployed that aim to change their way of life

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<sup>65</sup> Crowther 2000: 1-2

does not actually reduce poverty.<sup>66</sup>

Poverty is defined as the lack of income and resources in general to provide what is absolutely necessary to maintain and reproduce the physical strength of a person or members of a family. The absolute concept of poverty emphasizes the biological factor of maintaining the physical condition of man rather than social factors. Based on the definition of absolute poverty, the process of determining the poverty line is carried out by determining the minimum amounts of food, clothing, housing, heating, cleanliness that ensure the physical maintenance of the individual, the expression of these quantities in monetary value based on the lowest possible prices. market, the sum of monetary values and finding the level of consumer spending that corresponds to the poverty line. People with incomes below this threshold are classified as poor. This definition has received a lot of critical remarks as the clarification of the poverty line is not free from arbitrariness, it is difficult to argue that the consumption pattern of the minimum maintenance threshold by the poor is followed, the absolute poverty line is not usually adapted to changes over time. standard of living, consumption patterns and habits of society.

The relative meaning of the term poverty is associated with the lack of resources that exclude the individual from the normal standard of living and various social activities. The concept of relative poverty stems from the notion that needs are not biologically given but are determined by social and cultural factors. The relative poverty line is set according to the definition of an income-lower percentage of the population by size of income and the choice of an income or consumption expenditure limit at the distribution scale and this should be considered as a poverty line. People with an income or consumption expenditure below the selected threshold are classified as poor, while those with an

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<sup>66</sup> Valentine 1968: 97

income or consumption expenditure above this threshold are classified as non-poor. The choice of the dividing line is not free from arbitrariness. If poverty lines are set as a fixed percentage of income distribution, then the poor will always exist even if state social policy significantly alleviates income inequalities. The income thresholds in the various surveys as a line of income poverty are not free from value judgments and arbitrary calculations.<sup>67</sup>

Poverty is often defined as an epidemic, the poor are blamed for their failure, solidarity and compassion are constantly discredited, one person's wealth turns into a drama for another. Social exclusion proves the contradiction of abstract society which does not provide the means of its realization to all its members. The unemployed experience marginalization, enslavement, an illegal situation that is not very different from social death. Weakness, irrationality and lawlessness combined with isolation lead to the alienation of the individual from himself. The needy feel unprotected and think they are useless.

Internal self-blame due to social exclusion and poverty, blurs the self-image and the individual assimilates the stigma and label of the "minority of operators" and abolishes the culture of solidarity between the poor. The low index of relations and reciprocity and belief in common values, the lack of trust in the neighbor or in the institutions liberates the needy and excluded from the social contract.<sup>68</sup>

Effective tackling of poverty is a major concern of the government as it achieves social cohesion, financial and political stability, social progress and internal security. The state, through a series of specific actions, appropriate policies, approved social programs, resource allocation practices, social interventions, reforms, financial resource policies and specialized economic strategies, sets the guidelines

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<sup>67</sup> Karagiorgas 1990: 35, 39-40, 42-45

<sup>68</sup> Panousis 2002: 19-22

for a prosperous society. The main features of this society will be the full employment of the workforce, the reduction of crime rates, the solution of social problems, the reduction of the phenomenon of social exclusion, the exploration of opportunities for shaping Social Policy that will contribute to social development. State policies to reduce poverty are a drastic step towards reducing crime rates in disadvantaged areas and limited residential areas due to poor living conditions and a lack of basic necessities. Economic policy in all countries focused mainly on increasing the growth rate of certain macroeconomic indicators. Poverty research has remained relatively marginalized in the field of social research. The crisis of the mid-1970s and the ensuing recession called into question the state's ability to mitigate economic fluctuations and guarantee satisfactory growth rates. The standard of living was low and household financial resources were limited. Growth does not benefit the entire population equally.<sup>69</sup>

Inequalities stem from heterogeneities within the various socio-economic groups rather than between them, while policies aimed at reducing overall inequality should target the entire population. Changes in the level of economic inequality are closely linked to changes in the structure of economic activity and to decisions in the field of economic policy. The demographic changes concerning the aging population, the increase of the pensioners, the decrease of the economic importance of the agricultural sector, the decrease of the population part of the farmers, the high growth rates of the Greek economy and the increase of the share of capital incomes to the prosperous social strata combined with rising and stabilizing unemployment at high levels affect the long-term structural changes of inequality and poverty.<sup>70</sup>

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<sup>69</sup> Petmezidou, Papatheodorou 2004: 309-310

<sup>70</sup> Koniordos, Fotopoulos 2010: 165-167



The deterioration in living standards is not the result of a lack of productive resources as it coincided with a period of rapid technological and scientific progress. This progress has contributed to an extensive strengthening of the economic system's capacity to produce goods and services, but this increased level of productivity does not correspond to a reduction in the level of poverty. Cutting costs and jobs, restructuring businesses and relocating production units to countries with reduced labor costs have led to rising unemployment and declining incomes. Anti-poverty policies include polytechnic benefits, the introduction of new basic pensions, measures to reintegrate people into employment, fiscal policies, the provision of social health services, allowance policies and employment programs for the unemployed, measures housing and social security, gender equality. The aforementioned policies need to be reviewed and evaluated at regular intervals to meet the real needs of modern reality. The adoption of a minimum level of external development assistance by developed countries and the restructuring of the mechanisms of administration of tax systems at the international level aim at the redistribution of financial resources to reduce poverty.<sup>71</sup>

Some attitudes and ideologies of the political leadership need to change because the programs implemented in the past have been deemed insufficient and the government has to commit to new policies and innovative programs that will strengthen the economically weak social groups. Managers must review and identify the features of cost-effective programs and draw up guidelines for the design and implementation of new and distinctive measures that will encourage communities, families and the unemployed and contribute to the creation of a new social reality with higher rates of employability, productivity and economic stability. The needy face the problem of gaining the support of the middle

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<sup>71</sup> Petmezidou, Papatheodorou 2004: 102-103, 117, 131, 137

social classes for their objective rights, while resorting to various social movements to exert pressure on an unresponsive, disinterested, reluctant social system.<sup>72</sup>

The numerical drop in the percentage of people in poverty and social exclusion does not mean a sharp reduction in crime, as people in power commit serious crimes aimed at illegal and rapid enrichment, social development, securing a wealth of goods and services. Therefore, crime is not entirely linked to poverty and misery, as white-collar crimes occur in many societies. The position, power and influence of individuals do not allow their revelation and exposure to the social scene. Scientific research acknowledges the existence of an innate derogation from illegal acts that violate social norms and the fact that the illegal act occurs because some characteristic of the person who commits it makes it inevitable. These social rules are either legally enacted where state police force is used to enforce them, or they represent informal agreements imposed by the force of surrender.<sup>73</sup>

The social phenomenon of poverty is strongly related to the term of 'social exclusion' which refers to the inability to participate in social rights, lack of self-esteem, social stigma, obstruction of the enjoyment of goods and services, material deprivation, involuntary removal from the labor market, interference with land tenure, inability to live in a safe environment and is seen as a way of analyzing how individuals fail to secure access to public services and facilities.<sup>74</sup>

Social exclusion as a term describes the state of living in conditions of misery on the margins of society. It concerns individuals who are severely retarded and social groups

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<sup>72</sup> Lauer 1998: 240-242

<sup>73</sup> Becker 2000: 51-53

<sup>74</sup> Rodgers, Gore, Figueiredo 1995: 43-47

who are subject to discrimination, segregation or weakening of traditional forms of social relations. The causes of exclusion are numerous and include prolonged unemployment, the impact of industrial change on unskilled workers, the evolution of family structures, the decline of traditional forms of solidarity, the rise of individualism, the decline of traditional representative institutions, immigration. The peculiarity of social exclusion is that it is a process that leads to poverty and marginalization. The dimensions of the phenomenon are economic, social, cultural, geographical, political and the shaping factors of the aforementioned dimensions are unemployment, underemployment, homelessness, poverty, value systems, citizenship, gender, life cycle, household structures, ethnicity, way of life, education, training, religion, immigration, living in a rural or urban area. The phenomenon of social exclusion is the obstruction of the absorption of social and public goods, the lack of which leads to economic misery and marginalization, ie this phenomenon characterizes a situation but also a process. The less public and social wealth a person absorbs, the greater the chance of slipping into misery. The degree of absorption of public wealth is not a coincidence, as some groups of people have more potential for absorbing public wealth and others less. Some groups are excluded by law, others indirectly and others are limited in their ability to absorb public wealth because the existence of other factors acts as a deterrent. Those who are affected by social exclusion in the absorption of public and social wealth are at the same time significantly excluded from equal participation in political becoming.<sup>75</sup>

### *1.2.3 The exclusion as a situation caused from Covid-19*

Exclusion is a situation characterized by a lack of individual

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<sup>75</sup> Kasimati 1998: 49, 51-53, 58-61

and social rights, participation in the production and enjoyment of social and public goods, participation in the formation of the concept and the exercise of power. Exclusion is not a situation, but a process of reduction linked to inequality and poverty. Of course, it is not just linked to poverty, but it is the modern version. The perception of exclusion as a process means that it is not perceived as an absolute fact but related to some degrees. These ratings refer to the degree of risk referred to vulnerable populations, the degree of threat associated with numerous situations, the degree of destabilization resulting from the ways in which individuals respond to the threat, the degree of discount resulting from the rupture of social ties and the impossibility of re-creating them, the degree of real exclusion which consists in the complete rupture of social ties. Indifference and resignation are characteristics of the socially excluded.<sup>76</sup>

The term 'social exclusion' is associated with social deprivation, which is now perceived as material deprivation, and is accompanied by the inability to exercise fundamental human and social rights. The term covers phenomena with various economic, social, political and cultural dimensions and refers to the economic level in the sense of hindering participation in social wealth, in the legal level in the sense of deprivation of legal protection and inability to activate a right and in the social level in the sense of marginalization. The concept of poverty in its modern version implies a lack of income. In the context of social relations, interactions and mechanisms that compose the term of social exclusion, the concept of poverty emerges broadly including generalized social deprivation from access to basic material goods and financial resources. The social disadvantage is perceived either as a quantitative and qualitative symptom of the size of a social category, or as a result of the creation of a new social subcategory characterized by unemployment

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<sup>76</sup> Kasimati 1998: 67-72

and long-term inability to access the labor market.<sup>77</sup>

The term "exclusion" differs from the term "poverty" in that it does not refer exclusively to economic phenomena but to phenomena of a different nature that are not necessarily related to the economic conditions of the individual and the whole and characterizes more processes than a situation. Social exclusion is precisely the process that occurs as a result of the accumulation of many social disadvantages or negative situations. This accumulation causes and is caused by the inability to exercise the social rights that express and protect human dignity. Exclusion within a micro-society in Greece is directly linked to the deregulation of family and informal social networks and the disintegration of the social fabric. Different forms of exclusion threaten social bond, social cohesion and the social fabric.<sup>78</sup>

The retreat of the welfare state is reflected in specific institutional reforms at interstate and transnational level concerning the role of the state in the modern era of social exclusion. The modern economic, social and political transformations that are taking place on a global scale allow the emergence of pre-industrial institutional standards for the substitution of basic state functions and accept the extension of the limits of formal social control by activating formal and informal mechanisms and encouraging domestic law. Domestic law is the most developed form of law in modern societies. International empirical reality show that the functions of some private institutions in the context of weakening the intervening role of the state are deregulated by altering their characteristics and are ideologically strengthened as mechanisms of social defense and protection.

The first parameter of these alterations concerns the institutional deregulation of the state-family relationship. The

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<sup>77</sup> Tsigkanou 2002: 19, 23-24, 27

<sup>78</sup> Petmezidou, Papatheodorou 2004: 370-371, 373, 377

emergence of pre-industrial institutional standards for the substitution of basic state functions is perceived through the study of the institution of the family. Institutional deregulation in the responsibilities of the state is part of a broader reflection on the historical development of family functions. The second parameter of these alterations concerns the institutional deregulation of crime and punishment. With the gradual abandonment of the welfare model of the state, crime-related state policies are being deregulated in the context of the operation of the new regulatory state.

Efforts to manage criminal situations have led to the strengthening of the state's punitive response and the emergence of new goals and strategies of social adaptability. The crime control network is expanding and expanding with the combination of standard state control pockets and private guards, surveillance and space guards between the state power and the criminal. The third parameter of institutional transformations concerns the globalization of international law that offers the remote management of social issues in modern political, economic, social conditions. Transnational financial markets, communications, international trade, immigration, organized global criminal activity, transnational organizations, multinationals significantly influence the way the intra-state economy works. The implications of subordinating a country's domestic law to supranational legal systems of rules reinforce claims of legal autonomy from local changes. Domestic law is the most developed form of law in modern societies.<sup>79</sup>

### **1.3 The importance of the concept of local development**

Specific forms of government intervention have been de-

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<sup>79</sup> Tsiganou 2002: 58-59, 65-68, 78-79

veloped with the aim of facilitating given models of restructuring of production and reproduction and managing their consequences and include policies for local economic development, land use distribution, property relations, aspects housing and infrastructure, the redevelopment of urban centers and a wide range of other issues which are prioritized and defined in characteristic ways. Proper analysis of urban development and politics requires the process of accumulation, the state and other social struggles. The respective dimension must be understood at different levels from the most general examination of the capitalist mode of production to the more specialized analysis of development.<sup>80</sup>

A reason that plays a significant role on the manifestation of delinquent behaviors and their extension to the whole social structure is the local development. The effectiveness of social control is directly related to the degree of local development in a city. In order to define the concept of local development, it is advisable to investigate the terms from which it is articulated. Growth refers to a process of economic growth accompanied by long-term and irreversible structural changes. The term "local" does not refer only to the specific spatial unit, but refers to any activity, process or initiative that is supported by the local population.<sup>81</sup>

The place is characterized as something much more than a content or a mental construction, as it structures the daily standard practices of social and economic life, structures the paths of people's lives by providing opportunities and setting limits, offers an arena where the daily knowledge of common sense is concentrated. and experience, provides a field for the processes of socialization, social reproduction and struggle involving social struggles.<sup>82</sup>

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<sup>80</sup> Rees, Lambert 1985: 31-32

<sup>81</sup> Christofakis 2001: 58

<sup>82</sup> Knox-Pinch 2009: 349-350

Development refers to a process of economic growth that is accompanied by long-term and irreversible structural changes. The term local does not refer only to the specific spatial unit, but refers to any activity or process that is carried out at the initiative of local agencies and the local population. The concept of local development is not identified with the development of a specific spatial unit, but with the development which is based on local factors. Local development is a form of regional development where local actors are key drivers of the development process. Local factors do not only concern geographical and physical characteristics of spatial units, but mainly socio-cultural and economic characteristics of local production systems which are related to the development process.<sup>83</sup>

Development as a concept is understood as a multidimensional process which is not identified with the pursuit of monetary and material gains, but assimilates as its components the development of new, higher cultural perceptions and values. The goals of economic development are to ensure a satisfactory standard of living, the eradication of poverty and the creation of jobs for the entire workforce of the country. According to Kindleberger and Herrick, economic growth includes improving the material well-being of the lower income classes, eliminating mass poverty, changing the composition of inputs and outputs, and actively involving grassroots groups in the decision-making process. According to Kanellopoulos, economic growth is the long-term process in which an economy increases its productive capacity in combination with structural structural changes.<sup>84</sup>

The effort to develop a country is to find a sector that will offer the necessary surplus, the preparation of a pro-

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<sup>83</sup> Christofakis 2001: 58

<sup>84</sup> Lamprianidis 2002: 225-226



gram of investment activities, the orientation of the economy, the selection of appropriate technology, the improvement of physical and intangible infrastructure, the drafting of a program of economic and social development.<sup>85</sup>

Local development is a process of development and structural change that affects a community and aims to improve living standards. Local industrialization is a tool for transforming the local productive system. Local development planning introduces certain characteristics that define local development policies aimed at transforming the local productive system, increasing production and improving the living standards of the population. The proper use of the human resources of the local community contributes to the progress of the area where the local policy is implemented.

Local development policies indirectly indicate an increase in employment and a reduction in spatial income variations. Local development planning is based on companies playing a dynamic role in development and structural change processes. Clarifying the role of the state and enterprise in local development processes requires the knowledge of the fact that it is possible to shorten the maturation period of endogenous development processes through public intervention. The success of local development policies is possible only when local communities consider them appropriate. In other words, productive use of local resources and acceleration of the process of structural change is required. The spatial dimension of local development increases the complexity in the formulation and implementation of local development policies which should be integrated development policies. In order to achieve a multiplier effect from the activities of all local actors, coordination of the activities of the local community in the area

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<sup>85</sup> Lamprianidis 2002: 228-229

is required and the development policy must acquire a multidimensional decision-making shape.<sup>86</sup>

Local development is a form of regional development and a new instrument of regional policy where local actors are the key drivers of the development process. Local factors do not only concern geographical and physical characteristics of spatial units, but mainly socio-cultural and economic characteristics of local production systems which are related to the development process. All spatial units have a set of resources that form the background of their endogenous development. At the local level, the strengthening of the defined productive structure, the labor market, the entrepreneurial capacity, the natural resources, the social and political structure, the tradition and the culture are explored, factors on which the local economic development and the improvement of the living can be based. level of the population. Spatial units with local handicaps can promote their development with the help of know-how and the development of local business.<sup>87</sup>

Local governments have a special role to play in planning, decision-making and implementation of local development policies. Local development within a specific region requires the planning of programs and actions for the development of the local community, the exploration of the possibilities of endogenous development and their completion within regional and national development programs, the unhindered encouragement of local programs, the emergence of entrepreneurs, the organization of the local market, the creation of trade and export services of local products, the structure of internal flows between local entrepreneurs, educators, scientific or financial institutions and other public authorities. In addition, it is important to define the gen-

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<sup>86</sup> Barquero 1991: 172-176, 178

<sup>87</sup> Christofakis 2001: 58-59

eral objectives and the overall development strategy, to coordinate the actions of the various sectors of the state administration, to create investments in infrastructure, to avoid and control the actions that concern the area and negatively affect local plans. development, the implementation of actions in numerous local and regional communities, the redefinition of the institutional framework that favors the model of polar development and negatively affects the local development strategy.<sup>88</sup>

Local economic development represents a significant change in the subjects of action and activities related to economic development and leads to an improvement in the standard of living of the local population. Local development is related to the emergence of local entrepreneurship, the development and expansion of local businesses, the maintenance of local businesses under local control, the use of local resources, the capacity for innovation, the existence of interconnections at the local level, the satisfaction of basic needs of the local community. In addition, local development involves the promotion of small and medium-sized enterprises and medium-sized projects, the creation of new jobs to meet local needs, the creation of modern infrastructure, the formation of a basic framework for development and operation of local institutions, the strengthening of local values. the utilization of local natural resources, the strengthening of local initiatives, the formulation of integrated technological strategies, the creation of support systems for joint scientific and technological projects between the mass media, companies and research centers, the contribution to the development of new financial instruments for new companies.<sup>89</sup>

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<sup>88</sup> Barquero 1991: 178-180

<sup>89</sup> Christofakis 2001: 60-63, 165-185

# **Universal basic income (UBI) as the unique concept – international perspective**

*Jolanta Kubicka*

## **1.1 Universal Income Concept – Theoretical background**

### *1.1.1 The universal income as the unique idea*

Universal income is the unique concept and the radical policy proposal<sup>90</sup>. The Universal Basic Income (UBI) is the area of new discussion and rethinking under the social protection, the poverty reduction and the role of state into fighting the social exclusion.<sup>91</sup> These are problems that go beyond just economics, but sociologists, political scientists and philosophers try to answer if the universal basic income is needed nowadays and what would be advantages and disadvantages of such a solution. The UBI is quite controversial and multidimensional concept. There are also different aims of this concept and many constraints: fiscal, institutional and political.<sup>92</sup>

There is general question – if the UBI concept is good or bad idea? In the context of this paper there should be similar

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<sup>90</sup> J.U.Bidadanure, The political theory of Universal Basic Income. Annual Review of Political Science Vol.22(1) 2019, pp.481-501

<sup>91</sup> U.Gentilini, M.Grosh, J.Rigolini, R.Yemtsov, Exploring Universal Basic Income. A Guide to Navigating Concepts, Evidence, and Practices, International Bank for Reconstruction and Development World Bank Group 2020. pp.20

<sup>92</sup> M.Ghatak,F.Maniquet, Universal Basic Income: some theoretical aspects, Annual Review of Economics Vol.11 2011, pp.895–928

question: if there is positive or negative concept for each separate country in some regions or globally.

A citizen's income, basic wage or Universal Basic Income (UBI) is a concept of paying everyone in society a universal benefit, regardless of income and circumstances.

The concept differs from traditional forms of social protection, which is based on income support or services to people experiencing specific situation, like unemployed, in old age, disable etc.<sup>93</sup>

The idea of universal basic income isn't new, it's been around for at least 50 years. It was called as:

- unconditional basic income,
- basic income,
- citizen's income,
- citizen's basic income,
- basic income guarantee,
- basic living stipend,
- guaranteed annual income,
- universal income security program.

### **General questions of the UBI:**

*- Could a universal basic income help to solve some modern society's problems such austerity or unemployment?*

*- Is there a moral justification for the UBI? Should previous generations' work be shared among today's society?*

*- Can governments really afford to implement a UBI tool? Could it replace other benefits on offer and reduce*

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<sup>93</sup> ITUC Economic and Social Policy Brief: Universal Basic Income, ITUC CSI IGB, International Trade Union Confederation, pp.3/6

*bureaucracy?*<sup>94</sup>

The concept of the universal income helps gender and citizens' equity. <sup>95</sup> This is also the political theory of universal basic income<sup>96</sup>

### *1.1.2 The UBI – the multidimensional and controversial concept*

UBI is not only the economic category, but also it has many different dimensions, like:

- social,
- political,
- moral – we treat human life as valuable, therefore the same, we should respect the right to a dignified life for every individual,
- sociological,
- philosophical.

The UBI – this is the idea which consists of some features<sup>97</sup>:

- **universal** = it is paid to every individual and not

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<sup>94</sup> Inclusive growth. A Fair Share: Universal Basic Income, et al...? OECD Forum, October 10, 2017, [access: 20.02.2021], <http://www.oecd-forum.org/posts/20862-a-fair-share-universal-basic-income-et-al>

<sup>95</sup> A.McKay, "Rethinking work and income maintenance policy: promoting gender equality through a citizens' basic income", *Feminist Economics* Vol. 7 (1) 2001, pp.97–118.

<sup>96</sup> J.U.Bidadanure, The political theory of universal basic income, *Annual Review of Political Science* Vol.22 (1) 2019, pp. 481–501.

<sup>97</sup> UBI is a moral choice before anything else, March 12, 2017 [access: 19.02.2021], <https://medium.com/basic-income/ubi-is-a-moral-choice-beforeanything-else-40300f9b75de>; M.Francesc, D.Prady What Is Universal Basic Income? IMF – International Monetary Fund, Finance & Development Vol. 55, No. 4 2008, pp.1

targeted to a specific population; generally universal basic income refers to unconditional money transfers to everyone in a society regardless of their income, employment status, job search, or other key criteria. But on the other side the universality has multiple interpretations: it can refer to programs where every person is paid or programs where every person is guaranteed to be covered based on demographic characteristics such as age or the average income in the area where they live,

- **unconditional** = what means without other stipulations or prerequisites. as the concept of "participation income"; it is given to those who are both employed and unemployed,

- **basic** = it is a background to survive, enough to provide food, clean water, and basic shelter so as to ensure social inclusion,

- **income** = it is a monthly amount, not of a greater sum, but an amount ensured as a right, for a human being.

- **cash payment** = it is paid in cash<sup>98</sup>, which allows recipients to convert their benefits.

- **individual** = it is paid on an individual basis (versus household-based)

- **periodic** = it is a recurring payment rather than a one-off grant.<sup>99</sup>

Key features of the universal basic income<sup>100</sup> are

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<sup>98</sup> G.Standing, How cash transfers promote the case for basic income, Basic Income Studies Vol. 3 (1) 2008, pp.1-30

<sup>99</sup> R.Hasdell, What we know about universal basic income cross-synthesis of reviews, Stanford. Basic Income Lab, July 2020, pp.3,12; M.Francese, D.Prady, What Is Universal Basic Income? IMF – International Monetary Fund, Finance & Development Vol. 55, No. 4 2008, pp.2

<sup>100</sup> M.Francese, D.Prady, What Is Universal Basic Income? IMF – International Monetary Fund, Finance & Development Vol. 55, No. 4 2008, pp.2 UBI is a moral choice, before anything else, March 12, 2017,

presented on the figure below.

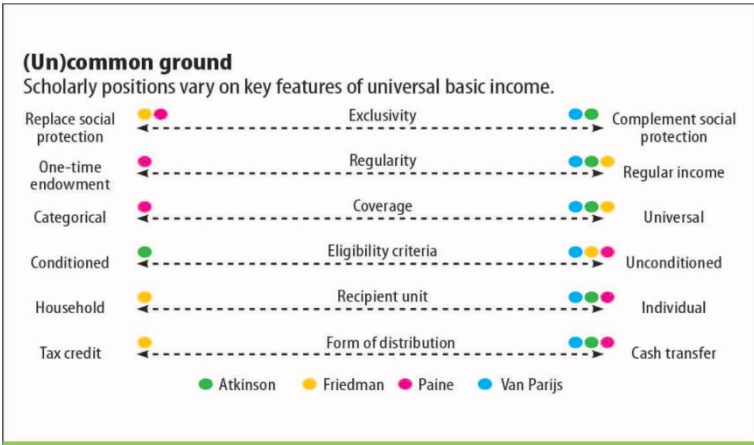


Figure 1. Features of the UBI

Source: M.Francesse, D.Prady, *What Is Universal Basic Income? IMF – International Monetary Fund, Finance & Development Vol. 55, No. 4 2008, pp.2*

[access: 19.02.2021], <https://medium.com/basic-income/ubi-is-a-moral-choice-beforeanything-else-40300f9b75de>



The UBI is controversial because of political background.<sup>101</sup>

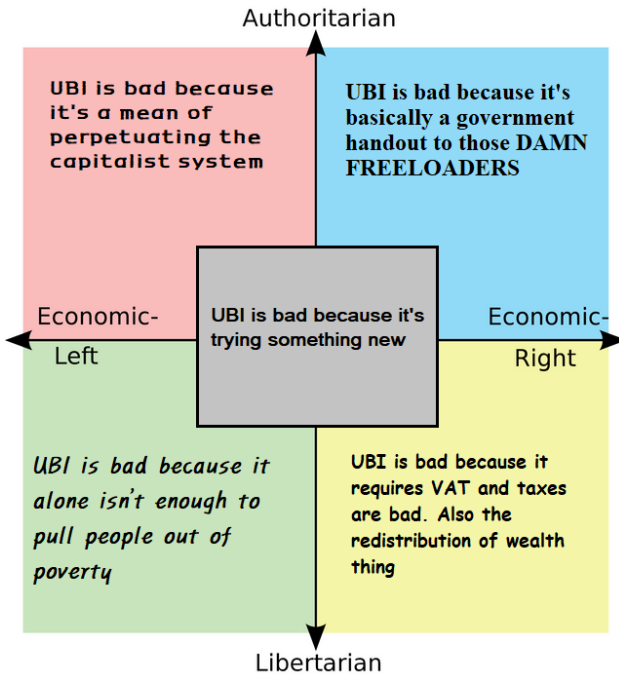


Figure 2. Political aspects of the UBI: Authoritarian vs. Libertarian

Source: *Why universal income is bad*,

[https://www.reddit.com/r/PoliticalCompassMemes/comments/d0rxny/why\\_universal\\_basic\\_income\\_ubi\\_is\\_bad/](https://www.reddit.com/r/PoliticalCompassMemes/comments/d0rxny/why_universal_basic_income_ubi_is_bad/)

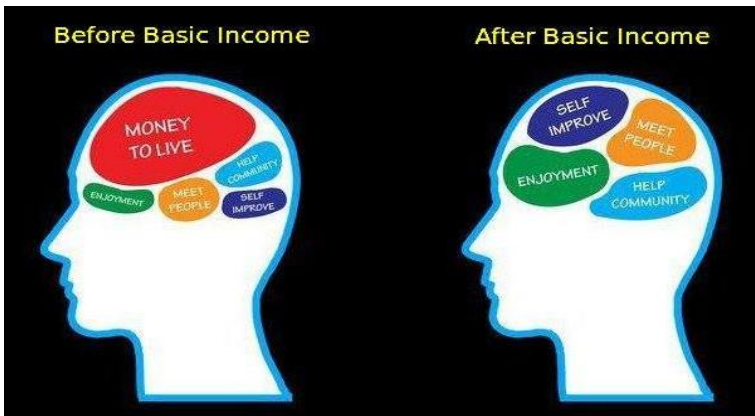
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<sup>101</sup> Why universal income is bad,

[https://www.reddit.com/r/PoliticalCompassMemes/comments/d0rxny/why\\_universal\\_basic\\_income\\_ubi\\_is\\_bad/](https://www.reddit.com/r/PoliticalCompassMemes/comments/d0rxny/why_universal_basic_income_ubi_is_bad/)

## Universal income vs. Selective income

There are also some differences between universal and selective income. Before implementation of the basic income people earn money to live, but other goals are in the background. After basic income implementation all different aims, like: self improve, meet people or help community are balanced <sup>102</sup>(see figure below).



Picture 1 Universal income vs. Selective income

Source: Selective vs. Universal Basic Income (UBI),

<https://godisblack.blogspot.com/2017/08/selective-vs-universal-basic-income.html>

### 1.1.3 Different versions of the universal income

Rising inequality, precarious work, increasing number of migrants in the UE and fundamental changes to the structure of the global economy are the challenges for the concept of universal basic income. In such circumstances of the Universal Basic Income (UBI) seems to be positive solution.

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<sup>102</sup> Selective vs. Universal Basic Income (UBI), <https://godisblack.blogspot.com/2017/08/selective-vs-universal-basic-income.html>

It is connected with the minimum universal income guarantee. UBI is provided to all regardless of need.

There are different versions of the UBI based on the combination of some elements, like<sup>103</sup>:

- these are periodical payments and the question is how often it is paid,

- what is the level of the UBI,

- what is the source of this income,

- who gets the UBI - every citizen? And what conditions must be met to obtain the UBI,

- how payments relate to other forms of social protection.

The universal income can be the combination of the following elements<sup>104</sup>:

a/ regularity of payment:

- weekly, monthly or annually

- at one or more specified life stages

- payments over a limited period.

b/ payment level:

- a full scheme to satisfy all basic needs,

- a partial scheme able to satisfy some basic needs,

- very small amount that cannot satisfy needs,

- very small amount combined with a promise to increase later.

c/ means of funding:

- publically owned resources invested in a shared „wealth fund”,

- income tax reform, such as abolishing personal tax allowance and/or increasing other tax rates,

- new types of taxes such as wealth tax,

- „helicopter money” created by central bank (quantitative easing),

- redirection of existing funds for welfare payments,

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<sup>103</sup> A.Coote, E.Yazici, Universal basic income, Union Perspective, Full Report, Friedrich Ebert Stiftung and others, April 2019, pp. 7

<sup>104</sup> A.Coote, E.Yazici, Universal basic income...op.cit., pp. 15-16

- development aid budgets,
- philanthropy.

d/ conditionality paid to every individual or under some conditions based on:

- citizenship or legal residence,
- residence in a local territory within a country,
- level of poverty or membership of a designated social group,
- compliance with required behaviour, like for example political participation, sending children to school,
- using the money in a particular way, such as buying only nationally produced goods and services

e/ impact on existing welfare systems:

- replacing existing social protection schemes,
- replacing public services or in the lack of them,
- added to existing benefits and services.

The UBI is the mixture of possibilities rather than a single idea or policy.

The large number of proposals of universal basic income needs the question which version is the best.

The core idea of the UBI is giving money to people to solve social and/or economic problems.

The UBI is the proposal for redistribution of the wealth based on need.<sup>105</sup>

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<sup>105</sup> A.Coote, E.Yazici, Universal basic income, Union Perspective, Full Report, Friedrich Ebert Stiftung and others, April 2019, pp. 8

## **Design of the UBI models** <sup>106.</sup>:

We can identified various models of the UBI:

1/ a full basic income model (**full UBI**) - everybody in society receives the same amount of income; a full UBI model replaces a large part of social security benefits (both contributory and non-contributory). It should be higher than current social assistance benefits. It means a radical transformation of welfare into welfare universalism.

2/ **NIT** - The NIT differs from the UBI model in the context of the aims to reduce the poverty by targeting the (working) poor. There are different types of payments in NIT models, but there are similar end results, because it guarantee minimum income and increase incentives for work. NIT models are combined with active labour market policies to reduce disincentives to work, but its ex-post character and not regressive. It gives individuals more control over their employment relationship.

3/ One of the concept of universal income is **BIEN**.

**BIEN** means Basic Income Earth Network.

Basic Income Earth Network (BIEN) consists of five characteristics for GBI to exist<sup>107</sup>:

- payments must be made on a periodic interval, such as a monthly basis.
- payments must be in cash in an appropriate medium of exchange.
- funds are paid on an individual basis rather than to

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<sup>106</sup> L.Haagh, B.Rohregger, Universal basic income policies and their potential for addressing health inequities transformative approaches to a healthy, prosperous life for all, Transformative approaches to a healthy, prosperous life for all, World Health Organization 2019, pp.5,8,13,16

<sup>107</sup> A.Guarino, An Analysis of the Concept of Guaranteed Basic Income, <https://www.focus-economics.com/blog/universal-basic-income-and-the-economy>; P.Van Parijs, Basic Income: A Simple and Powerful Idea for the Twenty first Century, Politics and Society 32 (1) 2004, pp. 7-39

households.

- funds are paid to all individuals without the use of a means test,

- there are no conditions attached to the payment of the income.

4/ different models of income support, testing different conditionalities and forms of delivery - this is type of the participation income, or participatory social security links benefits with communal work or work for nongovernmental organizations,

6/ a basic income model as the social security and social insurance or earnings related benefits.

7/ **negative income tax** – it is other form of universal basic income.

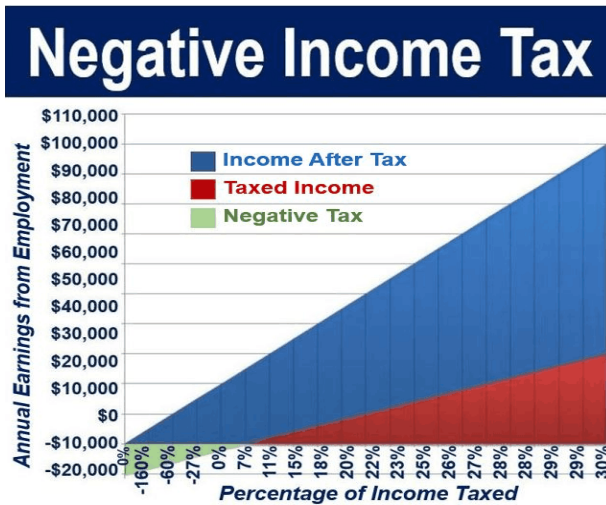


Figure 3. Different variation of universal income – negative income tax  
Source: Inclusive growth. A Fair Share: Universal Basic Income, et al...? OECD Forum, October 10, 2017, <https://www.oecd-forum.org/posts/20862-a-fair-share-universal-basic-income-et-al>

A number of variants to an unconditional UBI were also

discussed: from a negative income tax in which top-up cash payments would be made to those below the poverty line, to other policy measures such as providing cheaper housing to improve labour mobility, shifting taxes from labour to capital, and significantly increasing funding for job training and re-education.<sup>108</sup>

Another classification of the UBI are based on the simulation of five scenarios<sup>109</sup>:

- **BI-18** - a UBI for all citizens aged 18 and above. In this version, each of the adults above the age of 18 will receive a monthly UBI that is equal to the starting situation poverty line amounting to 1,927 NIS. The assumption is that this type of the UBI will replace all existing allowances.

- **BI+CHILD** - each of the adults above the age of 18 in the household will receive a UBI that is equal to the starting situation poverty line amounting to 1,927 NIS per month. This will replace all the existing allowances except the child allowance that will remain as it is (i.e., 120 NIS per child per month).

- **PARTIAL-BI** - each individual will receive a UBI that is calculated based on the difference between the existing poverty line and the current level of the existing means-tested social assistance program (termed “income support”) for an individual, while all the other allowances will remain as they are.

- **BI-ALL** - each adult (ages 18+) in the household will receive a UBI equal to the existing poverty line (assuming it remains fixed): 1,927 NIS per month. An additional

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<sup>108</sup> Inclusive growth. A Fair Share: Universal Basic Income, et al...? OECD Forum, October 10, 2017, [22.02.2021], <https://www.oecd-foorum.org/posts/20862-a-fair-share-universal-basic-income-et-al>

<sup>109</sup> M.Malul, B.Gurion, J.Gal, M.Greenstein, A Universal Basic Income: theory and practice in the Israeli Case, Basic Income Studies, An International Journal of Basic Income Research Vol. 4 Iss.1 2009, pp.10-11

allowance will be given for each child in the household according to the marginal amount required to keep the family above the

poverty line. Due to economics of scale, the second child allowance would be lower than that amount, and so on. In the case of the Israeli data, the results are that the first child will receive 1,002 NIS, the second child 848 NIS, and so on (assuming there are two adults in the household).

- **Current Budget** – the UBI is given to each individual over age 18 while the current social security budget remains fixed,

- **Citizen's Income Trust** - another concept, under which benefits should be distributed according to age. For example:

- for 0-24 year olds – young people would receive £56.25 per week,

- for 25-64 year olds – they would receive £71 per week,

- for 65 and over – they would receive £142.70 per week.

The citizen's income would replace all benefits except disability and housing benefit. It would replace child benefit and other types of the income support. It also estimates savings of £10 per week from administration of pensions and tax credits.<sup>110</sup>

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<sup>110</sup> T.Pettinger, Universal basic income – Pros and cons, March 11, 2020...op.cit.



### *1.1.4 The cost as main problem of universal income*

The main problem with the concept of the universal income is the cost and the source of financing.<sup>111</sup>

The cost of regular, unconditional cash payments to all inhabitants of any country will be very large in all types of universal income.<sup>112</sup>

But the cost depends on:

- how long the UBI will be paid,
- how much it will be paid,
- for whom.

And on the other side the final opinion about the real opportunity to use the UBI as a tool of reduction negative disparities of income depends on what will be the total calculation.<sup>113</sup>

Another question is if such a level of income would be enough to sustain the satisfied standard of living for recipients of this universal income.

Costs are higher in some countries where standards of living is higher.

The International Labour Office (ILO) has calculated the costs of UBI in 130 countries which are average in the range from 20 to 30 per cent of GDP. Costs can be lower if we reduce other welfare benefits or tax allowances, or on the other side by increasing the existing tax rates or by introducing new taxes. But even we reduce the costs using tools of taxes for the higher income from other sources, it still the total cost is high.

Simulations for the UBI in the UK suggest they would increase welfare spending by more than two-thirds. The

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<sup>111</sup> A.Coote, E.Yazici, Universal basic income...op.cit., pp. 8

<sup>112</sup> P.Harvey, "The Relative Cost of a Universal Basic Income and a Negative Income Tax," Basic Income Studies 1 (2) 2006, pp. 1–24

<sup>113</sup> L.Haagh, Alternative social states and the basic income debate: institutions, inequality and human development, BIS Vol.10(1) 2015, pp.45–81

calculation for India presents that acceptable level of universal basic income should be below subsistence level, what would cost around 5% of GDP.<sup>114</sup>

The real evaluation of the UBI should be based on the real financial calculation and compromises, which will be politically and economically feasible.<sup>115</sup>

And the another question – what is the source of financing of UBI.

Another problem is that cost of the universal basic income need to increase taxes for these benefits. The problem with higher income taxes is that it could lead to disincentives to work<sup>116</sup>

Another aspects of the UBI is the source of the financing which can be different at the begining of the implementation of this tool in comparisons to the advanced phase of the development of the UBI system<sup>117</sup> (see figure below).

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<sup>114</sup> Ibidem; A.C.Cummine, Overcoming dividend skepticism: why the world's sovereign wealth funds are not paying basic income dividends, *Basic Income Studies* Vol.6 No 1 2011, pp.

<sup>115</sup> J.Arcarons, D.Raventos, L.Torrens, Feasibility of financing a basic income, *Basic Income Studies* Vol.9 (1-2) 2014, pp.79–93; H.Flassbeck, Universal basic income financing and income distribution – the questions left unanswered by proponents, *Inter Econ* Vol. 52(2) 2017, pp.80–83

<sup>116</sup> T.Pettinger, Universal basic income – Pros and cons, March 11, 2020, <https://www.economicshelp.org/blog/17048/government/universal-basic-income/>

<sup>117</sup> P.H.Ralph, R.Ashford, N.A.Ashford, J.Arango-Quiroga Universal Basic Income and Inclusive Capitalism: Consequences for Sustainability, *MDPI Sustainability* Vol. 11 2019, Figure 6, pp. 17

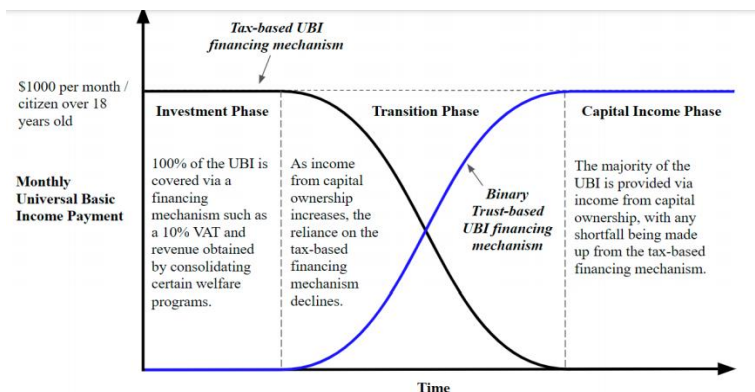


Figure 4. Form of financing of the UBI at different phases of its implementation

Source: P.H.Ralph, R.Ashford, N.A.Ashford, J.Arango-Quiroga *Universal Basic Income and Inclusive Capitalism: Consequences for Sustainability*, MDPI Sustainability Vol. 11 2019, Figure 6, pp. 17

### 1.1.5 Reasons of implementation of the UBI

Because of the effects of technology on work processes there is less and less jobs. Many people are unemployed and resulted mental health risk. There is also no balance between work and private life<sup>118</sup>. The universal income concept is the solution of precarious workforce.<sup>119</sup>

There are different reasons of implementation of the universal basic income<sup>120</sup>.

<sup>118</sup> L.Haagh, B.Rohregger, Universal basic income policies and their potential for addressing health inequities transformative approaches to a healthy, prosperous life for all, Transformative approaches to a healthy, prosperous life for all, World Health Organization 2019, pp.5,8

<sup>119</sup> J. Handler, The failure of workfare: another reason for basic income guarantee. BIS 1(1) 2006, pp. 1–22

<sup>120</sup> L.Haagh, B.Rohregger, Universal basic income policies and their potential for addressing health inequities transformative approaches...op.cit., pp.10

- for fighting poverty and health inequalities – for example Canada and Scotland,

- as self-motivation and solving the socio-psychological problems because the lack of labour market participation – recommended for some countries with less poverty and health inequities, but with high rates of income dependence - Denmark, Finland, and the Netherlands.

- for efficiency of income security administrative control systems in some welfare states that spend too much money for the administration - Denmark, Finland and the Netherlands.

- as an answer to labour market new challenges, like: automation, high level of unemployment

Some countries decide to make an experiments of the universal basic income because of hybrids of reasons. The Spanish experiment was dominated by an anti-poverty and economic inequality reasons, but at the same time other motivational factors.

### *1.1.6 Level of basic income*

Of course there is the another most important question – what should be the level of this basic income. There are some estimations based on the comparison to the GDP per capita level for different countries<sup>121</sup> (see figure below).

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<sup>121</sup> Inclusive growth. A Fair Share: Universal Basic Income, et al...? OECD, October 10, 2017, <https://www.oecd-forum.org/posts/20862-a-fair-share-universal-basic-income-et-al>; A.Guarino, An Analysis of the Concept of Guaranteed Basic Income, <https://www.focus-economics.com/blog/universal-basic-income-and-the-economy>

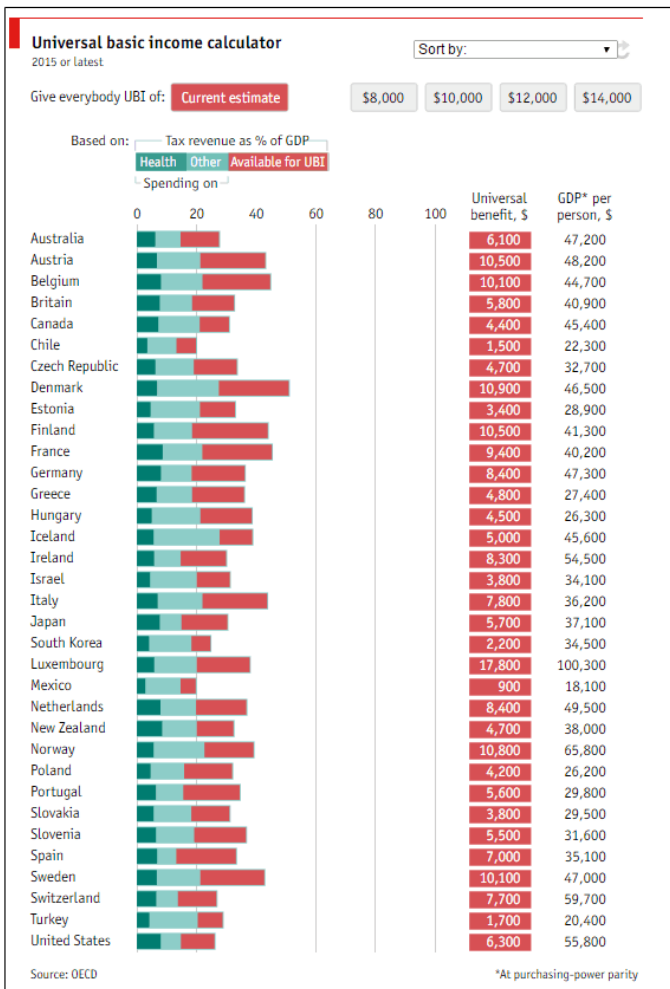


Figure 5. UBI calculation

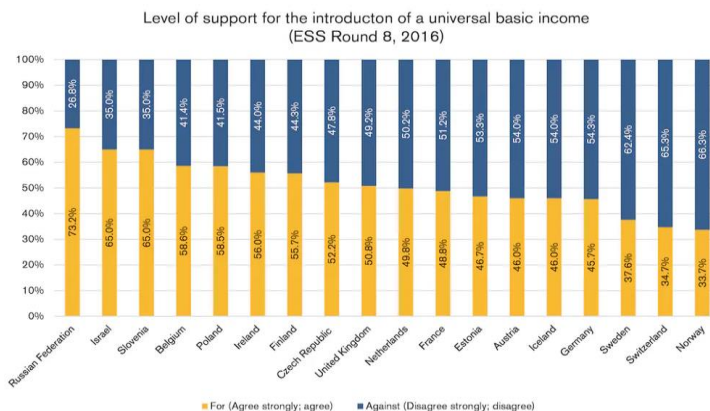
Source: *Inclusive growth. A Fair Share: Universal Basic Income, et al...? OECD, October 10, 2017, <https://www.oecd-forum.org/posts/20862-a-fair-share-universal-basic-income-et-al>; A. Guarino, *An Analysis of the Concept of Guaranteed Basic Income, <https://www.focus-economics.com/blog/universal-basic-income-and-the-economy>**

### 1.1.7 Support of the UBI implementation

There is different level of the support for the idea of the universal basic income within the European countries: from Slovenia on one side with 65% of the support to Norway at about 33%. The richer the country, the less support for the idea of the UBI. The level of the support is at about 50% in countries with high level of migrants, like: the Great Britain, France or the Netherlands (see figure below).

Generally the level of the support for the concept of the UBI is high among almost all the states.

On the other side, it is very clear that dissatisfaction among the electorate with existing benefit systems is a key driver for the support of the UBI. In 2018 only 19% of respondents felt the existing system of income security functioned well and no changes were needed.



*Figure 6. Level of the support for introduction of the UBI*  
 Source: R. Fitzgerald, *Survey reveals young people more likely to support universal basic income, but it's not a left-right thing*, November 17.2017, [access: 19.02.2021], <https://theconversation.com/survey-reveals-young-people-more-likely-to-support-universal-basic-income-but-its-not-a-left-right-thing-87554>  
 Another research presents the answers for the question:

„If there would be a referendum on introducing basic income today, how would you vote?”.<sup>122</sup> The highest level of the support in the answer of that question in Europe was in Spain and Italy. (see next figure).

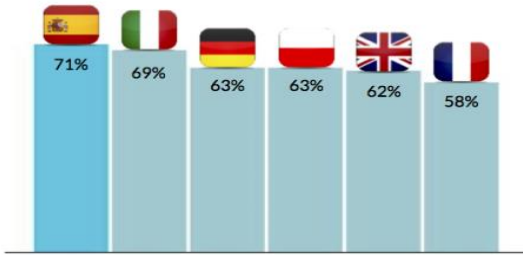


Figure 7. Answer the question in referendum for the basic income  
Source: Good news! Support for a universal basic income is on the rise, [access: 21.02.2021],

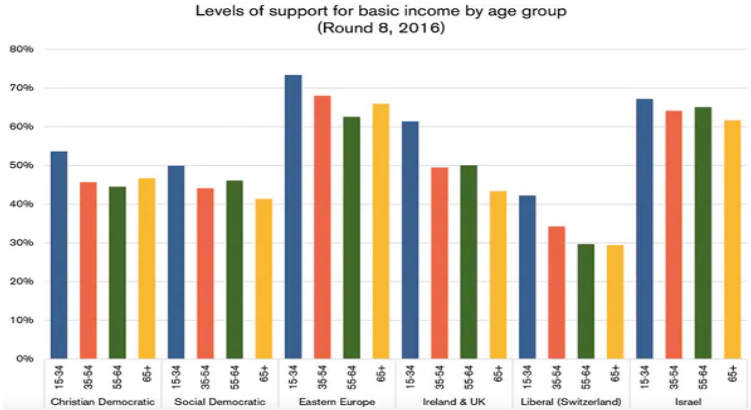
<https://steemit.com/goodnews/@theomwc/good-news-support-for-a-universal-basic-income-is-on-the-rise>

Next figure presents the level of the support for the basic income by age groups in some countries.<sup>123</sup>

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<sup>122</sup> Good news! Support for a universal basic income is on the rise, [access: 21.02.2021], <https://steemit.com/goodnews/@theomwc/good-news-support-for-a-universal-basic-income-is-on-the-rise>

<sup>123</sup> R. Fitzgerald, Survey reveals young people more likely to support universal basic income, but it's not a left-right thing, November 17.2017, [access: 19.02.2021], <https://theconversation.com/survey-reveals-young-people-more-likely-to-support-universal-basic-income-but-its-not-a-left-right-thing-87554>



*Figure 8. Level of the support for the basic income by age group*  
 Source: R. Fitzgerald, *Survey reveals young people more likely to support universal basic income, but it's not a left-right thing*, November 17.2017, [access: 19.02.2021], <https://theconversation.com/survey-reveals-young-people-more-likely-to-support-universal-basic-income-but-its-not-a-left-right-thing-87554>

Supporters of the idea of UBI we can divide into 3 categories<sup>124</sup>:

1/ those who want to eliminate the poverty, reduce inequalities and reform inadequate social protection systems,

2/ those who want to fight against the lack of work because of automation of the production process and logistics and in many different types of jobs,

3/ those who see the concept of the universal basic income as the way to radical transformation or in the context of political manifest.

<sup>124</sup> A.Coote, E.Yazici, *Universal basic income, Union Perspective, Full Report, Friedrich Ebert Stiftung and others, April 2019, pp. 8*



## 1.2 Advantages and disadvantages of UBI – Universal Basic Income

The UBI concept is not only useful, but also: feasible, desirable, affordable. Although for many people it seems to be futuristic idea.

There are many different comparisons of pros and cons of the universal basic income (see table below).

Universal Basic Income	
Pros	Cons
<ul style="list-style-type: none"> <li>• Simple and efficient to administer.</li> <li>• Avoids poverty trap of means-tested benefits.</li> <li>• Reduces inequality, poverty and homelessness.</li> <li>• Encourages socially beneficial tasks such as old age care.</li> <li>• Encourages individuals to take risk and set up business.</li> </ul>	<ul style="list-style-type: none"> <li>• Could encourage laziness.</li> <li>• Could discourage part-time work.</li> <li>• Cost higher than current benefit system leading to higher taxes.</li> <li>• Higher income taxes could lead to disincentives to work.</li> <li>• Could lead to welfare support for undesirables like criminals.</li> </ul> <p style="text-align: right;"><a href="http://www.economicshelp.org">www.economicshelp.org</a></p>

Table 1. Pros and Cons of the universal basic income

Source: T.Pettinger, *Universal basic income – Pros and cons*, March 11, 2020,

<https://www.economicshelp.org/blog/17048/government/universal-basic-income/>

The main advantage of the universal basic income is that ensures a minimum standard of income for everyone without any direct costs (connected with the cost of large welfare security system or administration cost) and unnecessary bureaucracy. Moreover in times of crisis, a UBI can also provide a social safety net. In Coronavirus crisis, the universal

basic income is optimal response for dealing with widespread unemployment and fall in income.

The disadvantage is that this is an expensive undertaking to pay everyone in society a universal benefit. There is also another problem that some of people would like to live on benefits without contributing anything useful to society.<sup>125</sup>

But pros and cons need to be analyzed in more detail.

### **Advantages of citizen's income**

Traditional forms of benefits from welfare system are cumbersome very often. There are some costs and problem of time between taking decision and receiving money by a person in need.

Efficiency savings from abolishing the bureaucratic traditional welfare systems means benefits for the universal basic income systems.

Increasingly flexible labour markets make conventional benefits more limited. Modern labour markets are characterized by such a forms of the employment, like: self-employment, flexible hours and zero-hour contracts. This means that people can receive very low income during some months, but they are not be eligible for any work-related or unemployment benefits because they are not classified as unemployed or the standard employment with additional benefits.

The conventional types of benefits create a disincentive to work longer hours or to look for the better-paid job because the marginal gain in income is relatively low (high marginal tax rate). This is a form of the poverty trap. On the other side, traditional benefits systems are more and more complicated

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<sup>125</sup> T.Pettinger, Universal basic income – Pros and cons, March 11, 2020, [22.02.2021], <https://www.economicshelp.org/blog/17048/government/universal-basic-income/>; Universal Basic Income In India: Pros & Cons, <https://www.oliveboard.in/blog/universal-basic-income-in-india-pros-cons/>

and require people to know what benefits they are entitled to and how to apply. There may be time delays in receiving benefits. Some people may become homeless because of delays in receiving benefits. A universal basic income would prevent those negatives of traditional benefits systems, like temporary cash flow lock.

A universal basic income could have a positive impact on reducing health problems of many people affected the poverty or some of them which have not enough money for basic human need like taking care of health or treatment. Many people today cannot afford a dentist or even basic medical tests or drugs, and not in all countries the level of free medical services ensures the universal access.

The universal basic income can support entrepreneurship. To start own business we need some money at the beginning and universal basic income can be helpful to support the new business initiative. Conventional benefits would not be given to people working on self-employment or startups. The universal basic income gives people more time to find the most suitable long-term job. And on the other side it is possible that people decide more often to take less-paid jobs or part-time jobs. It contributes the long-term efficiency of the labour market.

The universal basic income reduces the need for the governments support the local labour markets and to use some other tools for reducing the unemployment.<sup>126</sup>

### **Arguments against Universal income**

The idea of the universal income is very often equated with money for nothing, because people get money for doing nothing. It may encourage people to be lazy and live off

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<sup>126</sup> T.Pettinger, Universal basic income – Pros and cons, March 11, 2020, <https://www.economicshelp.org/blog/17048/government/universal-basic-income/>

benefits. Some fear that if universal income is given, some people will work less. Studies are differ. The study from Canada presents that if the universal credit is relatively low, the main groups who worked are young mothers and young people during the period of education.

Against some opinions about positive impact to the labour markets, some of opposite opinions tell that the universal income results less flexible labour markets. The universal credit may mean part-time workers don't want to increase income by working part-time, which reduce the flow of temporary part-time workers. Others' opinion is that part-time job or zero-hour contract are negative forms of the employment of the labour market.

A universal income means abandoning other forms of social security, but the idea of the UBI is the reduction of the poor.<sup>127</sup>

Other negative impacts of the UBI<sup>128</sup>:

- UBI can maintain low pay and precarious work. It will not improve workers' pay and work conditions,
- the proposal of low level of the UBI is inadequate and the satisfied level of the UBI is not possible to implement,
- if in the result of implementing the UBI, reducing other forms of social protection would increase the social inequalities,
- money spent on the UBI cannot be spent on the other important aims, such as public services, like: public transportation, public health system, renewable energies or the environmental protection,
- the UBI is not the way,
- the UBI will be the engine of the higher taxes for the financing the UBI, what can be described as a "vicious circle",

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<sup>127</sup> Ibidem

<sup>128</sup> A.Coote, E.Yazici, Universal basic income, Union Perspective, Full Report, Friedrich Ebert Stiftung and others, April 2019, pp. 8

- a targeted social security system will always be more efficient,
- the UBI can radical change the housing policy,
- it promotes the consumer capitalism, helping people for better access to the consumption, but on the other side, each type of additional income can be the engine for the economy as the potential or the real demand,
- the UBI is the utopian concept which not to reduce the social disparities.

Another table with some advantages and disadvantages of the universal basic income is presented below.

Potential Cons (-)	Potential Pros (+)
Potential for subsidizing low paid, low quality jobs	Reducing the risk of accepting low quality, exploitative working conditions
Possibility for undermining existing social protection systems	Supporting people to develop their skills and competences
Regressive distributional impacts	Improving access to income support and reducing stigma
Financing difficulties	Lowering the risk of 'benefit traps'
Reducing automatic stabilisers during economic downturns	Streamlining social protection schemes and reducing administrative costs

*Table 2. Advantages and disadvantages of the universal basic income*  
 Source: ITUC Economic and Social Policy Brief: Universal Basic Income, ITUC CSI IGB, International Trade Union Confederation, pp.3/6

## 1.3 Economic effects of UBI

### 1.3.1 *The desirability and feasibility of UBI*

Economic effects of the UBI implementation can be analysis in the micro- and macro economic perspectives, the impact of basic income on the propensity to work, the social security systems' effectiveness or generally its economic sustainability <sup>129</sup>

Because the implementation of the universal basic income is not very popular, because till now we have only a dozen cases of using this tool in the international scale, but some of them are only based on local perspective, there is very important to analyze of the desirability and the feasibility of UBI from the point of view of economic theory in the context of different economic background depends on type and the level of economic development of any country.

There are different perspectives of that:

1/ first criterion of such an analysis of the desirability of the UBI by examining normative background in different economic environments. We need to know what will be the difference of effects for UBI as a policy tool in both developed and developing countries, it means in their economic environments. There are some main criteria for such an analysis, like:

- the size of the population of any economy close to the margin of subsistence,
- level of the development of any economy,

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<sup>129</sup> C. Gamel, D.Balsan, J.Vero, The impact of basic income on the propensity to work: theoretical issues and micro-economic results, *Journal of Socio-Economics* Vol.35 (3) 2006, pp. 476–497; L.Groot, H. Peeters, A Model of conditional and unconditional social security in an efficiency wage economy: the economic sustainability of a basic income, *Journal of Post-Keynesian Economics* Vol.19 (4) 1997, pp. 573–597

- the standard of living and the level of the income generally and for different classes of the society,
- the degree of formality of certain markets (such as labor markets),
- number of hours worked are observable to the policy maker,
- state capacity in terms of implementing tax and welfare policies.

2/ the second criterion is connected with the feasibility of the UBI implementation - a UBI proposal typically (but often implicitly) assumes a change in the tax system or in government spending as a budget-balanced or revenue-neutral proposal. The analysis of the feasibility of a UBI is based on the assumption of a linear income tax and taking into account the behavioral effect on the labor supply.<sup>130</sup> The results of such an analysis is presented on some figures below.

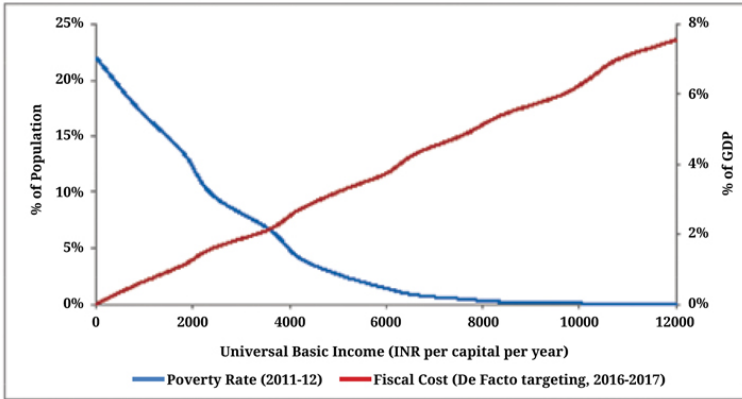
### *1.3.2 Effects of the UBI on poverty and vulnerability*

To analysis of the UBI in the context of poverty rate and the fiscal cost on the other hand. The higher level of the UBI, the lower poverty rate, but also at the same time this causes the higher fiscal cost.

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<sup>130</sup> ITUC Economic and Social Policy Brief: Universal Basic Income, ITUC CSI IGB, International Trade Union Confederation, pp.3/6

### Implications of UBI and its effect on poverty and vulnerability



Source: NSS 2011-12, Budget 2016-17, Survey Calculations

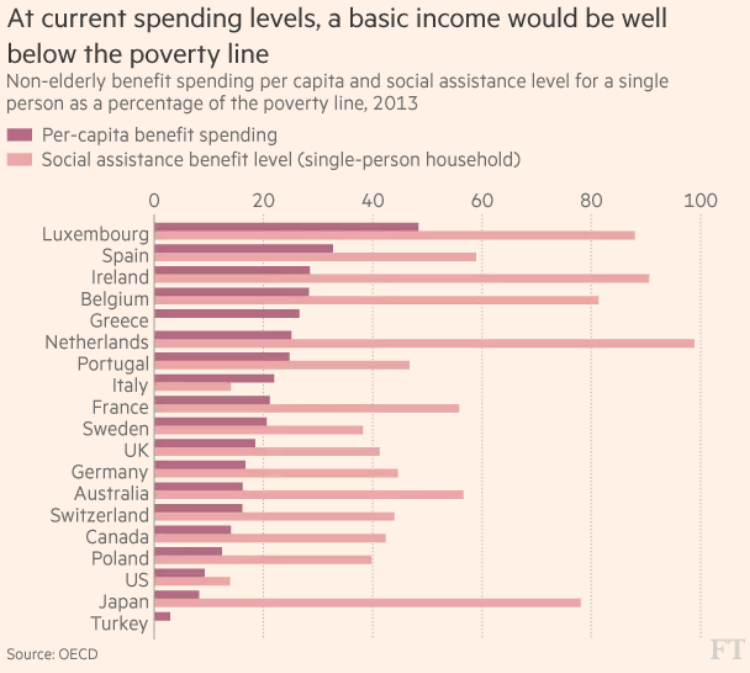
Figure 9. Effects of the UBI on poverty and vulnerability

Source: A.Guarino, *An Analysis of the Concept of Guaranteed Basic Income*, <https://www.focus-economics.com/blog/universal-basic-income-and-the-economy>

### The UBI and per capita benefit spendings and social assistance

The UBI effects in the context of per capita benefit spendings and social assistance benefit level are presented on figure below.





*Figure 10. Per capita benefit spendings and social assistance benefit level*

Source: A.Guarino, *An Analysis of the Concept of Guaranteed Basic Income*, <https://www.focus-economics.com/blog/universal-basic-income-and-the-economy>

### *1.3.3 UBI Alternatives and its effects*

We can find different types/ alternatives of the universal basic income (see the previous points of this article) and effects of them are different. There is simulation of the effects of different types of the UBI, such as: BI-18, BI+CHILD, PARTIAL-BI, BI-ALL and others <sup>131</sup>

<sup>131</sup> M.Malul, B.Gurion, J.Gal, M.Greenstein, A Universal Basic Income: theory and practice in the Israeli Case, Basic Income Studies, An International Journal of Basic Income Research Vol. 4 Iss.1 2009, pp.10-11

We can see the effects and influence on Gini index and the poverty rates in table below.

	<i>Average Transfer for Household (NIS)</i>	<i>Total Expenditure on UBI (Billions NIS)</i>	<i>Percent of GDP</i>	<i>Poverty Rate<sup>1*</sup></i>	<i>Poverty Rate<sup>2*</sup></i>	<i>Change in the Gini Index<sup>**</sup></i>
BI-18	4,631	112.8	17%	-74.8%	-3.5%	-6.6%
BI + CHILD	4,814	116.4	18%	-78.7%	-7.4%	-7.7%
PARTIAL-BI	3,256	79.2	12%	-54.5%	-30.7%	-8.9%
BI-ALL	5,654	136.8	21%	-100%	-20.8%	-11.9%
Current Budget	2,083	50	7.5%	+16.8%	+22.2%	+7.3%

<sup>1</sup> Exogenous poverty line

<sup>2</sup> Endogenous poverty line

\* In relation to the current (2006) poverty incidence (20.2%)

\*\* In relation to the current Gini Index (0.387)

*Table 3. Effects of UBI Alternatives (without taxation),  
Source: M.Malul, B.Gurion, J.Gal, M.Greenstein, A Universal Basic  
Income: Theory and Practice in the Israeli Case, Basic Income  
Studies, An International Journal of Basic Income Research Vol. 4  
Iss.1 2009, Table 2, pp.12*

### *1.3.4. UBI and its effects labour market*

Another group of the effects of implementation of the UBI are connected with the labour market, especially in the context of tendency of taking up job. (see figure below)

## Effects of UBI at the decision of work

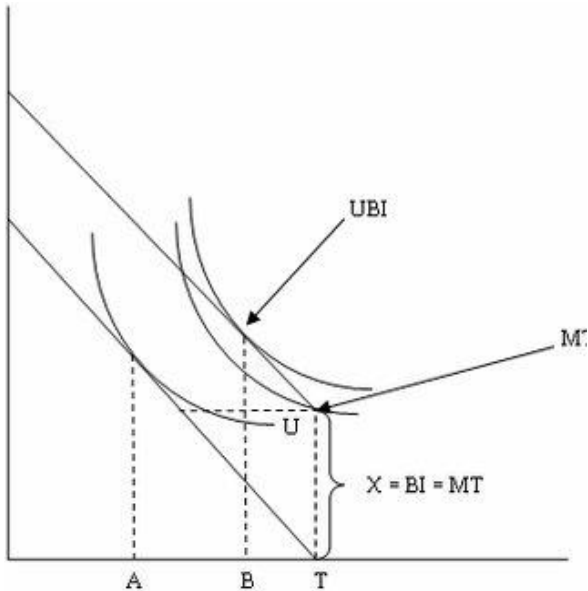


Figure 11. Effects of UBI at the decision of work

Source: M.Malul, B.Gurion, J.Gal, M.Greenstein, *A Universal Basic Income: Theory and Practice in the Israeli Case, Basic Income Studies, An International Journal of Basic Income Research Vol. 4 Iss.1 2009, Figure 1, pp.5*

### UBI and level of unemployment

UBI is also discussed into the context of robotization of human work and less traditional jobs.<sup>132</sup>

There is the problem of the unemployment, therefore the UBI concept is more attractive.<sup>133</sup>

<sup>132</sup> E.McGaughey, Will Robots Automate Your Job Away? Full Employment, Basic Income, and Economic Democracy' SSRN, part 4(2) 2018

<sup>133</sup> B. Van der Linden, Is Basic Income a Cure for Unemployment in Unionized Economies? A General Equilibrium Analysis, *Annales d'Economie et de Statistique* 66 2002, pp. 81–105

On some figures below, there are some projections of effects of the UBI on monthly net and gross income in the context of the optimal working hours.

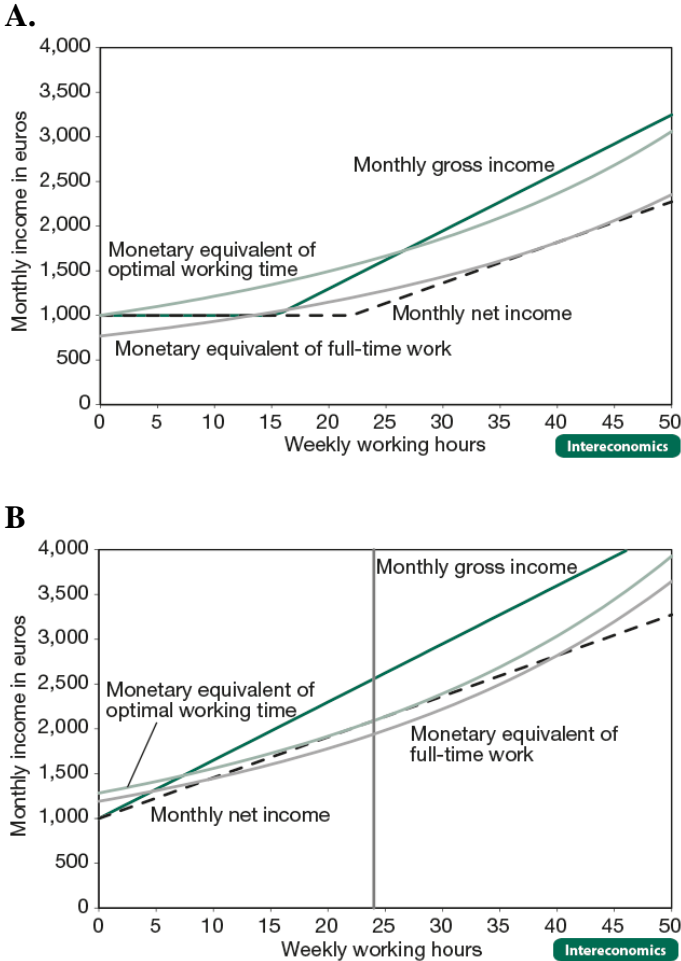


Figure 12. The UBI and the labour market results  
 Source: H. Schneider, *Universal Basic Income – Empty Dreams of Paradise*, Intereconomics Vol.52, No.2 2017, pp. 83–87

## 1.4 International dimension of the UBI

### 1.4.1 UBI pilot programs in international scale

The case studies of the implementation of the UBI are varied: some of them are from the past, some of them are actually implemented and some others are the future concepts. The testing of the concept of the UBI is in all types of the states - poorer, with the middle-income and richer countries:

a/ in poorer countries<sup>134</sup>:

- completed trials: Madhya Pradesh, India,
- completed trials: Zomba, Malawi,
- current scheme: Kenya.

b/ in middle-income country:

- 3 current schemes: Brazil,

c/ in richer countries:

- completed trials in in Manitoba, Canada and New Jersey USA,
- current schemes in Alaska, USA, Finland and the Netherlands,
- prospective trials in Switzerland, California USA and Scotland.<sup>135</sup>

### **Pilot implementation of the UBI in poor countries:**

a/ India - a Basic Income Pilot Study was conducted between 2011 and 2014 in Madhya Pradesh funded by UNICEF and the Self Employed Women's Association (SEWA). The trial provided monthly payments to 6,000 residents of randomly selected villages and to a control

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<sup>134</sup> A.V.Banerjee, P.Niehaus, T.Suri, Universal basic income in the developing world. Annual Review of Economics Vol.11 2019, pp.961–85

<sup>135</sup> A.Coote, E.Yazici, Universal basic income, Union Perspective, Full Report, Friedrich Ebert Stiftung and others, April 2019, pp. 10

group. The universal basic income was implemented parallel to subsidised public services such as distribution of food and fuel to people on low incomes.

b/ Malawi - unconditional cash transfers and conditional cash transfers were paid to young women and their parents in the poor district of Zomba in 2008/2009 and were tested and compared by World Bank economists. It was implemented in an area selected on the basis of poverty indicators,

c/ Kenya - a randomised control trial funded through a US charity, at about 21,000 people receive cash transfer and more than 5,000 receiving a long-term basic income, in villages selected on the basis of extreme poverty.

### **Pilot implementation in a middle-income country<sup>136</sup>:**

There were 3 schemes in Brasil:

d/ Bolsa Familia<sup>137</sup> it was a conditional cash transfer payments to poor families whose children are enrolled in school and complete their vaccinations,

e/ ReCivitas - the UBI scheme was established in 2008 and was funded through the NGO of that name, in the form of regular, monthly payments to all residents in the village of Quatinga Velho,

f/ Marica - The city of Marica makes small monthly payments to all residents,

supplementing existing welfare payments.

### **Pilot implementation in rich countries:**

g/ Canada – one of the first experiment of the

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<sup>136</sup> A.Coote, E.Yazici, Universal basic income, Union Perspective, Full Report, Friedrich Ebert Stiftung and others, April 2019, pp. 35; A.Banerjee, P.Niehaus, T.Suri, Universal Basic Income in the Developing World. Annual Review of Economics. Vol.11(1) 2011, pp.959-983

<sup>137</sup> P.Pais, F.Silva, E.Teixeira, The influence of Bolsa Familia conditional cash transfer program on child labor in Brazil International Journal of Social Economics Vol.44 No.2 2017, pp.206-221

implementation in Manitoba<sup>138</sup> was between 1975 and 1978. Monthly payments were implemented for 1,300 low-income households with a control group of low-income households who did not receive any payment. It was funded by the federal and provincial governments.<sup>139</sup>

h/ USA, New Jersey - The New Jersey and Pennsylvania Income Maintenance Experiment was a Negative Income Tax scheme that was implemented between 1968 and 1972 for 1,357 households at the level of 50% and 125% of the poverty line and taxed at rates ranging from 30% to 70%.

i/ USA, Alaska.<sup>140</sup> - the Alaska Permanent Fund was established in 1976 as payments to adults and children using revenue from Alaska's natural endowments, like oil. It was directed to all Alaska residents and is paid annually. For example the annual sum in 2017 was at about \$1,100,

j/ Finland - the Finnish government began a two-year trial of the UBI scheme in 2017<sup>141</sup>, for 2,000 unemployed people that gave each individual €560 a month. The government has refused to extend the scheme to employed people.<sup>142</sup> Finland's government is planning to give every

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<sup>138</sup> W.Simpson, G.Mason, R.Goodwin, The Manitoba Basic Annual Income Experiment: Lessons Learned 40 Years Later, Canadian Public Policy 41 No.1 2017, pp.85

<sup>139</sup> E.Forget, The town with no poverty. The health effects of a Canadian guaranteed annual income field experiment. Can Public Policy 37(3) 2011, pp.283–305; J.P.Mulvale, Basic Income and the Canadian Welfare State: Exploring the Realms of Possibility, Basic Income Studies 3 (1) 2008, pp. 1–26

<sup>140</sup> M.Berman, Resource rents, universal basic income, and poverty among Alaska's Indigenous peoples, World Development 106 2018, pp.161-172

<sup>141</sup> O.Kangas, J.Blomgren, Socio-economic differences in health, income inequality, unequal access to care and spending on health: a country-level comparison of Finland and 16 other European countries. Research on Finnish Society Vol.7 <sup>2014</sup>, pp.51–63

<sup>142</sup> O.Kangas, Can universal basic income solve future income security challenges? Some tentative answers from the Finnish basic income (BI)

one of its citizens a basic income of 800 Euros (£576) tax free and abolish benefits.



Picture 3. Finland's universal basic income experiment  
 Source: *Universal Basic Income: A Solution for Globalization's Growing Pains*, February 19, 2021, [access: 19.02.2021], <https://chsprospecter.com/1070/opinions/universal-basic-income-a-solution-for-globalizations-growing-pains/>

k/ The Netherlands - the UBI implementation was for four Dutch municipalities, Tilburg, Groningen, Nijmegen and Wageningen since the end of 2017. Payments are to unemployed people and are set at the rate of existing unemployment benefit.<sup>143</sup> Also Utrecht and 19 other cities in the Netherlands are trialling a basic income.<sup>144</sup>

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experiment. Presentation for the 5th Conference on Regulating Decent Work, Geneva, 3–5 July 2017. [access: 27.02.2021], [https://www.ilo.org/wcmsp5/groups/public/---dgreports/---inst/documentspresentation/wcms\\_562867.pdf](https://www.ilo.org/wcmsp5/groups/public/---dgreports/---inst/documentspresentation/wcms_562867.pdf)

<sup>143</sup> S.Hoeijmakers, Municipal basic income-related experiments in the Netherlands, (in:) B.Reynolds, S.Healy (eds.), *Basic income – radical utopia or practical solution? Papers presented at the Social Policy Conference 2016*, Dublin, 22 November 2016. Dublin, Social Justice Ireland, <https://www.socialjustice.ie/sites/default/files/attach/publication/4633/basicincomefullbookdec2016.pdf?cs=true>

<sup>144</sup> T.Pettinger, *Universal basic income – Pros and cons...op.cit.*



### **UBI pilot projects to be realized:**

l/ Switzerland - in 2016, a national petition of 126,000 citizens called for referendum on Universal Basic Income - 23% of people voted in support of the UBI concept, but 77% voted against.

m/ USA, California - the 5-year UBI project have been started in 2019 in California, funded by Y Combinator, a high-tech company based in Silicon Valley. The trial will randomly select 3,000 people and give half of them \$1,000 per month,

n/ Scotland - in 2017, the Scottish government provided £250,000 to explore the feasibility of a UBI trial in four Scottish local authorities.<sup>145</sup>

o/ Israel<sup>146</sup>

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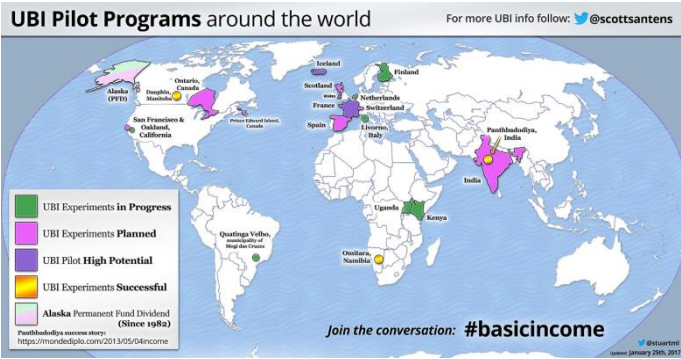
<sup>145</sup> A.Coote, E.Yazici, Universal basic income, Union Perspective...op.cit., pp. 27-28

<sup>146</sup> M.Malul, B.Gurion, J.Gal, M.Greenstein, A Universal Basic Income: Theory and Practice in the Israeli Case, Basic Income Studies, An International Journal of Basic Income Research Vol. 4 Iss.1 2009, Table 1, pp.9



Picture 4. Experiments of the UBI in different countries  
 Source: M.Koh, UBI could seal the widening financial cracks in Singapore but there are significant downsides, April 24, 2020, <https://sbr.com.sg/economy/commentary/ubi-could-seal-widening-financial-cracks-in-singapore-there-are-significant-downs>

Some cases of the UBI implementation are presented on the map below.



Map 1. UBI pilot programmes around the world  
 Source: UBI is a moral choice, before anything else, March 12, 2017, [access: 19.02.2021], <https://medium.com/basic-income/ubi-is-a-moral-choice-beforeanything-else-40300f9b75de>

## **Countries where the universal basic income is discussed**

- The UBI in Denmark – Denmark is one of the European Union member where the basic income is the answer for the inequality and precarity. „Equality paradox” caused the search for new solutions in the field of social equality or a return to the old concept, such as the UBI.<sup>147</sup> The basic income rests on developmentalism indirectly, as: state-promotion of economic equality, cooperative public finance, human development-oriented governing of core institutions. All of them contribute to the feasibility of the universal basic income reform in Denmark, which directs „from within” the state. The concept of the UBI in Denmark is modeled on the experience of the Nordic countries.

### *1.4.2 UBI concept in US*

The concept of the implementation of the universal basic income at the level of 1,000\$ a month for all adult citizens results different opinions depend on the group of society in US: black, white or hispanic, Republicans vs. Democrats, inhabitants with lower, middle or higher income and people of different ages etc.<sup>148</sup> (see figure below).

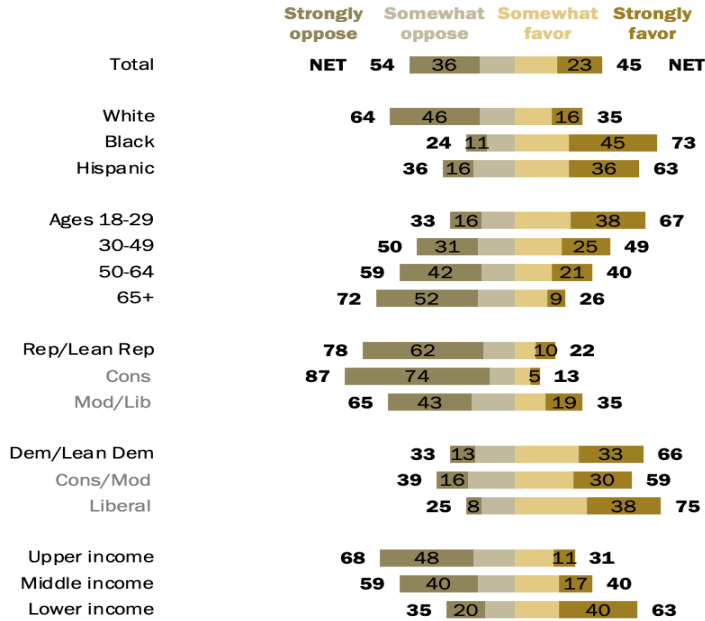
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<sup>147</sup> L.Haagh, The developmental social contract and basic income in Denmark, *Social Policy & Society* Vol.18 (2) 2019, pp.301–317

<sup>148</sup> H. Gilberstadt. More Americans oppose than favor the government providing a universal basic income for all adult citizens, August 19, 2020, [access: 19.02.2021], <https://www.pewresearch.org/fact-tank/2020/08/19/more-americans-oppose-than-favor-the-government-providing-a-universal-basic-income-for-all-adult-citizens/>

## Young people favor a universal basic income by about two-to-one; much less support among older adults

% who say they would \_\_\_ the federal government providing a universal basic income of about \$1,000 a month for all adult citizens, whether or not they work



Notes: White and Black adults include only those who report being only one race and are not Hispanic; Hispanics are of any race. Family incomes are based on 2018 earnings and adjusted for differences in purchasing power by geographic region and for household size. Source: Survey of U.S. adults conducted July 27-Aug. 2, 2020.

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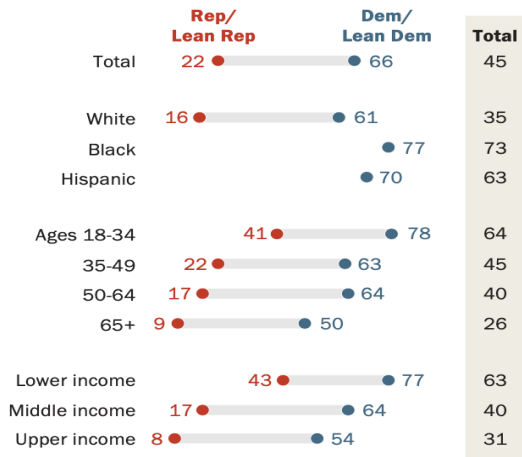
Figure 13. Opinions of Americans for and against the universal basic income

Source: H. Gilberstadt. More Americans oppose than favor the government providing a universal basic income for all adult citizens, August 19, 2020, [access: 19.02.2021], <https://www.pewresearch.org/fact-tank/2020/08/19/more-americans-oppose-than-favor-the-government-providing-a-universal-basic-income-for-all-adult-citizens/>

Another important criterion is the will of society to work in the situation of the implementation the universal basic income.<sup>149</sup>

**Sizable age and income differences in both parties in views of a universal basic income**

*% who say they would favor the federal government providing a universal basic income of about \$1,000 a month for all adult citizens, whether or not they work*



Notes: White and Black adults include only those who report being only one race and are not Hispanic; Hispanics are of any race. Insufficient shares of Black and Hispanic Republicans for analysis. Family incomes are based on 2018 earnings and adjusted for differences in purchasing power by geographic region and for household size.  
Source: Survey of U.S. adults conducted July 27-Aug. 2, 2020.

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*Figure 14. Opinions whether or not work after the implementation of the universal basic income*

*Source: H. Gilberstadt. More Americans oppose than favor the government providing a universal basic income for all adult citizens...op.cit.*

<sup>149</sup> H. Gilberstadt. More Americans oppose than favor the government providing a universal basic income for all adult citizens...op.cit.

### 1.4.3 UBI implementation in Europe

In the context of some experiments of the implementation of the universal basic income in Europe, we can analyze voting for and against this concept.<sup>150</sup>(see figure below). The main question in population' pool was: *If there would be a referendum on introducing basic income today, how would you vote?* 68% of European population decide vote for the UBI, but only 24% would be definitely against. Moreover almost 31% would like to implement the universal basic income as soon as possible, next 32 % after the succesful experiments in their country and additional 16% after the implementation in other countries. There were some opinions in 2017.

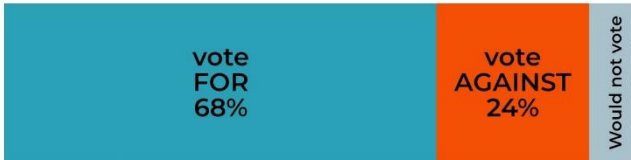
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<sup>150</sup> K.Wignaraja, Assistant Secretary-General, United Nations & Balazs Horvath, Chief Economist, UNDP, Asia-Pacific Universal basic income is the answer to the inequalities exposed by COVID-19, World Economic Forum, April 18, 2020, [access: 19.02.2021], <https://europeansting.com/2020/04/18/universal-basic-income-is-the-answer-to-the-inequalities-exposed-by-covid-19/>; Ch.Weller, Universal basic income has support from some big names, World Economic Forum, Business Insider, March 21, 2017, [access: 19.02.2021], <https://www.weforum.org/agenda/2017/03/these-entrepreneurs-have-endorsed-universal-basic-income>

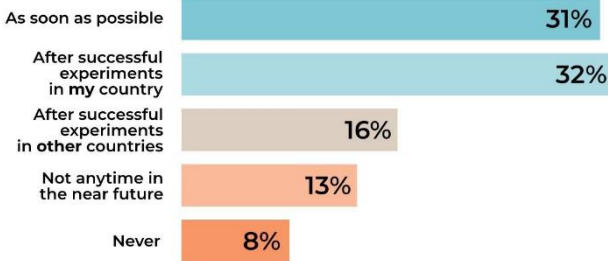
## Do Europeans Want Basic Income?

Based on a census-representative survey of 11,021 people across the 28 EU countries completed in March 2017

If there would be a referendum on introducing basic income today, how would you vote?



At what point do you think your country should introduce basic income?



MAKEDATASHINE.COM

Source: Dalia Research 2017

Figure 15. Do Europeans want basic income?

Source: K. Wignaraja, Assistant Secretary-General, United Nations & Balazs Horvath, Chief Economist, UNDP, Asia-Pacific Universal basic income is the answer to the inequalities exposed by COVID-19, World Economic Forum, April 18, 2020, [access: 19.02.2021], <https://europeansting.com/2020/04/18/universal-basic-income-is-the-answer-to-the-inequalities-exposed-by-covid-19/>

Of course the attitude to the concepts of the universal income in Europe is different depends on state and if it is after or before the experiment of the implementation of this type of the income. For example, in Finland after the experiment.<sup>151</sup> (see figures below).

<sup>151</sup> Universal Basic Income: A Solution for Globalization's Growing Pains, February 19, 2021, [access: 19.02.2021], <https://chsprospect.com/1070/opinions/universal-basic-income-a-solution-for-globalizations-growing-pains/>;

In Finland we can see some results, like: lower employment effects, higher economic security and mental wellbeing. In the comparison to control group, recipients of the basic income spend 78 days in work while members of the control group work only 73 days. The satisfaction of living is also higher for recipients of the basic income than members of the control group.

### Results of the basic income experiment: small employment effects, better perceived economic security and mental wellbeing

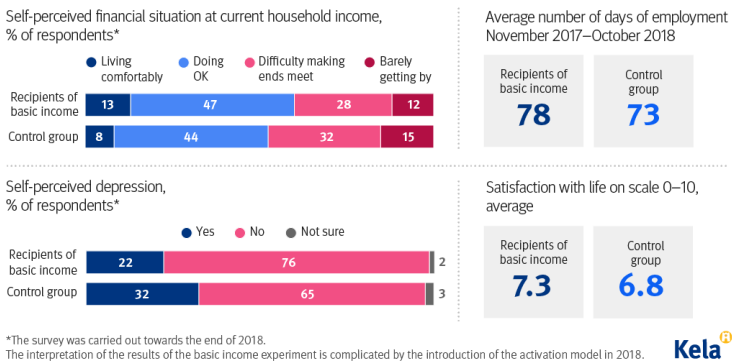


Figure 16. Results of the basic income experiments in Finland's society

Source: Finland's Basic Income Experiment 2017–2018 Results, Finland ToolBox 2021. [access: 10.02.2021], <https://toolbox.finland.fi/life-society/infographic-finlands-basic-income-experiment-2017-2018-results/>

Finland's Basic Income Experiment 2017–2018 Results, Finland Tool Box 2021. [access: 10.02.2021], <https://toolbox.finland.fi/life-society/infographic-finlands-basic-income-experiment-2017-2018-results/>



### 1.4.4 UBI global trends in the face of pandemia

Figure below presents the global trends of the support of the universal basic income with the maximum peak at the beginning of the pandemia, in the context of US level<sup>152</sup>

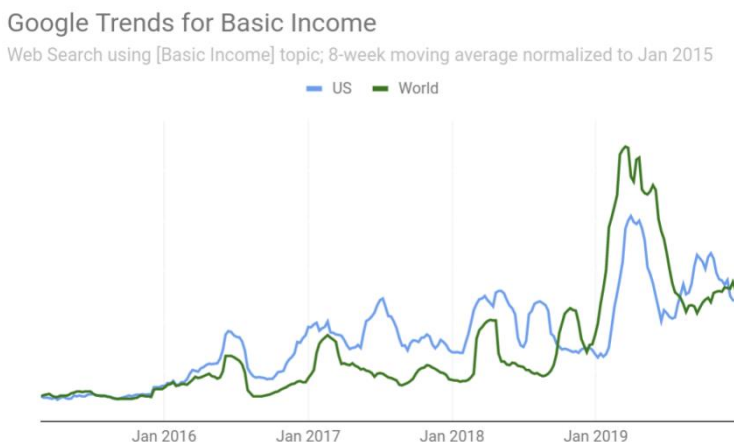


Figure 17. Global trends of UBI support between 2016-2020  
Source: M.Ghenis, *What we learned about basic income in 2019*, UBI Center, January 1, 2020, [access: 19.02.2021], <https://medium.com/ubicenter/what-we-learned-about-basic-income-in-2019-48b7db543094>

Spain introduced minimum basic income, reaching about 2% of the population, in response to COVID-19 in May 2020. Because of the coronavirus pandemic Spain decided guarantee an income of 462 euros (\$546) per month for an adult living alone, while for families, there would be

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<sup>152</sup> J.U.Bidadanure, The political theory of Universal Basic Income. *Annual Review of Political Sciences* Vol.22(1) 2019, pp.481-501; H.Hoynes, J. Rothstein, Universal basic income in the United States and advanced countries. *Annual Review of Economy* Vol.11 2019, pp.929–958

an additional 139 euros per person, whether adult or child, up to a monthly maximum of 1,015 euros per home. The expected costs are projected at about three billion euros (\$3.5 billion) a year.<sup>153</sup>

## **1.5 Model of the UBI concept**

One of the model of the UBI concept is based on the shellnuts. It consists of several basic questions, like:

- what? - it means the form of the UBI, like: for each inhabitants or periodic or unconditional,

- what are solutions? - there are many different forms of the UBI concept (see some points of this article before),

- how it works? - this is the question if this concept is the basic or additional income.

- what are some challenges? - what are aims,

- and last two questions are connected with some arguments for or against the universal basic income concept. (see figure below).

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<sup>153</sup> H.Davidson (now), B.Doherty, Coronavirus live news: Global cases pass 25m; Auckland prepares to exit lockdown, The Guardian 30 August 2020.

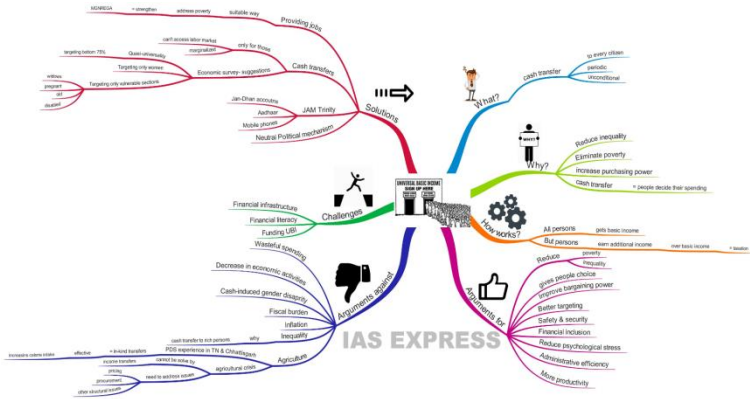


Figure 18. Model of the universal basic income  
 Source: S.Kumar, *Universal Basic Income – Is it a Remedy to the issue of Poverty & Inequality?*, April 20, 2019, [access: 19.02.2021], <https://www.iasexpress.net/universal-basic-income-upsc-ias/>

## 1.6 Universal basic income and sustainability - Summary

Universal basic income has much more consequences than those which were described above. This is important concept not only for economy or politicians and for the democracy<sup>154</sup> and the democratic rights.<sup>155</sup>

There is also the next important questions connected with the optimal level of the universal basic income, which can be different for each country.<sup>156</sup> There are only some experiments and simulations which present us some

<sup>154</sup> L Haagh, *Basic income, social democracy and control over time. Policy & Politics Vol.30(1) 2011 a*, pp.43–66

<sup>155</sup> L.Haagh, *Basic income should be seen as a democratic right, not a solution to unemployment, RSA Journal Vol.4 2017 b*, pp.42–44

<sup>156</sup> M.Fleurbaey, F.Maniquet, *Optimal income taxation theory and principles of fairness, Journal of Economic Literature Vol.56(3) 2018*, pp.1029–1079

potential effects of the implementation of the universal income.

Since a few decades the income growth for the middle and lower classes has stagnated, while the economy has grown significantly because the globalization process, which is not the best for all members of societies. There are some countries and people inside them which are excluded from the benefits. Therefore new solutions in the social welfare state are important or some older are more and more interested like the universal basic income concept to sustain economic and social stability.

Since a few decades some social services (like the health services for example) started to be more and more expensive while some goods are cheaper and cheaper, like: car or computer.

There are some more questions about the results of the implementation of the UBI for the environment because of the sudden increase of the aggregate consumption. On the other side the concept of the sustainability is still imperfect and the consequences of imbalances are increasingly evident in climate change, for example. This is the question of the future income redistribution after the implementation of the universal basic income.

The question of the results of the UBI implementation for the environment and the sustainability is also connected with money shift from the environmental aims into aims connected with the universal income system.<sup>157</sup>

"This chapter is affiliated with University of Economics and Humanities in Bielsko-Biała (Poland)"

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<sup>157</sup> P.H.Ralph, R.Ashford, N.A.Ashford, J.Arango-Quiroga, Universal Basic Income and Inclusive Capitalism: Consequences for Sustainability, MDPI Sustainability Vol. 11 2019, pp. 1-2



# **Universal income, minimum wage, citizenship income: different parts of the same engine**

*Paolo Patrizio*

## **1. Introduction**

The pandemic emergency which has globally severely affected every corner of the Planet, undoubtedly marks a worldwide reset point, in order to become, all in a sudden, a central tool - capable of revealing unexpected weakness and critical issues. At the same time, it transforms in a catalyst mechanism of the trends of unintended changes which are considered unfeasible or even utopian, until nowadays.

The impact with this new condition, therefore, has forced us to rethink our values and our basic priorities, both on an individual and collective level, radically changing the face and the prerogatives of most of the initiatives and the traditional solution approaches, compared to the main value issues and to the general management or even to the system leakage into economic, social, familiar, collective, professional terms, in a present perspective, but, even more, regarding the practicability for the future.

Here, then, in response to the occupational haemorrhage caused by the the loss of millions and millions of jobs everywhere, to the gradual annihilation of the weakest and most vulnerable groups in society, to the colossal marginalization and downgrading of billions of people, relegated to real paradigm of “the peripheries of the world” and in mirror contrast to the increasing and concentration of global wealth in the hands of the richest 1% of the population, the theme of universal basic income or unconditional income is

back to the fore on the international public debate -as a tool of a possible rebalancing of the system, of a reduction of social inequalities, of contrast to the an increasing change of social unrest, conflicts, unmanageable massive migrations and proliferation of extremist political tendencies, that capitalize the social disappointment.

Let's start again, then, in this chapter, from the words of the Pope who, in his Easter letter to the popular movements, did not fail to highlight how “... *it is the time to consider new forms of universal income which grant and give dignity to all your noble tasks...*”.<sup>158</sup>

## **2. The origins of the universal income**

The concept of the universal income was not born today, but it plants its roots in history, discovering its first seeds already in the sixteenth century.

This measure, indeed, has appeared and reappeared several times, in different cultural and geographical contexts and periods, almost “dressed up in disguise” from time to time or better appearing in softer, derived or adapted characters, distinguished by different nomenclatures (such as universal basic income, unconditional income, social dividend, guaranteed annual income, income of citizenship, negative income tax) depending on different extension and application purposes proper of the age and of the referencing political choices.

One of the first, if not the first-ever, mention to the concept of the universal income is attributed, indeed, to Thomas More, who, in his *Utopia*<sup>159</sup>, dated 1516, claimed

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<sup>158</sup>)- Pope Francis, in “Letter to popular movements”, Vatican City, 12 April 2020, Easter Sunday.

<sup>159</sup>)- Thomas More, *Utopia*, 1516, original title "Libellus vere aureus,

for a need to “ ... *create some source of aid so that no one is prevented from the cruel necessity to steal first and die then...*”, prophesying an island where the inhabitants are guaranteed means of support independent from their job.

Later, the idea was taken up by Thomas Paine, a French intellectual, who tried to propose the possibility of a fund fed by landowners; this would offer to each individual a minimum income from the age of eighteen<sup>160</sup>.

But, generally, the first, concrete application of the concept of the universal income is due to the *Speenhamland's System*, from the name of the English village where, in the 1795, a group of magistrates, gathered in the local inn, decided to completely reform the poor assistance system, adopted under the reign of Queen Elizabeth I, worried about the profound social crisis due to the increasing price of wheat.

There, the idea of ensuring a basic income to poor and to their families, was conceived: this, in order to achieve a proper level of free survival.

So, quickly, the system spread across the south of England and, in particular, in rural areas and in the manufacturing districts<sup>161</sup>; until reaching the Belgium cultural debate,

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nec minus salutaris quam festivus de optimo rei publicae statu, deque nova insula Utopia”.

<sup>160</sup>)- - Thus Thomas Paine, in his book “Agrarian Justice”.

<sup>161</sup>)- In 1834, however, the British government approved the decision to cancel the “Speenhamland system”, in consideration of the conclusions contained in a thirteen thousand pages report, according to which the results of the experimented “Speenhamland system” were negative: they brought to a demographic explosion, the reduction of wages and the degradation of the English working class. But after more than a century, Boyd Hilton, in his book “New Oxford History of England”, will reveal the reliability of the aforementioned report, dated 1834, highlighting how much of it was written before the data was collected, as almost none of the people interviewed were among the beneficiaries of the subsidy and that only 10% of the questionnaires distributed, had been completed.



as an instrument for solving social inequalities<sup>162</sup>.

Since that moment, the concept of a universal basic income made his way, quietly, in the old and in the new continent; reappearing promptly in every crisis period, as evidenced by its resurfacing after the devastation of the First World War<sup>163</sup>, after the Great Depression of 1929<sup>164</sup> and during the Second World War<sup>165</sup>.

After the drama of both the World Wars, starting from the 1960s, in the United States the basic income returned to be proposed as a measure to combat poverty and unemployment<sup>166</sup>, also considered the facing of a massive migration

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<sup>162</sup>- "The Enigmatic Legacy of Charles Fourier: Joseph Charlier and Basic Income", *History of Political Economy* 33 (3), fall 2001, 459-484.

<sup>163</sup>- See "Scheme for a State Bonus: A Rational Method of Solving the Social Problem", in which Bertrand Pickard and Mr. and Mrs. Milner ask for a weekly "state bonus" for all UK citizens.

<sup>164</sup>- In 1935, the US president, Franklin D. Roosevelt, signed the Social Security Act, creating the anti-poverty programme known as "Support for families with dependent children" or "Welfare".

<sup>165</sup>- In 1943, in Great Britain, Lady Rhys Williams in the book "Something to Look Forward To" put forward the proposal of a "social dividend" to be allocated to all those who had worked and were willing to return to work, through the registration in unemployment lists.

<sup>166</sup>- In the book "Capitalism and Freedom", originally published in 1962 by the University of Chicago Press about the role of economic capitalism in a liberal society, Milton Friedman expounded for the first time the idea of a negative income tax (NIT), foreseeing that those who were below a certain income threshold should receive a subsidy, financed by the use of the money raised from the taxes paid by those who were above the threshold. Friedman's idea was tested for the first time in New Jersey, to see if the negative income tax led to less work and lower wages. The study, conducted by the University of Wisconsin Poverty Research Institute, revealed that this negative income tax mechanism did not guarantee a decent income for everyone, did not provide any incentives to work, did not allow for any balance between costs and revenues. It had led to a disintegration of the family unit, reducing the subjection to the head of the family. Furthermore, the research showed

of Afro-american citizens in the North of the Country<sup>167 168</sup>, until to arrive to the switching point of the revolution of the Family Assistance Plan (FAP), proposed by President Nixon in the 1969, which provided for an increase of the federal social expenditure of around 2,5 billions of dollars, to carry 13 millions of men and women over the poverty line<sup>169</sup>.

But the seed of the potential inherent in the very concept of universal income, by now, going fast “on the wings of the wind”, so much to appear, in the following years, above the U.S. border, in Canada (where, between 1974 and 1979, that the Government decided to give life to a real social experiment among the citizens of Duphin, who received a guaranteed and unconditional annual income, to consider the effects of the measure on a large scale<sup>170</sup>) and then “dock”, in a consistent manner, in the nearby Alaska, the first Country to propose, in 1976, a system of dividends (thanks to the State fund coming from oil revenues) to be paid to citizens, thus becoming the first example of basic income national application in the United States.

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that in the presence of various kinds of exemptions and a welfare system, the measures already in force were considered more advantageous than the NIT.

<sup>167</sup>)- As highlighted in 1963 by the writer and sociologist Dwight Macdonald, a scholar of mass cultures, in his book “Our Invisible Poor”.

<sup>168</sup>)- It is no coincidence that Martin Luther King, in his famous 1967 speech, asked for a guaranteed minimum income for everyone.

<sup>169</sup>)- The FAP proposal did not have the necessary votes in Congress twice, finding the opposition of the conservative and democratic parties, as highlighted by Daniel Patrick Moynihan "would most likely have meant for the members of the Southern Committee the end of those political dynasties built on poverty and racial division”.

<sup>170</sup>)- The data of the Canadian experiment remained hidden for over twenty years until, in the early 2000s, the economist Evelyn Forget brought them back to light, highlighting how the experimentation led: 1. to an increase in the schooling rate; 2. a decrease in hospital admissions (because citizens had a better chance of obtaining basic care) and 3. a decrease of only 1% in the amount of working hours.

From then on, the initiatives<sup>171</sup> and movements<sup>172</sup> focused on universal income started to increase, with the aim of defeating poverty and giving a chance to people, in order to be able to live independently from their working income, up to current application experiences of intercontinental matrix, to which reference is made in the discussion dedicated to them by the other authors in this volume.

Today, therefore, in consideration of the profound crisis situation that the advent of the health pandemic has engendered on the global economic, social and employment fabric, in one with the explosion of inequalities, poverty and the suffering of welfare systems (if any), of the labor haemorrhage aggravated by the scarcity of resources and the overwhelming advent of robotization and technology prevailing, the international public debate has returned to focus, again and at all levels<sup>173</sup>, on the instrument of universal basic income, as a measure support, protection and overall sealing of the system.

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<sup>171</sup>)- In 1997 Mexico decided to approve a large-scale conditional cash transfer (CCT) program for poor families. Although the CCT differs from basic income, providing a subsidy based on the presence of some specific requirements (such as schooling of children and being below the poverty line), it is based on the same concept that links the cash subsidy to the improvement of social and living conditions of the beneficiaries. CCT programs spread rapidly throughout Latin America in the early 2000s and then to parts of Asia and Africa, so much so that tens of millions of impoverished people around the world now receive financial assistance through conditional transfers of cash, funded by governments, international humanitarian organizations and non-profit organizations.

<sup>172</sup>)- Just think of the Basic Income Earth Network organization – [basicincome.org](http://basicincome.org).

<sup>173</sup>)- Lastly, Elon Musk, CEO of Space Exploration Technologies Corporation and head of the automotive company Tesla Motors, who is among the staunch supporters of the measure, as well as Bill Gates, president of Microsoft, spoke on the issue.

### 3. The founding principles of the universal income

The founding principle underlying the very concept of universal income, is enclosed in the prospective to unconditionally provide each individual person for a basic income, as to grant the possibility to get out of his own “existential sphere of periphery” and being an active protagonist of the social life and take part to the democratic and developing processes of the Country.

The values of respect for human rights, freedom, democracy, equality, pluralism, indiscrimination, tolerance, justice, solidarity and equality between men and women, thus become constitutive paradigms.

The objective is, in fact, to guarantee material security and the possibility for the individual to live freely and responsibly in the community, supporting the autonomous choice of subjective lifestyles, the organization of interpersonal relationships and commitment in the social and economic field, as a crucial measure to be able to achieve the objectives of human dignity, freedom and equality.

Here then, the four distinguished criteria of the concept of universal income, referable to:

a) universality of income, destined to every person, regardless of the assessments of individual resources, age, class, citizenship, place of residence, profession without any income or financial limitation;

b) individuality of income, destined to every man, woman or child, with absolute independence from marital status, forms of cohabitation, family configuration, salary or assets of the other family members;

c) unconditionality of income, because detached from any precondition, which could be the obligation to carry out a work activity or to demonstrate willingness to work, or to carry out a community service or to behave according to

predefined roles;

d) sufficiency of income, as the amount disbursed should allow a decent standard of living, with reference to social and cultural norms of the Country concerned, so to guarantee the opportunity to participate to social life.

This approach allows to go immediately to the heart of the problem, showing briefly the main issues and difficulties, around which the debate between supporters and detractors of the universal income has been polarized over time.

The first battleground is certainly the ideological front, characterized by two main questions: whether it is right or not to give an income to whom, being able to work, doesn't offer any contribution to the society (in the form of work or even a simple will to work) and whether the provision of such measure of unconditional contribution may represent a disincentive to work.

Well, for the proponents of adoption of this measure, the universal income could promote a social justice, strengthen individual freedom by giving people a greater sense of con-

trol of their lives and, at last, develop mechanisms of redistribution of resources<sup>174, 175, 176, 177</sup>

The opponents of the measure are of a different opinion: they highlight how, with the basic universal income, the are risks to lose the function of pivotal on which lays the sense of belonging of the community<sup>178</sup>, giving this way the keys

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<sup>174</sup>)- Of this opinion I am prof. Guy Standing, professor of development sociology at the School of African and Oriental Studies (Soas) and co-founder in 1986 of the Basic Income Earth Network (BIEN); and prof. Gianfranco Sabattini, professor of Economic Policy at the University of Cagliari, who in the book "Reform of the welfare state and distribution problem in the market economy" highlights how the introduction of basic income implies the transition from the subsidy system to that of work ethic and solidarity.

<sup>175</sup>)- In his book "Utopia for Realists", Rutger Bregman, highlights how various researches have linked the free distribution of money with a decrease in crime, infant mortality, malnutrition, adolescent pregnancies and absenteeism and with the improvement of school performance.)- economic growth and gender equality, citing for this purpose the results expressed in the book "Just Give Money to the Poor", while the theorems according to which monetary disbursements would make people lazy would only be based on class preconceptions and not on analytical and external findings.

<sup>176</sup>)- For the economist Charles Kenny the "main reason why the poor are poor is that they do not have enough money and it should not be surprising that giving them money is effective in reducing the problem".

<sup>177</sup>)- Of the same opinion Charles Murray who, from the columns of the Wall Street Journal, underlines how the only chance of effective functioning of universal income will be available only in the hypothesis in which the measure replaces all the existing systems and bureaucracies that manage them, while, with reference to the criticism inherent in the disincentive to work, Murray points out that in America, according to the data of the Current Population Survey, 18% of males and 23% of unmarried women between 25 and 54 years (in working age) are out of the labor market. So, continues the commentator, the problem is not whether basic income discourages work, but whether its introduction worsens or improves this situation, for example by allowing unemployed children to pay rent and emancipate themselves or young couples to set up. family and much more.

<sup>178</sup>)- For example, the Italian Constitution in art. 1 begins by stating that

for the creation of a work value to very few people; and lose the possibility to carry on the most efficient instrument of social mobility that the humanity has had at its disposal<sup>179</sup>,  
180 181 182

The second battleground concerns, instead, the costs for the implementation of the measures and, here too, the positions between supporters of universal income and its opponents crystallized into two sections of thinking.

There are those who propose an increase in taxation on the extreme wealth or on financial income, rather than the

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"Italy is a democratic republic, founded on work, sovereignty belongs to the people, who exercise it in the forms and within the limits of the Constitution". The value of work, therefore, in its dual individual and collective dimension, is even placed before the very concept of sovereignty. 22) - According to Francesco Luccisano and Stefano Zorzi "this is perhaps the first undeclared truth about citizenship income. You may like it or not, but it is good to say it clearly, especially in the republic founded on work".

<sup>179</sup>)- According to Francesco Luccisano and Stefano Zorzi "this is perhaps the first undeclared truth about citizenship income. You may like it or not, but it is good to say it clearly, especially in the republic founded on work".

<sup>180</sup>)- This is also the opinion expressed by Charles Lane in the economic column of the Washington Post, on Tuesday 26 June 2016.

<sup>181</sup>)- In the book "As a minimum. A basic income for full employment", economist Laura Pennacchi explains how the main motivation "so there is no work and there will not be", justifies a resigned acceptance of reality as it is, "therefore a sort of paradoxical sanction and legitimation of the status quo for which one would be exempted from claiming more profound transformations".

<sup>182</sup>)- This is also the opinion expressed by Jonathan Copping in the economic column of the Washington Post, where the author highlights how universal income would also bring negative effects for the social fabric of a country, because "when we enter the market, of the links between the employer and the employee, between the customer and the seller. These interactions are threads that bind individuals together, creating a tight and elastic fabric that holds society together", while basic income would tie every citizen to the government, breaking the web of this fabric and each person would end up becoming an isolated thread.

use of capital funds obtained from oil revenue (as in Alaska, i.e.) or from other revenue streams<sup>183</sup> and those who, instead, highlight the need to dismantle the welfare state, to finance the universal income on a large scale<sup>184</sup>.

There are those who argue that the measure would require an increase in gigantic (and sustainable) proportion and those who show how the measure, replacing the social safety net currently active, would shift extensive resources devoted to poor, distributing them to people with upper incomes<sup>185</sup>.

Finally, there are those, who underline how the current welfare organization is full of flaws and the basic income would function as a stable floor, that could guarantee an aid to those people who, actually, are not recognized as beneficiaries of social welfare programs, but once taxes are paid,

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<sup>183</sup>)- According to prof. Guy Standing, professor of development sociology at the School of African and Oriental Studies (Soas) and co-founder in 1986 of the Basic Income Earth Network (BIEN) the financial solution for the funding of the universal income measure could involve the replacement of some chapters of government spending, rather than the use of "capital funds" or "sovereign wealth funds" belonging to governments, derived from oil revenues, as in Alaska, or from other revenue streams.

<sup>184</sup>- For example, in *The Economist* explains of 06 June 2016, we read that a rich country like the United States should increase the part of GDP collected through taxes by 10% and eliminate most of the social assistance programs present except health, to be able to give adults and children about 10 thousand dollars a year.

<sup>185</sup>)- In the *New York Times*, May 31, 2016 Eduardo Porter, in the article "A Universal Basic Income Is a Poor Tool to Fight Poverty", argues that in order to find the necessary funds, some thinkers have decided to cut all social expenses that the state provides, such as meal vouchers or social security. But this operation could increase poverty: it would be like redistributing wealth upwards, taking the money destined for the poor and sharing it with everyone.



they come below the poverty line<sup>186</sup>, <sup>187</sup>

The third battleground concerns, lastly, the effect that basic income could have on immigration and the possible social conflicts that would arise, with the opposition of those who support its potential harmful to the system<sup>188</sup> and those who, at the on the contrary, they defend its feasibility by means of progressive and scalar adaptation solutions<sup>189</sup>.

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<sup>186</sup>)- Writes Scott Santens, in Techcrunch of 10 September 2016 "The progressive case for replacing the welfare state with basic income", that current welfare systems reward only those who enjoy particular requests, penalizing for example those who, despite being beyond above the poverty line, ends up below it after paying taxes. The same goes for the housing emergency, meal vouchers and health care. According to Santens, in fact, the welfare safety net has become so deeply stretched that to plug the many gaps, a solid floor is needed, represented by universal basic income. This measure, in fact, not being dependent on income from work, works like a floor and is able to give stability to everyone, making it possible to make the labor market less coercive, allowing greater negotiating power.

<sup>187</sup>)- According to Joel Dodge, however, the basic income is not able to take the place of an entire welfare system and risks representing a "trojan horse", because the resources that are disbursed are drained by the different forms assistance provided for those who really need it, such as funds for children, disabilities and chronic diseases.

<sup>188</sup>)- According to Charles Lane, "the practice most consistent with basic income objectives - which also includes its extension to newcomers to the United States, so that they do not form a sub-class - would stimulate immigration, irritating the countries of origin of migrants and American taxpayers ", so on the economic column of the Washington Post, on Tuesday, June 26, 2016.<sup>32</sup>) - According to Josh Martin, a possible solution could be a gradual basic income over time for immigrants, so that during the first year there would be no cash payments, while, subsequently, the sum would increase from year to year up to reach the standard quota, once the benefits have been paid.

<sup>189</sup>)- According to Josh Martin, a possible solution could be a gradual basic income over time for immigrants, so that during the first year there would be no cash payments, while, subsequently, the sum would increase from year to year up to reach the standard quota, once the benefits have been paid.



#### **4. Universal income, citizenship income, minimum wage**

At this point of the discussion, then, it appears necessary to move on to outline the abysmal difference between the concept and the instrument of universal basic income, from different measures providing social benefits, such as the income of citizenship and the minimum wage.

As highlighted above, the basic income is a universal benefit, applied unconditionally and on individual bases to all beneficiaries, for the entire duration of life, without any check of the economic condition or availability request to work.

The citizenship income, instead, is a universal type of economic support and contrast to poverty, and it is of selective conditional, temporally limited and complementary to other forms of income.

It is a disbursement with character of subsidy, that depends on the presence of certain economical and operative conditions, which is subject to a specific delimitation in terms of time and in terms of parameters, involving the momentary absence of effective occupation and which often overlaps and terminologically integrates the concept of basic guaranteed income<sup>190</sup>, in order to grant an economic support to those who have not a salary or live below the poverty line<sup>191</sup>.

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<sup>190</sup>- In Luxembourg, income for social inclusion (Revenu d'inclusion sociale - REVIS) takes the place of the previous guaranteed minimum income (Revenu minimum garanti - RMG) and is designed to help families of the lowest income brackets. In France, citizenship income is known as Revenu de Solidarité Active (RSA).

<sup>191</sup>- In 1992, see 92/441 / EEC: Council Recommendation of 24 June 1992 defining common criteria for sufficient resources and benefits in social protection systems, published in the Official Journal no. L 245 of 08/26/1992 p. 0046 - 0048, the Council of European Communities has

The minimum wage, on the other hand, is a basic remuneration which must be guaranteed to workers for a certain amount of service<sup>192</sup> and it is intended to safeguard the purchasing power of the individuals cooperating with the employer component, with a view to contrast the poverty and the social inequalities, and guarantee a salary proportioned to work performed.

The measure, for example, is provided in 21 of the 28 countries of the European Union<sup>193</sup> and it is generally fixed directly by law or by deal between the social partners<sup>194</sup>, in

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requested the introduction in all member states of a guaranteed minimum income, intended as a factor of integration into society of the poorest citizens. Except in Italy and Greece, over the years, European countries have adapted and applied social policies aimed at this purpose with measures that differ in terms of access conditions and requirements, the variation in the amount granted and the duration of the benefit, with or without the addition of additional related rights, such as health.

<sup>192</sup>)- This is the definition that can be found in the documents of the International Labor Organization, in particular the "General Survey of the reports on the Minimum Wage Fixing Convention, 1970 (No. 131)" and the "Minimum Wage Fixing Recommendation, 1970 (No. 135)".

<sup>193</sup>)- Currently, out of the twenty-eight states that make up the European Union, twenty-two are equipped with a (legal) system for determining minimum wages. Some have a long tradition behind them (think of France); others have more recently joined the club of countries with a legal minimum wage, such as the United Kingdom in 1998, with the National Minimum Wage Act adopted under Tony Blair's Labor government or Germany with the law of 11.8.2014 (Gesetz zur Regelung eines allgemeinen Mindestlohns - Mindestlohngesetz). In addition to Italy, the only Southern European country not to have one, Sweden, Finland, Denmark, Austria and Cyprus, therefore, remain without a legal system for determining minimum wages, despite the fact that in the latter country, legal minimums are envisaged for some professions that are poorly represented by trade unions, such as auxiliary health personnel, security guards and auxiliary staff in schools.

<sup>194</sup>)- In Italy, art. 36 of the Constitution establishes the right of every worker "to remuneration proportionate to the quantity and quality of his work and in any case sufficient to ensure a free and dignified existence for himself and his family", although no concrete determination is identified in the plant of the Charter, which merely affirms the two general

order to limit the free determination of wages from the market and increase the salaries of those who are at the bottom of the salary scale, guaranteeing the so-called living wage, or something that goes beyond mere subsistence.

In fact, to remain within the EU, the European Parliament approved the non-legislative text<sup>195</sup> accepting the Commission's proposal for an EU directive on adequate minimum wages, to combat downward competition on wages which is one of the main cause the spread of poor work, to reduce the inequalities that the pandemic risks accentuated, to ensure that everyone can earn a living with their work and actively participate to social life and to the growth of the community.

The Gordian knot obviously remains represented by the achievement of the right balance and the reaching of the synthesis point in identifying the amount of the minimum wage itself -suspended between the need to avoid a very low determination and as such unsuitable to carry out its support to the income of people exceeding the poverty line; and the opportunity to avoid a too high setting level, because it could cause a reduction in regular employment by companies and an increase in undeclared work.

The institution of the minimum wage, therefore, cannot

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principles of sufficiency and proportionality, referring the task of establishing the amount and conditions of application of the minimum and decent wage to trade union action and to the determinations of collective bargaining implemented by the social partners. Failure to implement art. 39, opened the problem of the many workers who could not benefit from the application of a collective agreement as the employer, not affiliated with any employer association, was not legally required to apply it. The jurisprudence, however, over time has placed the direct perception of art. 36 of the Constitution, completely free from art. 39, reaching the judicial determination, in the absence of application of collective bargaining, by virtue of the combined provisions of art. 2099 of the Italian Civil Code and from the sufficiency parameterisation obtained from the minimum tables referred to in collective agreements.

<sup>195</sup>)- with 365 votes in favor, 118 against and 208 abstentions.

be confused with the instrument of citizenship income, certainly also representing a measure aimed to combating poverty, but nevertheless characterized by the character of an active labor policy, as it is provided by the State to certain individual conditions of citizens, including those without work and associated with a temporally delimited work and social reintegration path, while the objective of the minimum wage is to protect in particular the working poor, or the poor despite their work, to ensure them a minimum salary below which you cannot go down.

## **5. Conclusions**

The synthetically comparative declination of income support measures leads therefore, to the ideological focus of the topic under discussion: it reveals the "nerve centre" of each decision-making approach to the problem under discussion, or the choice between resorting to a universal performance social option, as intended for the entire community, rather than the propensity for a selective option, aimed only at specific subjects and with an essentially contingent nature.

We understand, then, all the sidereal distance that separates the concept of universal basic income from the measures of citizenship income and the minimum wage, raising the former to a true idealistic conception with a different connotation of the system, as it involves a radical change in the way to think about society, welfare and the relationship between man and work, marking the transition from a work ethic to an ethic of solidarity between those who work and those who are unable to receive an income (to be considered nonetheless an integral part of a modern

conception of social system)<sup>196</sup>, in which wages no longer become the only way to exist.

Removing people from precariousness, guaranteeing everyone the opportunity to live in dignity without being subjected to need, recovering their place in the community undoubtedly represent important and courageous steps towards the construction of a different model of a more equitable, supportive, just society., stable, although it is necessary to be aware that, in this virtuous path, the measure of universal income does not represent "the magic panacea for all evils"<sup>197</sup>, but nevertheless it can be considered the first piece of a broader discourse on how solve many of the problems within our global system<sup>198</sup>.

In this sense, then, the universal income or unconditional basic income, if you prefer, must not replace the welfare state, but rather complete it and transform it from a welfare state into an emancipatory welfare state, in which the person, the man and no longer the labor market must be relocated to the center, with possible bivalent satisfaction not only of the visual and perspective approach typical of the proponents of a purely philanthropic concept, but also of the more liberal concepts of the consumerist and pioneering economy of a globalized matrix<sup>199</sup>.

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<sup>196</sup>)- In these terms, prof. Gianfranco Sabattini, professor of Economic Policy at the University of Cagliari, in the book "Reform of the welfare state and distribution problem in the market economy".

<sup>197</sup>)- As highlighted by Anthony Painter in the Guardian of 04 January 2017, in the article entitled "Universal basic income is not a magic solution, but it could help millions".

<sup>198</sup>)- According to Natalie Shoemaker basic income will not solve all problems, but it will be a different start for some people and an advantage for all, so on Big Think. From 02 January 2017, in the article entitled "It'll Take More Than" Free Money "To Reform Social Welfare".

<sup>199</sup>)- Considering how, in the globalized and technologized society, there will be less and less space for work and for workers, but while wanting to relegate the growing masses of unemployed to the mere consumerist role of absorbing and receiving the products of the market,

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these consumers however, they will need an income that will enable them to purchase the products, otherwise the system will explode.





# **The universal basic income as the type of mutual social security**

*Bruna Augusto, Marcus Brancaglione and  
Pedro Theodoro dos Santos*

## **1. Introduction**

*Team for the preparation of this report: Bruna Augusto, ReCivitas President and coordinator of the Basic Income Startup project; Marcus Brancaglione, CEO ReCivitas Coordinator of the Basic Income Startup project; Pedro Theodoro dos Santos, Administrator and controller of ReCivitas.*

### **- First Part**

The Work

What are the results observed regarding to work and wealth generation?

### **- Second Part**

Social Security

Correlated to the first part, besides these, what other results made us present the proposal to establish within the local microeconomics scope a type of community social security for the payment of the Basic Income by means of the mutual security modality?

### **- Third Part**

The Status of the Situation

What is the operational situation and operation of this established model, both in terms of the Institute's accounts

and in relation to the provision of public services to the community nowadays (especially during the Pandemic)?

#### **- Fourth Part**

##### New Initiatives and Future

What is our reading of the new technologies, payment systems, and income transfers that we know of and how do we stand and relate to them? (A necessary complement).

##### Approach, Methods and Proceedings

Although the present text is not an article, or a case study, nor an essay, we use it as a mirror for the approach in the pursue to bring us closer to the extent of our language and format trying to foster a better solution to the issues. Therefore, aiming at the formation of progressively more inclusive, comprehensive and democratized public networks of protection and social security from the integration of the model carried out by the case study of the basic nucleus of payment of the basic income used by NG/NPO Re-Civitas in the Community of Quatinga Velho - Brazil, from 2008 to the present date.

To this end, as a method, we have also tried to refrain from making any inference other than those which are not referred to, in what does not belong to the database, which in general is not, (not without reason) declassified, so we immediately disregard it, as an empirically irrelevant sample.

Therefore, we seek to stick only to the data and results that can be demonstrated and considered at least as sufficient evidence to contribute to basically sustain our hypotheses and propositions, despite the fact that these are related to the topic; they will be presented with more connection to

the conclusions. As for the analysis procedure, we perform the data collection with the documents and historic archives maintained by the institution itself, and we perform the comparative examination of the data in contrast to the current state of the social project according to the circumstances.

We take this proceeding as the basic indicator of our forecasts, decision-making and action, consisting of the statements of social, economic and financial results of public benefits and accounting and tax demonstrations as well as strategic planning published periodically. All in all, likewise, we will try to briefly present here the data and results that correspond to the memory of the activities, the projections of the situation through the reference of the trajectory in this history, in order to conclude with arguments about social possibilities and economic viabilities according to the realization of the reasons and social purpose still present and, if correct in our estimates of action, as well as in the future ones.

## **2.1 Data and Results**

### Data Collection

It is fundamental to determine the truthfulness and reliability of the information that we provide about the project, the data collection was carried out and that continues to be, in a way to preserve privacy, and prioritize the respect for the human person, assuming that we do not have objects of study, but above all, we gather partners in order to put this right into practice.

This document consists of a survey of data and information collected from the project through our institutional archives and reports from independent researchers in the community of Quatinga Velho that maintains similar population characteristics since the beginning of the project in relation to the data provided.

The choice of a data collection does not focus on quantification, but on the observation, the most spontaneous and in this sense trustworthy of the qualitative relations; this gave us the sensitive material under which we develop our understanding and reflection that we express in our conclusions. We do not do inspection disguised of visits, but true visits where we naturally make our observations. They are always during the informal weekly visits when we gather spontaneous declarations from informers and very often, they end up telling us what they did with the BI, or sometimes, they let the cat out of the bag and report what some people have done, which somehow, in a particular way, transmit the changes they have felt in the community.

*“The Basic Income transfers would take over as seed money for rural/local economic development, supplying not only those households with migrant workers, but all households (Howard, 2007). This way, transfer policies do not have to be intrinsically connected to migration policies for having a positive impact on the issue by reducing local desperation and inequality over time, and thereby assuaging the underlying causes leading to mass migration (ibid). In the even longer term, as jobs are created, poverty declines and income differences shrink (ibid) population increases will moderate and migratory pressure is likely to sink.”*

*Krozer, Alice. A Regional Basic Income: towards the*

*Eradication of Extreme Poverty in Central America. Economic Development Unit of the ECLAC Subregional Headquarters in Mexico, United Nations, 2010.*

Venue

Mogi das Cruzes is situated in the East region of the Sao Paulo state. It is an economic area and it borders the east side the city of Sao Paulo. It is 721 square kilometers (km<sup>2</sup>).

### **3.1 Investment in Quatinga Velho**

Since our establishment in 2006, the ReCivitas has been providing partners, individual entities and business financial reports with detailed expenditures, expenses all the accountability from the experience acquired from the private sector in the Third Sector. This strictness is due not only to working with NGO NPO, but due to the nature of the unconditional income transfer project, the amount paid and the non-wasting of resources so that donors are sure that 100% of donations will reach their recipients. Always aiming at transparency, we are looking for partner companies so that we can put all these administrative documents, reports and articles on blockchain.

From 2008 to 2014

After the initial planning to pay the Basic Income - BI in the village of Paranapiacaba, Santo André, we were uneasy and spending our time and a little money, when we realized that we were spending a lot of trying to convince people that the BI was viable. So, why not use this resource and pay the BI in a location that accepts the project and that was the size we could afford?

We searched around the village, and by an indication of

a friend we went to Quatinga Velho, we just crossed the municipal borders.

After weeks of active searching, knocking from door to door introducing us, explaining the project and intentions to people who have never heard of us, we made a great assembly with all of the locals. There, at the end of the meeting, 27 people agreed to start this journey and began to receive R \$30 per month, without any demand, at first, for 1 year, as we believed that the public power could incorporate this pilot project as a program from the municipal public policies and why not, federal.

**October 25<sup>th</sup>, 2008** we made the first payment of Basic Income in Quatinga Velho, R\$30.00 to 27 people, a total value of R\$ 810 from our own pocket.

The contributions came from enthusiasts from all over the world; the first international contribution came from Italy. The vast majority is from Europe. All donations are used in the project; the administrative cost is incorporated by the organization's directors. There are several invitations to lecture at European and at Japanese universities; also, there are invitations to take part in study groups, and to attend international congresses and to publish books.

- Keynote speaker World Social Forum, Montreal, 2016.
- School of Public Policy at Central European University, Budapest. 2015
- CCFD, France.
- ISCTE, Portugal.
- Hamburger Netzwerk Grundeinkommen, Germany. 2016.
- TEDxItaimBibi 2013.
- Oxford University, England 2012.

- Keynote speaker no XIV International BIEN Congress, Munich 2012.
- Leuven University, Belgium 2012.
- TEDxBlogne 2011.
- Ritsumeikan University, Kyoto, Japan 2010.
- Sophia University, Tokyo, Japan 2010.
- Doshisha University, Kyoto, Japan 2010.
- Karlshure University, Germany 2010.
- Sussex University, England 2010.
- Getulio Vargas Foundation, Brazil 2009.
- Sao Paulo University, Brazil 2008.
- X ISTR International Conference (Johns Hopkins University), Siena, Italy, 2012.
- XIV International BIEN Congress, Munich, Germany, 2012.

Along this time and going through the 2012 and 2014 crises, our donations declined, and the project unfortunately had to stop due to lack of resources at the end of 2014. But we did not stop working on fundraising, and looking into the market trend. We opened a platform account to receive donations in Bitcoins, always aiming to create a Permanent Fund. At this point, we had a small flow of families leaving QV, and the project reached 120 people at its peak.

From 2016 to date

In January 2016, we resumed the project with the resources available to assist 14 people (3 families), but now we are operating in a Fund format, as an endowment, we only use the interest from our income for the payment of the BI. Now, the participants also contribute with part of the BI to the creation of the BI-QV Guarantee Fund, in view of the fact that, given the maintenance of Brazilian economic policy, the forecast is so that in 20 years they can have their own Fund, from the locality, for the provision of their own



BI, thus financially emancipating Quatinga Velho.

In this table, we can observe the 3 families that receive the BI through this new model from 2016 to 2020 with the beginning of the pandemic.

## COVID

As for the role of the basic income for us, it is clear that, regardless of what the final result of this confrontation with the COVID may be, whether in Quatinga Velho or anywhere else, the basic income could never have been merely occasional, emergency, or late and now cease. Right now, the Government has just barely started to learn about its operational curve, which is not *helicopter money* as many believed it to be. On the contrary, it must evolve into not only a passive

bureau-technocratic service, but active in the search of constant social security and early provision within the possible reserve and never substituting for the provision, not only of access, but also of the universal provision of essential public and private social services and concomitant without any kind of obstruction, starting from direct or indirect pecuniary woes. Therefore, we have said before that the basic income without democracy was not democratic, and democracy without the basic income was hypocrisy

So, on March 16<sup>th</sup>, 2020 in the face of this situation and lockdown, we talked to the 14 people who received the BI and decided to make the payment from March until December 2020 in a single payment so that the capital volume would be higher at this time of emergency. We published our decision, warned partners, and in Japan, a magazine advertising through Professor Toru Yamamori and in Germany with the GLS Bank, our institutional partner. All this effort was not in vain, we raised more resources.

On January 6<sup>th</sup> and 7<sup>th</sup>, 2021, we paid the Basic Income to 88 people in the Old Quatinga Community. Everyone who had been waiting, 2 more families were included. 18 families that received an average of 2400 reais, 480 reais per person, or 40 a month, received the funds in a single deposit.

Thanks to the increase in funds from donations, we have finally obtained resources to include the people who had been waiting, but it was not enough to provide sustained payments after 2022, once the current financial conditions from the Institution and the Economy prevails.

What does it mean for the project?

Without much ado, if we do not raise more funds, the project will die after this date. And if so, let it be. Rather the project than the people, and also the ReCivitas, because ReCivitas and its members do not live at the expense of the donations, on the contrary. So let all the people we can assist have as much funds as we can provide, as long as we can do it all the time, even more during the moment that we cannot fail or disappear. Projects, organizations and institutions must die for people and never the other way around. If we have to lift everything up again out of nowhere, as we have done since we started, as we once did when we fell. We'll do it as long as we can. If not. Well, the purpose has been fulfilled.

## 4.1 Results

*"For those who have nothing, BI is everything."* To understand the importance we attach to these acts of affirmation, as a result of the work done in QV, we cannot confine ourselves only to observations and impressions. We are going to resort again to the independent inquiries and scholars' observations of the BI, which represent undoubtedly some of the most important values collected for the project, so much in terms of credibility and recognition of the work, as the database for the analyses that follow.

So, without neglecting our own data and surveys, we will base most of the results presented below on the data and conclusions measured by independent international studies as follows.

Along this analysis, we will use mainly the data collected by the German researcher Mathias Rudolph, in the richest independent study ever conducted on the QV BR experiment. In this, we have the best idea of the primary conditions that we encountered at the beginning of our work, and of the subsequent transformations observed not from the point of view of the institution or the scholar, but of those who most care, from who receives the BI, the members of the community of QV.

Of course, data and observations will be added, but the geopolitical character of the community remains the same, the same families, some with new children, others, where young people left the locality. There are only 2 new families who had already heard about the project, but did not participate in the first phase.

#### 4.1.1 *The use of the Basic Income*

*"The argument that poor people do not know how to responsibly spend their revenue making transfer programs preferable in nature, or linked to certain conditions is empirically taken down: very poor families and with little access to paid jobs, have shown that they are able to spend the money they have received on the consumption of basic necessities, education and health for their family members (Schubert, 2005; ReCivitas, 2009), they are perfectly capable of making strategic decisions to improve family living conditions in the medium and long term through responsible spending patterns (Standing, 2008). " Alice Krozer, A regional basic income: towards the eradication of extreme poverty in Central America. CEPAL-ONU, 2010.*

This is the following table of expenses in QV, already in the first months of project that have remained more or less within the same standards.

This first survey is the most significant in terms of the effects of the BI, because it demonstrates that there was no need for any training for individuals to learn how to use the money. We can state that this pattern presented from the first months of the project was the manifestation of an inherent or latent potential of the community, since it is quite implausible that it arose pure and simple at the same time of the project or so only because of it.

We cannot simply generalize data to more extreme conditions, as we cannot also assume that the opportunity will necessarily be wasted without empirical data proving the inefficiency of the BI per se under such exception conditions. In any case, by observing the QV spending pattern

along these three years, we can affirm that the assumptions have not been confirmed: poverty is caused by the inability of the individual to make optimal decisions on their own; and poverty will necessarily incapacitate individuals for such decision-making.

QV data clearly demonstrate that the availability of the BI does not stimulate any behavior that could be defined as inappropriate or pervasive in the use of money; on the contrary, the BI seems to have the capacity to promote the responsible use of resources where there is reasonable social integration and knowledge as it entails healthy competition for those who make better use of the resource. Such conditions are always present to a greater or lesser degree and can be strengthened or weakened by the method applied in the design or distribution program.

It is impossible for someone whose only immediate concern is to survive, to be able to develop their full human potential, or even to express it through plans or planning. However, the fact that the BI itself or only through an appropriate methodology, is able to promote a gradual release of this state of passivity in relation to the designs of life itself is without a doubt it is one of the most important results for the fulfilment of the main objective of the project, human development, as we come to have the BI as an instrument not only to work in the present emergency, but in fact, for the construction of the future and where the future must be built: not in third-party social planning, but within the plans of people who become increasingly responsible for their own future.

Analyzing within A. Sen's capabilities approach, this openness of horizons as glimpsed possibilities represents the individual's own perception of the magnification of his

capabilities. Again, in terms of freedom and human development that does not come down to a mere access to opportunity, but it denotes the greatest degree of freedom as different functionalities (functioning).

However, experience has shown that even amongst the poorest, such small values, besides the consumption of basic goods, were also used as capital to leverage small ventures. We then decided to try microcredit with the Basic Income, even because of its very low risks, after all as long as there was a Guaranteed Basic Income, the loan would never cease to be paid off.

*"In short, considering this double justification to" accelerate "the development of urgency and necessity, in contrast to the alarmingly slow developments occurring,*

*this article suggests a shift in the current development paradigm, away from palliative and short-term program-oriented charity towards an efficient poverty eradication program, a universal, unconditional and rights-based support scheme for the region: the Basic Income. "Alice Krozer, A regional basic income: towards the eradication of extreme poverty in Central America. CEPAL-ONU, 2010.*

#### *4.1.2 Social Capital*

*"In QV, the neighborhood in all its forms seems to be the most important common social good. The time devoted to others outside the family, without being paid for is more than the average of per capita work in many developed countries. The BI project in QV shows that the supply of an BI can be the cheapest solution and with a better effect on the social capital and common good of a locality. "*

*Dr. Alexander Dill - Local Commons in rural Sao Paulo,*

2009.

As we have suggested, it is possible that the methodology used to implement the BI had an important influence on the positive performance measured above all in terms of social capital; however, the methodology applied does not contradict the principles of the BI, on the contrary, it is a consequence of compliance with these principles; we can affirm that a consistent BI with its definition promotes the manifestation of social capital inherent to a community. And it may even become a catalyst for the generation of this capital if its application observes the principles of freedom and democracy.

However, if the methodology played a key role for such results, the differentiated social approach for all capital was decisive, including for the very development of this methodology. An approach within the systemic paradigm of networks, in which: poverty is not reduced only its material perception; nor is the community reduced to mere geopolitical grouping.

We therefore prefer the term community to neighborhood; because not every neighborhood makes up a community. The closure stimulates animosity and not the social capital, once the greater number of people imprisoned - physically, politically or economically, within any space, tend to lose the quality of their social relations, it increases the aggressiveness in the competition for exclusive resources and spaces in this place, and it prevents the emergence of systems based on a more cooperative competition.

The systems based on the sharing of fundamental spaces or resources are constituted as networked social structures that, unlike the previous one, they expand the potential for

the development of quality social relationships, resulting in an increase in social capital.

#### *4.1.3 Direct Democracy*

*"However, the pilot projects differ as to the final objective of the project. BIG has never been planned to be a guaranteed program, this was the goal of the BI-QV from the beginning. This is reflected in the process of determining eligibility (unique in Otjivero-Omitara; permanent in QV) and in the pursuit of financial sustainability. Moreover, the emphasis on political emancipation is much greater in the Brazilian pilot project. Thus, unlike the BIG Committee, a purely representative and advisory body, the QV assembly is a direct democracy that is destined to take over the central functions of the project. "*

*Anthony Baert, Universal income transfer experiences and recommendations for the BI project in Santo Antonio do Pinhal, 2011.*

It is undeniable that the model of direct democracy adopted influenced the success of the project. It is possible that if people did not have so much participation and responsibility in defining their own community, if, for example, they could only provide proof to receive the money or wait for a check at home, the levels of social capital would not have reached levels as high as those measured by independent studies.

However, we should not understand this common good, direct democracy, as a strange value or merely added to the BI, but as an essential part of the BI as a political capital, just like knowledge is a cultural capital. Therefore, money itself, only



a third of the share capital formed by this complex: guaranteed income; information; democracy.

Democracy is the stronger and more genuine the more direct and equal the exercise of political power is performed by every citizen. We can assure you that not only the BI is incompatible with authoritarian or populist regimes, but it cannot, strictly speaking, genuinely exist in weak states or in no democracy.

#### *4.1.4 Citizenship*

*"In addition to this, we have learned from BI-QV that to really evolve from simple transfer of universal income to the BI, it is necessary that the management model of the program promote the values of citizenship."*

*Anthony Baert, Universal income transfer experiences and recommendations for the BI project in Santo Antonio do Pinhal, 2011.*

Also, considering the triad: income, information, democracy, we can state that as important as the power to decide is to know what is after all being decided.

The BI being provided without the participants even knowing what they are receiving; not even aware of what it means; and worse, without ever having it recognized as a right, it can even be considered as an BI by scholars in the analysis of its definition, but it is not really a BI exactly for those who matter the most, the people who receive it.

In order to understand it as essential, the coherence between principles and methods for obtaining results, we devote much attention to the joint provision to the BR of the necessary information and its understanding through the

pedagogy of inspiration based on the concepts of meaning and meaning of acts and actions.

In fact, we postulate that where actions are manifestations of the pedagogical process itself, it becomes dispensable to create an artificial environment, separate from everyday life, in order to affirm or deny what is already experienced and really appreciated in one's social life. Based on the development of the critical thought observed, we can assert that this civic and social education is not primarily done in schools, but within the every society in which schools are just another component, not a shelter or an exception. If it were possible to generalize such a generalization, from the experience of QV, we would say that the best way to educate is by giving the world and the very society in which we are immersed the character and, above all, the meaning of what we want to teach.

#### *4.1.5 The value of the Basic Income*

*"The 30 reais value in QV is only enough to help people meet the most basic material needs. Especially the children from QV take advantage of this benefit. The ReCivitas project succeeded using extremely limited financial resources TO achieve significant social effects. Positive impacts for the satisfaction of basic needs and the quality of life of project participants should be emphasized. The results show that BI has contributed to sustainable development in QV. The effects were convincing, particularly in the area of basic needs assurance, quality of life improvement and social empowerment. "*

*Mathias Rudolph, Leuphana Universität Lüneburg, 2010.*

We believe that we have so far adequately emphasized the fundamental importance of democracy and information

about the effectiveness of the BI and the consequent composition of its empirical definition. At least, enough to deepen our analysis of its economic and financial value without fear of falling into a reduced approach to these. Therefore, sure that the understanding of the meaning and the democratic self-management are an integral part of the applied BI, we turn to evaluate its socio-economic results that led us to formulate the hypothesis focusing on financial value.

In reality, 30 reais per month, or even 100 reais do not allow most members of the community to live without working, and neither this is that the goal of the project or of the BI. These are sums that although not yet within an ideal amount will enable people to seek for a job according to their vocation, at least they have so far proved to be within a level perfectly sufficient for a person to refuse illegal or degrading work, whether by nature or by payment, it is the minimum basic freedom that can be a reference for the strategic establishment of a BI anywhere.

#### *4.1.6 Lack of Drive/Hindrance*

*“(...)Conditional transfers impose de facto minimum wages, keeping people from taking up jobs (even if they would like to) that earn less than the guaranteed minimum income, since this would make them financially worse than maintaining the subsidy (van der Veen & van Parijs, 2006). If, on the other hand, the transfer is unconditional, people start earning additional income as soon as they take up work, independently of the magnitude of the wage paid.”*

*Alice Krozer, A regional basic income: towards the eradication of extreme poverty in Central America. CEPAL-ONU, 2010.*

We cannot state from the experience of QV whether the argument that the easiness of access to the money destroys the individual's ability is true or false, although at the superficial level analysis, we tend to assume them as false, for otherwise, we would observe that children of wealthier parents would generally be less able to endure than those of poorer parents who did not have so much easy access to resources and opportunities.

The BI does not promote easiness of access or generate hindrances, because it technically frees the individual not only from a condition of deprivation already configured, but from the fear of falling into this condition that is more than enough to trigger a behavior far more harmful to society than any possible hindrance.

One cannot deny the lack of drive in the face of poverty, or in more precise terms, conform to deprivation in deprived places. However, it is not poverty that results from the lack of drive, but the lack of drive is the result of too long a stay in poverty.

Extreme material deprivation does not only hinder the productive potential, but also the development of citizenship. If in plentifulness what does not kill fattens; in poverty what does not kill cripples - and for all life. And the sooner the person is subjected to these conditions of deprivation the more difficult it is to reverse the damage, including physiological damage.

Moreover, a basic income within the limits of sufficiency is not sufficient to generate the satisfaction that leads to a situation of comfort or stimulus to convenience. According to the data shown, it seems that the basic income at least from this standpoint has little influence on the level of

satisfaction.

#### 4.1.7 Entrepreneurism

*"The condition of a free and sustainable agent emerges as a fundamental drive of the development. (...) What people can positively accomplish is influenced by economic opportunities, political freedoms, social powers and enabling conditions such as good health, basic education and encouragement and improvement of initiatives. The institutional arrangements that provide such opportunities are also influenced by the exercise of people's freedoms, through the freedom to participate in social choice and public decision-making that drive the progress of these opportunities. "*

*Amartya Sen, Development as Freedom, 1999.*

The BI definitely does not generate or stimulate the lack of drive, the strongest proof that the BI does not cause hindrance, conformism, nor does it promote voluntary unemployment, is without a shadow of doubt, the emergence of productive activities or microenterprises that were capitalized with the BI or arose from its introduction. We can state from this phenomenon that contrary to what could be assumed, the BI does not have an innocuous or much less harmful effect on productivity, but precisely the opposite, also constituting in practice as an incentive to production and the entrepreneurial spirit.

Of course, in a sole analysis, such a small BI only allows precarious ventures that could not sustain all local economic development. But the QV experience demonstrates that even in isolation, the BI is capable of awakening the entrepreneurial spirit, or rather, allowing it to manifest itself. And while we cannot claim that a larger BI alone could

increase the number of these entrepreneurs, or the performance of the enterprises, this is a hypothesis that deserves to be tested.

*“From a more social perspective, the receipt of the basic income has promoted more inclusive decision-making processes at 38% of respondents’ homes by easing the financial burden of families. 92% of respondents have also reported higher levels of self-esteem as a result of receiving Recivitas’ unconditional basic income and loans. Recivitas’ microcredit program has further allowed 100% of respondents to cope better with unexpected expenses, especially in terms of medicines, food, and household improvements. Recivitas’ programs have thus allowed the villagers of Quatinga Velho to cope better with stress, as evidenced by the fact that 90% of respondents reporting lower levels of stress as a result of increased unconditional financial support. “*

*Oxford Microfinance Initiative, 2014.*

#### *4.1.8 Microcredit*

*Noticing this entrepreneurial spirit in some people and the economic planning in others, we decided to propose to the community to make loans in BI, establishing with the participants the general terms of Social Credit.*

## SOCIAL CREDIT GENERAL TERMS

1. Considering that loans will be granted according to the availability of resources and the constant need to raise and increase capital to be made available as Social Credit,

2. Alone or in groups, all members of the BIG community in Quatinga Velho, and only them, have the right to request the Social-Credit Consignee in Basic Income (CRCBIG).

3. According to the BIG principles, the Social-Credit (CSCBIG) will not imply in any obligations or conditions.

4. **NO INTERESTS WILL BE CHARGED/APPLIED.**

5. **ALL VOLUNTARY CONTRIBUTION CAN BE SUSPENDED OR DEFINETELY INTERRUPTED AT ANY TIME AND IT WILL NOT CONSTITUTE A DEBT/OBLIGATION.**

6. The factors considered when granting the loan are: Value of the loan: preferably smaller ones; b. instalment values: that does not impact on the BIG; c. Voluntary contribution: those who achieve the best levels of solidarity and reliability.

7. The priority for the loans will be defined by the following criteria: 1<sup>st</sup> solidarity; 2<sup>nd</sup> trustworthiness.

8. People whose donation records are proportionally higher towards the total of acquired loans will be considered more empathic with higher solidarity levels.

9. As a tie breaking criterion between identical solidarity indexes, the trustworthiness index will be used.

10. Trustworthiness is the faithful fulfillment of the request proposal and it is defined by the reason among the total pledged and in effect by the donations.

11. In the first rounds, and or for members with no record of participation in previous rounds of loans, pledges of

donation will be exceptionally considered for the composition of the solidarity index calculation, and will subsequently be disregarded.

Another reason, besides entrepreneurship, for which we have started to make loans is the lack of access to credit, since the vast majority of residents had no bank account, where interest is also high, access to credit would be practically impossible, only available with family loans or from loan sharks who charge outrageous interest rates.

The result was better than expected; the voluntary contribution return was relatively higher than the bank fees, proving to be a good investment, as well as the most supportive contributing to the Fund itself and which could be enjoyed whenever necessary.

Undoubtedly, that guidance or instruction would also come at a given time to improve the performance of these ventures. However, what we should take into account is the cost-benefit ratio of this added value, not only intrinsically, but above all compared to the increase in the productivity obtained, in case exactly the same capital is invested directly on the entrepreneur. Taking this into account, we would certainly strike a balance between direct and indirect investments, so as not to waste time nor money trying to teach what is naturally grasped and better with practice, nor on the other hand, letting the entrepreneurs waste a precious time learning through attempts and mistakes what could be simply and cheaply supplied with information.

*“Generally speaking, both the extended provision of the unconditional basic income and the recent introduction of microcredit by Recivitas have had overwhelmingly positive outcomes for the villagers of Quatinga Velho. Additionally,*



*54% of children in recipient households were reported to have demonstrated increased focus and motivation as well as better outcomes in education. 69% of respondents reported further that Recivitas' programmes have positively affected the health conditions of households."*

*Oxford Microfinance Initiative Report 2014.*

#### *4.1.9 A Civil Organized Society*

*"The experience of ReCivitas through the" Consortium of BI in QV "proves how the 3<sup>rd</sup> Sector can also be important to foster a fairer reality. This example shows that initiatives by the organised civil society, without government support, also contribute to social change. " Francisco Ladeira, the Basic income of citizenship: important resource in the fight for social justice, 2010.*

When the Third Sector (3<sup>o</sup> S) is not merely configured as an appendix to the public power in para-governmental organizations; when one more bureaucratic instance which hinders the free initiative of civil society is not reduced; nor, on the other hand, if it provides for the so called "toilet paper" service for private companies and corporations, but when it finally constitutes a politically autonomous and economically integrated sector, it may be the protagonist in the development of new technologies and social ventures; except for the inherent merits of public policies developed by and for citizens, at least in view of the fact that it is not up to the public authorities to experiment in social policy, but, yes, to support its development, so that it can be applied more efficiently than the previous ones.

This requires not only the professionalization of the NGOs, but greater emphasis on verifying the effects of their

public policies. Professionalization that does not mean in any hypothesis their expansion, to crystallize their hierarchy in the image and likeliness of corporations, but just the opposite, the development of a new professionalism sought in these corporations; the professionalism that carries all the enthusiasm and commitment that only free and voluntary work can give to the individuals; a new kind of work that is for the wage earner, as the wage earner was one day for slavery.

For this reason, the NGOs need to work with models open to public verification and technical measurement of their results and efficiency. That does not mean to reduce your actions to spreadsheet figures, but to challenge the mediocrity of the models of analysis of public policies imprisoned in linear models, demanding from them a more adequate understanding of the complexity of a capital that being social is not measured by its mere accumulation and quantity, but by the multiplication of its diversity and quality.

#### *4.1.10 Sustainability*

Banking and financial systems are very powerful and underused technologies in the achievement of the common good, and, as incredible as it seems, they can be used for the establishment of new, fairer and fairer social contracts capable of providing without waste the theoretical purpose as exclusively of the State: equal distribution of rights as opportunities.

Something that can be accomplished through a social contract where all members of a community contribute equitably with their income to the provision of an equal BI to all members of this community without any discrimination

on the absolute value of their contributions.

## **5.1 Basic Income Startup**

A system planned not only so that the invested capital is not dilapidated, but to constitute private savings associated in a common fund to sponsor the basic income in complementarity to the redistributive system itself formed by the voluntary contributions of the associates. A common good formed by the particular heritage associated with the mutual commitment of the voluntary contribution and which constitutes the security and redistributive basis of the system of social protection independent of each community of this guaranteed basic income network.

We are pursuing resources to expand the model that can change the lives of many people once we have the capital to achieve this. We still do not know how many people will be altogether at the end of this story, but henceforth, this transformation will be in the most definitive and sure way we can provide. It will be a new borderless model of non-governmental public policies. A process of political and economic independence that has been designed to take place not only from person to person, but from one person to another person, one community to another community, gaining scale in network with open societies and self-generated by direct democracy. A system planned not only so that the invested capital is not dilapidated, but to constitute private savings associated in a common fund to sponsor the basic income in complementarity to the redistributive system itself formed by the voluntary contributions of the associates. A common asset formed by the private heritage associated with the mutual commitment of the voluntary

contribution and which constitutes the security and the redistributive basis of the system of social protection independent of each community of this guaranteed basic income network.

After 20 years, the Garantor Fund formed by the asset from the ABC would have the condition of paying without any more any additional contribution a basic income around 80 euros per month for each one.

Nowadays, due to the interest gained by conservative investments in the bank account that we own, it takes R \$12 thousand for a person to be emancipated, so that they can get the Basic Income along their whole life. At each R \$12,000 reais we can add one more person to the project ensuring that it receives from BI monthly, also contributing to the Guarantee Fund specific to its locality.

In the search for financial sustainability from the beginning, we sought partnership with Mattos Filho Law firm, where we created the Regulation of the ReCivitas Fixed Income Investment Fund, also guided by a stockholder from Credit Suisse Hedging-Griffo, which today guides us in the best investments.

#### *“SEVENTH CLAUSE– DISTRIBUTION OF RESULTS AND QUOTAS HERITAGE*

*7.1. The results obtained by the Fund owing to its investments, such as dividends, interest on equity and other income from the Fund's portfolio assets will be distributed in May and November to Fund Quota holders and ReCivitas in accordance with item 7.2. and below.*

*7.2. It is instituted on the Quotas, Heritage, free of charge, in favor of ReCivitas, reserving each Quota holder*

*the ownership of the Quotas of its ownership. The heritage now instituted comprises only and exclusively the property right represented by [•]% of the dividends inherent in each Quota on each Distribution Date, and all other rights inherent in the mentioned Quotas, including political rights that are expressly excluded from the Heritage.*

*7.2.1. The dividends distributed to ReCivitas at each Distribution Date should be used by ReCivitas Single and exclusively on the Basic Income Projects.*

*"The project is very small, but it shows an unbelievable gigantic potential and possibilities for the social and economic development of the local community. I dare say that the project marks a turning point in World History of hunger and misery. Because in the locality of the project, we were finally able to find empirical evidence of the effectiveness of a new and simple means to eradicate poverty in the world. "*

*Prof. Tadashi Okanouchi, Hosei University in Tokyo, 2011.*

## **6.1 Notes and Considerations Forecasting and Subsiding past Objections and Possible Future ones**

### *6.1.1 Of the different conceptions and meanings of the scopes of the terms and actions in different places and times according to the reference of a trajectory*

First of all, we need to state some obvious things, since they self-critically judge us in the duty of placing ourselves within our sector as much as we pass on our knowledge regarding the situation of this position, in particular and in general, in relation to these perceptions respectively about these social movements over time.

Therefore, to do so, we need to make some corrections and break ambiguities of the different uses and understanding of the following terms by ourselves employed in the reports, in particular: "basic income" and "social activism." These terms are naturally adapted with their use and understanding of the knowledge of the cause acquired both through experience and together with the evolution of practice, by the application of the basic income. So, it is necessary to update it and record the present definition of the meaning we give to practices in relation to the meaning of these ideas and words and the meaning they have gained over the time, depending on the correspondence with nature due to the carrying out of the end activities, as a new paradigm reference of the same, whether by the practice itself or self-critical reflection during this learning process.

#### Activism and Social Activity

We are publicly reputed and even eventually listed,

among the lawyers and prosecutors of basic income as activists. We don't deny it, quite the contrary, we have raised the flag. But by order, with 2 purposes that necessarily integrated and are complementary, but that with no activity should be confused, even more when the so-called social reason of this organization and activity, voluntary or not, it is definitely, by definition, the Social Action.

This alone causes tremendous confusion, even if there is no distinction between the exercise of the activity itself and the defense and promotion of the social cause, that it is that of the flags that rise, if and only, as long as these prove corresponding to good faith, good science and good judgment given by the free exercise of the state of the majority of conscience responsible for the social reason of the end activity, in the case of a non-transferable and irrevocable liability, since it is none other than ours.

It is not only the judge and the scientist who must have judgment, science, and responsibility, except for those have the exclusion of lawfulness, legal license to harm, kill, or have related privileges to the contrary. Every so-called ordinary person naturally responds about what they do and speak even claiming to have no judgment or science, whether of the laws of cause and consequence of nature or of the lack such as civilizing projects in progress.

It is up to the responsables of the civil society organizations, either by accumulating the functions of coordinating projects with that of the social activity agent, or guiding, effecting, calling, and enforcing rights as long as their duty and responsibility and not carrying out the transfer of responsibilities, submitting their freedom via null subrogation acts or much emulating imposing or coercive acts, equally illegitimate, against their equals in authority and freedom,

under the penalty of reinforcing such inequalities of privileges rather than diminishing them. Raising flags is an obligation of public transparency in two ways, giving the knowledge of what tools are being used and what their positive and negative effects are. In such a way that in the event of failure, it is not enough to lower it or to issue modest notes and rather, a correction if not of same enthusiasm, with the same seriousness and visibility with which supposedly adhered to the defense of a cause. In this sense, such devices or remedies, legal devices, socio-economic projects, and technologies are governed by the same logic as the production of goods and the provision of public services or not of all activities.

Every citizen has the right to maintain their own personal opinions; however, they should apply them only for the exercise of their activities. There is another parameter regarding their activities, it is not automatic and it is much less permanent, rather the opposite, if not steady, that of the maintenance of the most frequent and reiterate reasonable doubt for the raising of the greatest number of possible objections before they actually pose problems. What evidently is the basis of the decision-making of mere adherence to a thesis, when applying a formula as the possible solution from the first moment of its practice as a social activity.

Activism does not lack or require knowledge of the cause to be exercised; it is a right of the citizen. The social activity of defense of the social causes requires from the organizations and responsible the threefold commitment to order. First, with the fulfillment of the social exercise, the dissemination of knowledge of theoretical, practical tools and materials and methods that it uses to produce social effects and purposes. And the collaboration with the communities that in fact produce with rigor this knowledge and



technologies indispensable to society and humanity, as long as all 3 act reliably in the same sense and purpose. That is, to eliminate the misery and inequalities both material and immaterial of these properties and the enjoyment of these common goods, which are the common goods and assets of humanity: nature, the arts, and sciences of production, agreement and communion of peace and freedom.

Of course, we're not going to be hypocritical, if by any chance we had proven that the theory of basic income, which we turn into a tool for the achievement of our social activities in promoting peace activism, justice, and freedom, being completely flawed, soon we would have to be, without reluctance, the first to immediately stop applying it and signal it to other organizations, it would be very painful, because it is a life in both studies and field and base work, as well as struggle and hard work. Here is the difference between the love for the flag or for the cause, to love; to what it is really the organization, project, activity, and sign itself. And not the importance in it, though it is in the message, not in the messenger, it is in the subjects than in the appointment, which are not things of value; however, it is the reason for the appreciation and importance of all things.

Experiences, experiments and or projects and social programs

There is, therefore, only one core where no activity is exercised such as art for art, it is its core or code of the very science for its ethics. Even science is subject to that code of conduct. Where even the result, although scientifically valid is absolutely not consistent as the scientific procedure for reasons that human sciences and history can explain.

The proposition of the hypotheses formulated here made

from the observations of the Old Quatinga social project, although, they have been referred to by the name of experience and experiment are not, and should not be taken as such. They are neither a social experiment nor the experiment of the basic income in a reduced scale, with the primary objective of validating or distorting such thesis or practices.

Case studies were prepared by us and by third parties, with this goal, to carry out the necessary demonstration of the validity of the application of the basic income both for the purpose of accountability and publicity of the results to the collaborators and to the society, mainly for its verification of the validity. Also, as informative retrofitting of the system, in order not to incur the risk that with our small vessel at the sea we might incur in the mistake of losing ourselves and shipwrecking on the high seas, even knowing that the things are not flat, we try to circumvent the grandeur of the circle that is much greater than our tiny possibilities.

Finding something even if it were nothing would be a lot, even if it were isolated in the old new world, and not in the whole new world, from the new possibilities. Opening other paths and settling down, because with regards to the validation of new forms of life or living is the determining factor not the order of the number but the cardinality of the sets, it is enough to have a set, no matter how many elements larger than the denominator itself, to mathematically have a new one. Since this is the reality and not an abstraction, we need at least more than one family to call this community collective.

In this sense it is important to make it very clear that the origins of the project, once its principle is maintained and it

is what guides it, within the plans of the cultural superstructure that is reflected in a socio-economic infrastructure division that implies in the division of human potentialities in, those who wait for salvation and those who claim or arrogate such a prerogative of being and doing so. There are those who are regarded as burdens and those who claim to carry them (the burden). We, who are not and were not able to be in the quality of the second and cannot continue in a condition of the first, we sought to get out of both designated conditions by applying the following calculation. Instead of trying to carry the impossible burden, we stopped begging that they should not be imposed or relieved and went on carrying our own, where the weight of its gravity was less for us and the power of our contribution was greater and more effective for carrying burdens that were not only relatively larger than ours, but absolutely heavier; since they did not have larger ones.

As there is no way out of not affording lives and their forms, not without the penalty of the condemnation to death and I do not mean by the law of men, by the just natural law of the causes and widespread consequences of the links between lives. Thus, pursuing the plan of actions, first to the extent of our abilities and possibilities, not only to practice mutual aid without discrimination, so that in the sphere of the logical constancy of this correlation, everyone can see and can be seen. Taking positions and attitude as subjects-agents and not exclusively as objects of expectation and projection of decision-making and other action in spite of this, in a chain or network reaction from its own correlate nuclear action.

Case studies, including academic and scientific studies published independently by third parties, as well as our articles, studies and research-based or not, on our own reports

and accounts were carried out with the objective if not to solve simple problems - say small town problems that once seemed like anecdotes, today with the post-pandemic that involves misuse and versions of the invisibility and blindness of people considered tiny, irrelevant and actions.

### Projects and Programs from the 3 Sectors:

1. ▪ There are Ghosts in tales and fables, and even on paper. They can have an address, are historically and eyewitnesses, nevertheless, different from the dinosaurs, they are like the Big Foot, when even the footprint is the doubtful. So as the poet would say, the best proof that a natural or legal person can give is that of life, especially if it is necessary to counter in the thesis and in practice the predictions and statistics, and preferably active in making and saying how it can. However, with caution once sellers of ghosts, in contrast to the real ones disappear. And in the tables of authoral sciences what was already a lesser life expectancy, decays further, by the exercise of dangerous activity. In this even journalism and nuclear physics are high-risk activities depending on the time and place that it is exercised.

2. ▪ Precarious. Nonsense projects and programs derive from this. There are good intentions and willingness, however, they do not correspond to what they claim or want and could even be. Therefore, it is not by bad faith, but literally by the lack of science to produce self-evaluation and demonstrations with correction actions, including correcting their evaluations and demonstrations and actions. Longing for logic and logistics not exclusive computational of the data, yet administrative and operational of the organization of the civil society when not of the governmental department, and not of the people seen by it. Strictly, every

organization that has and performs this self-critical procedure having it as ideal, the improvement knows, therefore, that the difference of the measure of the degree is that of the coefficient of the effectiveness of its actions versus the resources spent, wasted and gaBlage produced. The planning might not have been conceived, however, in case it does not actually constitute but, as a program, at least as a process within a system, it is not even a project, it needs and aims to be.

3. ▫ And flag. To provide the necessary signals, and indications with correction of our right actions and errors so that other projects can be carried out and connected through the sharing of social, informational and financial capital that makes up the platform of the common good of the system, since a core-base in fact does not form any associative network, an association.

### Basic Income

Nowadays, we use the term basic income, in the different general definitions, as follows:

The basic income is a payment system in cash in equal amounts, regularly and permanently through any means of current exchange and accepted values corresponding to the minimum vital for the whole population without any kind of exclusion, discrimination, segregation, elimination, decimation, impediment, omission, embarrassment or political demand, economic of any human person within the scope of this protection network, whether by imposition of conditions, tacit, veiled or explicit, or by the lack of dispositions or provisions, which cause, imply or will result in them.

The current phase of computerized capitalism demands the guarantee of access to payment systems and financial

technologies and income transfers, private or state, providing projects and programs that make use of this scope without exploiting famine, humanitarian solidarity, human dignity and social contributions as well as other new automated non-compulsory technologies of income transfers and data for loyalty purposes, clientelism, kidnapping, theft and trafficking of information and personal and common values of the populations incurring fraud, embezzlement and ideological falsification, in the formation of new cartels and industries of generation of misery, political-economic dependence for other antisocial purposes, via banking, financial, private, state, paraestatal, governmental or non-governmental, national and transnational entities.

As for the types of financing and contribution, there are many and various models, the main and most widespread is the redistribution of revenue, via the collection of taxes carried out by the Nation-States through the use of fiscal, judicial and police apparatus. Perceptively, for historically reasons, we have serious objections to nature, use and effects of these, often only null or adverse to the benefits spread to more vulnerable and excluded populations, yet, sometimes with the effect of necropolitical capital on people's life expectancies and expectations, families and peoples on the margins and peripheries of protection and social security and provision centres in the national and international divisions and borders of capital and labour. We do not objection or create impediments, our understanding is different. So, the model that we adopt as the practice and that we propose the consideration of possibilities is as follows:

Public services capable of progressively providing the universalisation of the regular and lifetime payment of basic income corresponding to the values of the provision of the minimum vital without any class of exclusion of the whole

population within the scope of universal social security, lifetime without frontiers or obstruction through international non-governmental and non-profit bodies.

## Fundamentals

The arguments presented here refer to the socioeconomic viability of the steady and lifetime provision of the minimum vital in current use and exchange currencies for the entire universe of a population within the sphere of its ability to reach its global scope without any kind of discrimination for institution or progressive universalization of public social security services through mutual social security modalities by means of a system of contributions for the transfer of regular basic income in face of local cost of living.

Therefore, aiming to meet and fulfill the responsibility that we have imposed on ourselves as a business and voluntary profession without causing any loss, conflict, harm or even any adverse reaction, we imposing on ourselves the premise and strategy for this work respecting and observing the prerogatives of the various instances of powers legitimately or not geopolitically constituted. We aim to promote the common peace and concord elements, still the same proposals and dispositions: social and economic base actions of solidarity that we have proposed and adopted by the community of networks of social protection without the borders of the most direct democracies in international cosmopolitan collaboration of peoples and persons around the world. In this context, Quatinga Velho fits like as a cell, or vector thread, a core-base to connect and integrate collaboratively with other international cosmopolitan initiatives within that of the topography of this same solidarity matrix.

For this, the socioeconomic viability of the constant and

lifelong provision of the minimum vital in currencies of use and current exchange rates for the entire universe of a population within the scope of its capacity to reach its global scope without any kind of discrimination is given by the progressive universalization the provision of public social security services through social security modalities by means of a system of mutual contributions for the transfer of regular basic income at the cost of living.

What can be done through social investment financial funds of public interest, of private or state nature, constituted by the most diverse types of capital, including with usage of the tokens, blockchains and cryptocurrency markets since they are exchangeable and generate wealth in the real economy that in the last instance, that is, no more than at the end of the process but also, throughout the educational process of emancipation and economic-financial independence, they must promote the self-sustaining of the local wealth generation itself, through, for example, the financing of microcredits with or without interest via the basic income advancement. And they are also guaranteed in the mutual modalities for both the maintenance of funds and the regularity of income between communities

These are all alternatives and possibilities that should not be taken as sure to happen, despite that they are hypotheses that need and cannot and should not be taken for granted without their due consideration and observation, not for the purpose of testing or proving them or their ideas, but because one should not just wait or pray for measures or for a change in the conjuncture or the formation of a favorable conjunction of events and devices and disposition of interests and agents is not a viable hypothesis, this is neither macro nor micro cosmology, it is a political spell, an economic astrology, although it is common sense.



Evidently, such decision-making and action implies in risks, not only financial, but social, perhaps even greater than those of government partnerships. We are constantly looking for partnerships with other initiatives, and currently we have made contact with initiatives like these, contact and surveillance is not different from what we once had with government actors.

For these, it is necessary to consider whether the agents are not as centralizing as any transparency or endowed with no concern, for example, who are the people who will receive the basic income, if they really exist, if they have been born, have died, are ghosts, or just a dot or figure in this gamified demonstration in the pyramids with as much correspondence with reality in its electronic maps as old reports of eradication of racism and misery from hygienist worksheets that rule out with the poor on paper and, if necessary, in the practices to prove the results. Now, this is not what it is called the elimination of inequality and poverty, although, for all purposes, it disappears, whether in the active or passive search or in the selective omission and blindness, the criminalization surplus of the taking and dissemination of science, although contrary to the license and license giving of this now reduced as the privilege or the license to kill as included practicing anti-science under the scope of its aegis, the future debris.

However, we cannot, in advance, discredit what in fact they are, or can be due to the contacts we have established with these new initiatives, except for rare exceptions that we cannot testify against, we only have some reasonable doubts as to the their seriousness, the others have proved to be very serious. The basic income is already a reality and at this point we are no longer referring to cases, projects that

use their scope whether at the governmental level, in the financial market or hybrids that understand and use their scope as a way of attracting and retaining users are taking courses for political and economic purposes, others as well as the maintenance of businesses or criminal regimes that use this fundamental human right and the unfulfilled duty of humanity as a field to politically and financially explore good faith and despair, especially at times and places where deprivation is most extreme.

We understand that guaranteeing the minimum vital has always been a necessity of human ecology that political economies would have to provide, whether they wanted to or not. Strictly speaking, the logic is the same for all life, it is ecology. Every living being lacks and is entitled to this vital and environmental right, since it is not only mere capital, it is also a reproductive entity of wealth whose need to live and rights are logical, inseparable and packable and to do so is not just an ethical error, so, it is literally, the capital for the entire eco-socioeconomic system that leads to the extinction of civilizations that actually necrocapitalize life and externalize death. And if it doesn't stop in time, they end up dying in their own feces and gaBIage and disease, dreaming of literally fleeing to another new world, in the case now of the Planet to reproduce the same paraphilia as a rationalization of the disorder of holocusal eschatology, the chaos that does not improvises. However, without apocalyptic discourses since they are counterproductive and result in the opposite didactic effect: fear and paralysis of solidarity, and more impulse to primitive instincts.

Hope navigates from other gestures and signs, it might be words or actions, as long as these bonds and actions are not empty of meaning; the message, the act and the payment for the generation process do not disregard wealth, even so,

before the values and importance that are not given, but are conquered by the nature of the very contextualization of the symbol full of meaning as an action, and the action that translates the importance and value of the activities that assign the signs of importance. This game of intellect recognition in which the languages of endowments and exchanges are based, both cultural and commercial, and which will allow the creation of exchange objects with exchange values for usage through the reading of the other's world, is in essence a process of not only endowment but also, of the adoption of habits and customs and soon learning. It is a pedagogical process, not alienated, however, inherent in itself, where the school is lived from the experience and cannot be put apart from the appropriation and reappropriation in itself. Despite this, the subjects are references of the political-economic trajectories and historicities of this values-importance of this thing and not a dead thing, but the living working capital, it is power, it is stamina, it is social. When disintegrating it for the purpose of subtraction, it is like dissecting a living being in search of the soul, the heart is torn out, the brain is opened, the body is opened, and the spirit of the thing is different, because the spirit of an organism or organization is not a ghost inside a machine, or a machine without a spirit, it is a moment within the sphere, the spirit of the thing, it is not in your plans, let alone in others, otherwise it is in every moment of the sphere, literally in the atmosphere that makes up his humanity.

The essence of the being is never the entity or in the concepts; it is in the scope of the realm, in the world of the phenomena. It is disintegrated and separated, and it is strictly an abstraction, when abstracted, it disintegrates; it is in the state of communion of the solidary peace and it takes place in freedom from all deprivations beginning with the annulment and decimation of the alienation from the world

and even nature of its own-concept and self-determination as an equal subject who has the right to conceive like the heir with the right to enjoy the right to be a child of life and not a slave-object condemned to death by another.

Strictly speaking, we have not defined anything new, different or in disagreement with the principles and spirit of basic income theory; it remains simply as money for everyone, without exception. We only translated it from the thesis into our reality coherently as the practices that we can afford and sustain. The basic income is money, not for persons to live on, but not to die from, or more precisely from the lack or deprivation of it. And above all, it is not for intermediaries, including NGOs, in this process to gain undue advantages or cause losses and waste.

This kind of economic-financial illiteracy is generally among us, not popular but as popular agents. Such a political economy ignorance is still only one of the worst forms of inequality in the human and socioeconomic sciences, however, it is in itself one of the worst or best ways to promote such inequality and political-cultural alienation, especially since it is very difficult to carry out any form of economic and / or financial education when some of the main requirements are: (free) time and money. In fact empirically, to buy free time, to understand what the quality of a hereditary right, or patrimonial inheritance is capital as income. It is necessary, not only to promote work and education, but also to make them happen, and that is the challenge, both, without hurting and further damaging the lack of provision for the minimum vital, on the contrary providing it without taking the time of those who do not have time as they need to work, while this process of social and financial capitalization is processed as providence-social security, and freedom as a common minimum security for all.

In this sense, the methodology of the inspiration project at the Paulo Freire School of Philosophy is used to make the correspondence between the sign-value of the device-material and the materialization of the values to be made available, to be transferred and disseminated both while learning of all places encompassed in this empathetic-solidary reconstruction process of social capitals as a representation of the importance in the circulation of common wealth itself, to be added to the purpose of the creation-production, within the case of the system formed by this microuniverse for the reappropriation of the self-determination socio-economic status of the community.

Added to deprivation and extreme misery, it is not only the lack of money that is the consequence of the lack of access to knowledge and science, as having it as a share, not as a response to work, rights or capital. The share of capital and revenue are the worst ways to lead to such a deprivation that can produce such alienation. Never having experienced the right to inherit an asset, including knowledge and what it really means and to belong to a heritage society, in this case the human society without the right to capital or income, yet only having the duty to work even to support the costs of others without even knowing what it is to be entitled to one.

In other words, the basic income is in a simple and direct way at a definite level, much earlier than any of us would ever imagined. What we do not know is if it will return to be nothing. Nowadays it is not utopia anymore, it is a real practice, and reality as well as a social technology that can be used as a legal-economic tool and remedy to set free and emancipate peoples from the miseries and disgrace. It is applied with some correction measures so as to reach its social goal. Or we can define it literally as a powerful tool in the

hands of populist dictatorships or boards and money holders who are now disguised into liberal or even social investors.

In general, most people try, not only for ethical reasons, not to destroy oneself and their own work while performing individually or collectively not to involve science which will bring the awareness of their ideas and community ideas that they are part of. It is different from the collective spirit. This is the spirit of the collective, the *matter* soul that supports the knowledge community and not literally composes literature, the book code of life of the knowledge field. It is the son of Sofia. The sense of gravity of the whole Science.

*Ethos*, which is the guideline of science to avoid entering the pseudoscience that are even worse than those sciences that lose their status of truthfulness or validity for being fake and not working any longer. The worse it works, as an anti-science; it serves to slaughter humanity itself. It is not science anymore, it is arms technology that in the hands of those who do not master it as science, will destroy science and humanity. It is the use of science for the treason of science and humanity or, more precisely, the science of the sciences.

It is not uncommon for the Third Sector, having agents who cumulate and perform various jobs for the social activity fulfillment. The ones in charge should not confuse them under the penalty of not fulfilling any tasks or social activity. Those who are responsible for it should not get confused under the penalty of not fulfilling any of them nor disobeying all of them.

Here we raise the flag of the basic income with a different scope and goal; it is the tool we use to fulfill our social purpose, the thrill for the cause. To put the basic income at stake, as well as defining if it works or not truthfully is

therefore a necessary and mandatory condition, this is not the goal of the activity, or its cause. It is guaranteed by the facts of human rights to life, peace and freedom. Not stunts of social actors who dismiss stunts, and do not dub political actors.

The coordination of a project that uses the basic income, even having the obligation of doing so is signaling that this instrument is in use within its projects and social activities. Being the first to evaluate the risks before using it and how the operation will be performed from the point of view of the use and habits of the population. In other words, the words of those who object should be the first, not the last, under the penalty of being the spreader of a bad proposal, as well as the distributor of a fake legal and socioeconomic remedy. This is not a joke. It is not helicopter money, neither at the societal community microeconomic plan, nor at the macroeconomic plan.

A previous evaluation and not a late one, a prior evaluation of the social and economic impact of different types and logistics of the distribution and redistribution of the income, according to the culture and social organization that is present in a community. That is so, unless one will randomly depend on luck, but with the integration of the social capital present in the community, not exclusively, to foster the potential of human development not wasting it in the process of making up microproductive chains of economic and financial wealth which the assessment to the accepted means of exchanging and use will enable.

A basic income project is not an experiment; it is a carrier, whether one understands it as a boat or a ship with passengers aboard. It is not possible to get people aboard and

not reach a destination; it cannot sink or leave anyone behind. If it is small and people are thrown at sea, it might be too many people, if it is big, the number might be gigantic. In both situations it is not possible to spend more money on the crew or fuel than on the rescue. It must encompass the rescue process as well as the education about navigation as even passengers need to know how to regularly contribute, because even the pilot and crew need to rest. When they do so, it is not the pilots who exchange roles with those who were their companions as a passenger or a pupil. It is a carrier which is not made to arrive, but not to halt, as it is the safe port itself whose owners are the crew-passengers. By being owners of the craft they will define their destination. This is somehow the direct basic income democracy metaphor in a mutual regime where it is not necessary to have too many crafts competing among themselves, but it is necessary to have cooperation and collaboration so that the whole thing and their universe will not leave any human being as a shipwreck of the lack of human affection.

Therefore, the basic income is not inserted in the concept of labor or permanent retirement. It is undeniable that along history, there are many people who opt to voluntarily personal self-sacrifice or there are others who sacrifice for entire populations, justifying it to preserve a group of elected ones or selected people by value criteria and importance according to their income capacity, service provision, usefulness and production or even in the quality of their assets and resources, according to previously discriminated by their origins namely by inherited asset and genetic, memetic or simply phenotic allopatric providence.

When such processes refer to beings who were supposed to present an instinct or collective survival, in general, it appears under adverse conditions where living beings do not believe they can survive or provide the survival for their



own life and the life of others, remaining at tribes and societies seen as civilized, even when there are no dangers, fears and high costs regarding marginal or peripheral groups which are considered more distant or weird. It gets more striking according to the degree and amplitude of empathy considering the solidarity awareness, where this feeling is the reason how much the degree of science is reduced from the need of presence and accomplishment for both; the effect of the composition of understandings and peace society as well as the communal collaboration among persons and peoples to prevent manslaughter or even mutual and generalized extinctions.

While operating with distinct logics, human beings surrender to fear and their most primitive instincts and become an easy prey to predators of their own species. There is no work where there is this kind of fear and deprivation because there is no basic condition to provide what is called work, even with the whole cost of all that is produced.

Thus, we no longer need to be our own critics and questioners before making our decisions. The judges of the cause of our actions are the consequences and the proofs of the evident effects. It is uncommon; however, a badly designed or built house might not even come true, or may fall upon us or upon the community. Nevertheless, it is not uncommon that one might end up with a bad machine, one which does not turn on, it is expensive, heavy and has no power and its energy consumption is high and it breaks easily and heats faster, it is good for nothing. All in all, the work of a project or organization that is no good to produce heat, it will only waste the resources acquired.

This proposal of expansion from the theories of Action Sphere resulting in the instrumentalization of the interweaving of all the free interpretation from the readings of

the theoretical references regarding the basic income and the so called Solidarity Economies, Social or Popular theories with its own result to the expansion of the methodological practice to fulfill the social purpose as a project, program and technology of the same interest and social, economic and pedagogic purpose.

The social project or program should apply the basic income observing how the instrument fulfills its social reasoning goal. For such, it must be simultaneously an operational process in which the material becomes concrete at the same time it provides the right determined and the empiric pedagogic learning that is inherent to the accomplishment of such a goal as the praxis of the social purpose for such projections of economic-financial emancipation and sustainability for the members of the community as participants and associates and no longer as dependent beneficiaries, who have no freedom to decide, except for individual decisions, for the usage of the money, but collectively in the decision making process, both in a direct democratic consultation as well as a proposition.

## **7.1 Conclusions**

In general, regarding the issues raised by the paper and the mutual issues, we reckon there are subsidies to support the validity and viability of the continuity and expansion of these types of social securities guaranteed by the basic income in an urgent and growing character, however, the organization does not have the necessary infrastructure to sustain such a proposal or to carry it out any further.

Work

It is necessary to break the bonds of constant provision of the minimum vital for all from the equally necessary reward of the work produced. And from all the revenue of the capital accumulated and the not distributed income upon productivity to provide this minimum, or else, we will have more subrogation and transfer of duties and responsibilities and the increase of inequality until the production chains and the national and international social tissues are broken. These accumulate some parcels of the capital upon those parcels that are not accounted for as production or consumption externally vital or environmental to the ecology and economy of society and humanity whatsoever.

## Model

The possibility of the universalization to reach the provision of public services that encompass the guarantee of regular and permanent minimum vital in cash without any sort of discrimination can be reached with the progressive expansion of the protection network by the multiplication and interconnection of community base-nucleus duly and strategically mapped and geolocated according to the cost of living aiming to immediately eliminate misery and extreme poverty which is not just a mere hypothesis, but according to the present situation, it should not be taken for granted. It is incredible that sciences and industry that finance trips to the sidereal space can not, at the short-term, prevent the death of citizens, families and peoples owing to a germ or micromolecular pathogenous, or other parasite or opportunist infection that is the lack of social security, provision and defense of public and social bodies.

## The Present Situation

Specifically regarding the points raised about the work

and the mutualities, we consider that there are subsidies that support the validity and viability of the continuity and extension of these mutualist social security modalities of guaranteeing the basic income in an urgent and growing character. However, there is a with real necessity to improve the methods and procedures for the collection of resources and income, both for the restoration of the balance of the fund's accounts and to the return of the guarantee of its lifetime quality, as reported by deliberation put at stake, to prioritize the maximization of the safety and inclusion of the life of those people who were waiting for funds in a way toward emancipation. The pandemic demanded the interruption of this gradual process, and by that we put ourselves back in the pre-2016 logics, where again the project needed capital injection. It will fail to keep the payment indefinitely or to compose its present reserves on account of the pandemic itself, because it does not have enough funds to provide a basic income for the entire community concerned. Having funds, as verified in the microcredit, it is possible to play the role of income provider, even nowadays, with better rates that we have managed to get on the market, however without these, what we have left are alternatives to local currencies and or digital exposure, which in fact do not pose a problem, if well integrated with the local macroeconomics and microeconomics it can be applied either as a solution or even as a reserve of values not only acquired through the basic income as well as the production.

## The Future

In this sense, we are in contact and seeking the collaboration of the new initiatives and bodies that have acted in the decentralized economies and finances, as well as in the technological field of computational mathematics of the production of social contracts, digital-automated means of

exchange based on tokens and blockchains, with the criteria of democracy and social interests. Being updated with the scientific community is as fundamental as with partnerships and collaborations. It is not only the materiality of all properties that are vital and which is under attack still, also their spirit, not as intellectual property, as the vital means, the very faculty of the intellect and the laboratory understanding. Chasms of diffusion, science, and consciousness inequality such as illiteracy in various economic and mathematical areas, even of the understanding of speech and writing in the same language are ongoing. Organizational measures that confront and make this discord and disagreement that are already widespread are urgent. However, collaborative organized actions must be carried out without stopping the production of knowledge or of the necessary means of sustaining life and learning that shall be distributed free of charge at the same time to all people, ages and without discrimination, by devices of the synchronic and tuned signal-value of intellectual immaterial and basic utility of materiality gadgets. It is, literally, a process of reintegrated cultural-intellectual-economic reappropriation through economic, financial and social technologies.

Within our organized or not civil society, we have again turned our forces to contribute to our expertise in the formation of new agents and actors of professional practice who provide service of public and humanitarian interest and are able to perform and guide efficiently this diversity of functions in the handling of the social issues that make up the development of these activities, in order to form a more solid and solidary basis to be able to measure the validity of this proposal in the evolution of the constitution and not in obviously isolated projections, without this, we cannot deny it, it is true, this is what this proposal is.

We obviously do not need to state the fact that the pandemic has made this search to find ways of enabling alternatives and social agents ubiquitous, putting them at the top of the agenda of all organizations. We also collaborate with governments that are active and help in the process.

It is feasible only to the capable non-governmental and non-profit organizations, which does not have to govern and thus will not hurt the sovereignty of any people or submit to the prerogatives of any government to mobilize civil societies such as the United Nations. It is the direct work of the UN in conjunction with the organizations defined by it in the postwar period, the NGOs.

## 8.1 Complement: Subsidiary Reflection to the Conclusions

Honestly, these are not the conclusions we aimed at, it is not even a conclusion, and we cannot even draw further conclusions about what will be the end or continuity of this project. In reality, we wish we had other results and accomplishments and not only projections, we wish we had a more promising hypothesis, not to depend on possibilities from the specialists which might be enormous or tiny. Under technical terms, the survival specialists under low statistical probabilities popularly known as miserable or *lumpens* for Marx's pupils.

Very few things here are new. Unfortunately, it is not a bricolage from previous writings. I feel I lost the rigor and vigor and vice and verse often. I did not manage to reach the core of the issue. It escapes me. The more one reflects upon the basic income rigorously, the more it takes us to authorial sciences. It is a fundamental issue that in the tables and spreadsheet of mortality is the x of the issue, both for the prize paid for death of live, so that others do not perish and the inflection point where expectancy of life is lower than death, not smaller than regarding a determined time of lived life or habit, but in relation to its characteristics that determine its class, genre, sex, origin, address etc. There are those who visit fortune tellers, map readers, zodiac specialists and even quiromance to learn about their fate, they should not have an appointment with an insurance seller to learn and consult the fields of concentration and deconcentration of their expectations and hopes of life and death.

It is not the life or death books, despite this, projections are made, whether it is to change and improve the projections and to ensure that the next generations may have some

resource to build their destiny upon without having a legacy and will other than the embezzlement and damage caused to the heritage of humanity as their parent. Far from being the payment of a promise or the promissory note, it is the certainty of the collection of a debt in the form of a death sentence in installments; the interest increases in the inverse proportion of the profits and the time that passes to pay it off. But how rare, precious and scarce can everything be all that is free, if it is not well taken care of as if it were gold, the carat of the seed of the carob tree.

Without taking into account the evident limitations of our possibilities and of course our capital, time and intellection capacities, of which there will never be time, money or education to cure, although it is inevitable, and all of them at the end of the accounting will inevitably not slow down and get lost.

From the reading and interpreting of both the participation and collaboration in recent initiatives of the so-called Solidarity, Social or Democratic Economy that are partners with Popular Banks, micro loans and micro finance and local currencies, as well as the use of decentralized financial technologies including cash, cash books or social contracts registered in formulas and computational mathematical algorithms by means of electronic-automated means, as well as in the logic of the Sphere of the Actions of Entities and Organisms. That is: From the social action singularity reason without considering the endeavor of social actions, the whole constellation of universalities included in the humanities is created.

The possibilities of amplitude of this field of action derive from the simple nucleus of social activity and it is mul-



tiplied by the coefficient of speed of the learning of the information in space and time and squared of the factor of the frequent power of its matricidal replication in red that subtracted the errors, and added the adaptations to the medium form the universe set of this progression.

So, if we considered the potential of the work in general for the production of the matter and energy inside the perceptive of the harmonic transformations:

The inequality provides the quantitative-creative difference full of potential that can produce harmonic transformations and synergistic inside the system of organizational equitable redistribution, which respects the minimum corresponding vital to human dignity, or in its lack or loss a destructive explosion destructive with a reorganizational bias for the given measure of the deprivations. The absolute misery is a quantity of power of entropy that is so absolute that it simply and immediately produces nothing less than all the possible means. It is such an explosive peculiarity that it is not only able to destroy everything, at the same time it can begin everything from scratch, fortunately except for life and the death, there is no such a sort of so complete cosmological peculiarity in our astronomical or molecular scale of being living, human beings.

Therefore, the income, the right to labor and capital, every human being is not born with only the natural right and duty to work, every human being must have the hereditary right to have a share in the capital necessary to produce and reproduce biologically and socially the minimum to their survival, in peace and with freedom, or at least they should have. Although without this participation in capitalist society the human person may not be a slave to politics, economics or be in a condition analogous to one or so-

called war or natural state, they are vulnerable by primitive deprivation by the lack and omission of society or social exclusion to such a condition and state. Whether or not they are present in the territory of a civil society, whether or not they work for their partners. As while they do not participate and therefore do not enjoy or can bequeath hereditary rights for their descendants, they only constitute themselves as a living resource after having died as the patrimony of this humanity or nation. They are not strictly part of humanity or society, but rather a resource that is consumable and disposable. As an asset and often after they have produced, or even before they are able to prove that they can do so it is tacitly or explicitly decimated in rates, plots, interest or and discarded in gradable plots in the medium and long term, or in the short term. This if not aware of not becoming a subversive, revolutionary or criminal element when it turns out that otherwise destiny or overall rates of security and mortality are not that of the labor and oratory of others and that they will turn out to become merely a figure of the fine arts, books and museums of their foes.

It cannot be said that this kind of economy or its diffusion is based in science; it is precisely on the inequality of science among those who hold it and those who do not, the subjects and objects both of the capital as a resource and knowledge. However, those who possess scientific knowledge are often also obliged to reproduce it, despite not having the means to produce it. And in this sense they somehow suffer from the same fate as those of the population in general, provided that it does not commune of the condition of the population or its science is reduced to rubble by the antiscientific denial of the industry that takes it for its counter production. Here is the dilemma of every person who has no guarantee of minimum vital, depending on the circumstances, it is not only economic but also political,

not being able to sustain independence without putting themselves at risk for acting according to their faith and passion for the truth and reason itself and its diffusion with universal wellness and not exclusive unequal or fake.

All production units and communities must have guaranteed a quantity that corresponds to its subsistence to carry out their work with freedom. The risk and error in democratic communities can be paid for by exclusion and ostracism, for not corresponding to paradigms, despite this, never with the deprivation of means of subsistence, or should production be subject to such an industry of fear and terror, even if the breeder and producer might lose their ability to produce independently, but with the proper correction of science and consciousness its art industry including that of the very production of the scientific method. All production must be rewarded for its productivity, however no producer must be vulnerable to being pressured under such a penalty or risk, otherwise there is no necessary dissent that contributes to the appropriation and monopolization included for the purpose of bankruptcy and destruction of a particular community or production. In the absence of such systems of protection to guarantee fundamental freedoms communities come to depend on morally inadequate acts, yet they are not able to sustain them for long.

No human being who will say that the people is a heritage of humanity, every human being has a natural and hereditary right to enjoy their share of the income of this capital that corresponds to their vital and biological environmental needs. Therefore, an individual entity under the private or non-private law who holds or retains a share corresponds to that minimum vital, but not to theft, kidnapping and killing through the worst and most appalling form of torture, kidnapping and extortion and terrorism, that is, the

fear of hunger or misery. It is not rare that people prefer to kill themselves, to kill each other, acquaintances or unknown people or beg for execution before reaching this point. Wars are the preview that seed the discord of every kind of misery and horrendous solution not only against all who suffer from famine and deprivation, however, the fear of increasing feelings of loss of insecurity and hopelessness that hurt, attack and wound psychological neuro-empathic cognitive bonds of solidarity both physiologically and sociologically promoting the death of tissues, social networks and bodies of connections and networks in both spheres.

*Again, thank you for your time and attention, especially at this moment. I do not know whether we have been able to respond adequately to the questions, but in order to make a voluntary contribution, we put ourselves on the spot. And who doesn't? Anyone who once has surpassed the risks of life for the loved ones would not take the risk for themselves? And who is not able to risk everything or at least to put an end to so many risks for the loved ones? For sure, only ashes are left behind, but for whom, what can we never leave behind? And when I finish this work, I will turn to the news again, and here lies the founding question of human brotherhood, what have we done of our brothers and sisters? Fortune or love for Sofia and Thomas?*



## **Universal basic income for india a myth**

*Prof. Shobana Nelasco*

The increasing dependent population and increasing fascistic administration has resulted in glaring inequalities and miseries of India. India was a beautiful country under the leadership of Chera, Chola and Pandya, where there was no scope for any poverty and inequality. All the foreign travellers have written about the beauty of this nation. Our kings had international transactions and international trade. They were masters in all 64 types of arts. No other local or foreign empire was able to overpower them. They ruled this nation for more than 10,000 years. Their army was super powerful with multiple gadgets and animals (horse, elephant, dogs etc. Their navy was super powerful and has five layers of protections. They were good in all martial arts, Silambattam, Kazhari, Verma etc. They equally empowered their public with all dances, songs, martial arts, cooking medicine, vastu shastra, yoga, astrology, astronomy and all types of skills. All our native people had trade with all nations mainly with Rome. Slowly many European and middle east migrants entered into this nation. Indian Kings were so generous and were hosting them with all welcoming gifts. But that became the root of their destruction.

The migrants who entered into this nation did not have the same energy levels of the natives, instead they were busy in creating Gods and were very good in exploiting and cheating these kings. They adopted divide and rule among natives and destroyed the whole beauty of this nation. Native India had the beauty of Kurinchi, Mullai, Maurutham,

Neithal and Palai where different types of trades were taking place according to the type of land. Nobody was superior and nobody was inferior in this beautiful nation.

But the Brahmanical structure, who called themselves as Aryans (Indo Europeans as per Indian Census) called themselves as superior in varnashrama and made the natives as outcasts. They created human hierarchy like Brahmins (Priests), Shatriya (warriors), Vaishya (agriculturalists), Sutra (sweepers and outcasts) etc. These Aryans did not have knowledge of any business or trade. So they introduced Gods and made themselves as superior beings and as closer people to God. Through Manu Shastra they made women as inferior and workers as inferiors etc. The Kings innocently donated everything to the Aryans and slowly the kings were destroyed. Slowly India faced poverty and inequality.

Now it has become a great challenge for the natives to remove this poverty and inequality as the Aryans continue to be in Political and Bureaucratic positions. The Political leaders want to have the poor as poor for they consider them as vote banks. The agriculturalists fight in the capital for more than four months has no voice with the ministers of the Government of India.

Though the Britishers entry brought out some reforms, till date India could not see those ancient happy days. Laws on Anti Sati, Anti Dowry, Anti untouchability etc helped them to come out. But till date there is not much scope for poverty free nation

India being the biggest democracy has the basic duty of satisfying the basic Necessities like food, education, health and shelter. But these basic necessities are compromised by the governments. Agriculture the core of any country is pushed aside. Farmers rights are in question. The taxpayers pay tax in expectation that the money will be spent for securing the welfare of the deserving. Every individual has the constitutional Rights on Life and Work. The Penal Code

assures them the right to life. Article 21 declares that no citizen can be denied his life.

### **Challenges threatening India:**

India is engulfed with very severe problems

India fails to plan its population and is going to supersede Chinese population and to become the top most populous country by 2025,

India tops the list of global poor. India has the largest share of global poor. In addition the inequality level is excessively high.

India also has maximum unemployed and unemployable youth in the world.

India has maximum illiterates in the world

Crimes against women- Rapes, Gang-rapes of girls etc are very high

India has a severe problem of corruption.

We predict heavy food production shortage due to drought and water shortage. In addition India has water problems.

The Government of India estimates that about 2.40 million Indians are living with HIV India ranks third in the world with people living with HIV/AIDS(2,100,00)

India is ranked 7<sup>th</sup> in Global Terrorism index.

In addition India has excessive budgetary allotment for defense

India has excessive external Borrowing and Interest Payment. 20 percent of the total budget is spent on interest payment.

### **Proposals on Universal Basic Income:**

Many come out with multiple proposals for India. But none of the proposals have the quality or any feature of Universal Basic Income. Also Indian Politicians generally have



attractions towards American or European Educated Brahmins. The Politician's import abroad professors thinking that they are great scholars. But they do not know that the person who abandoned his nation cannot make his nation the best. Since they consider India as an useless country, they leave and wait for citizenship in America or in Europe. So such proposals made in America are suitable for America and not for India. The economic education attained in developed countries has proved as a misfit into Indian Policy Framing. As Gandhiji says western education will not suit Indian Policy framing.

### **Suresh Tendulkar Committee (2005)<sup>200</sup>**

Suresh Tendulkar suggested a minimum of Rs. 7,620 per person/year to the poor people of the country as a minimum level of income needed to sustain life so as to avail the nutritional food or come out of the poverty line based on his poverty line formula. The survey had estimated that such a model of UBI will cost 4.9 per cent of India's GDP in comparison to 5.2 per cent of GDP spent on all 950 central sector schemes. As per the Union Budget 2016-17, even after the creation of 28 umbrella programs, there were 950 Central Sector and CSS sub-schemes accounting for about 5 percent of the GDP and 9 percent of the total central expenditure. While examining this proposal, more concept clarity is needed to explain the poor. Tendulkar says Rs 7620 for a poor person. In India we do not have any solid definition for the poor. The person who is defined as a poor is an owner of acres of land. A person who is not poor has anything to eat.

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<sup>200</sup> [http://planningcommission.nic.in/reports/genrep/rep\\_pov.pdf](http://planningcommission.nic.in/reports/genrep/rep_pov.pdf)

### **Quasi Universal Basic Income<sup>201</sup> (QUBRI):**

This model was suggested by Josh Felman, Boban Paul, M.R. Sharan and Arvind Subramanian. Rs 18,000 per year(1500PM) was suggested to each rural household, except for those which are "demonstrably well-off", at an estimated cost of Rs. 2.64 lakh crore so as to tackle agrarian distress. There are crorepati living in Rural India. How can we call all rural people an eligible person for basic Income?

### **A Minimum income guarantee (MIG) scheme 'NYAY' (Nyuntam Aay Yojana)**

Congress Manifesto of 2019 assured 72,000 per year for 20 percent of families in the poorest of the poor category each annually as a minimum income. They aimed at five crore families and 25 crore people. Under what criteria Congress government siu going to choose these people is a great question

### **PM-Kisan scheme:**

The BJP government introduced this scheme and it has been operational since 1-12-2018 with an annual support of 6000 given in three instalments. Approximately 8 million to ten million farmers are benefited by this scheme. The Tamil Nadu government has uncovered a scam amounting to over ₹110 crore in the Pradhan Mantri Kisan Samman Nidhi Scheme.

It was found that several north Indian migrant workers(who do not own any land) were included as beneficiaries in districts like Salem and Dharmapuri. Though their accounts have been frozen, recovery of money from them has not happened since they have left for their hometowns due

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<sup>201</sup>[https://www.business-standard.com/article/economy-policy/quasi-universal-basic-rural-income-the-way-forward-119012700713\\_1.html](https://www.business-standard.com/article/economy-policy/quasi-universal-basic-rural-income-the-way-forward-119012700713_1.html)  
27-1-2019

to lockdowns<sup>202</sup>

It has been a practice if congress government distributes money, it gives to its party men, If BJP gives income, it gives to its partymen. This has been the regular practice. Most of the money distributions are considered as election gifts for voting and hence Basic Income distribution is simply becoming another concept of bribe payment for voting.

### **Experiment of a UNICEFFunded Project by Sarath Davla, Guy Standing and SEWA at MadhyaPradesh:**

This project was implemented in Madhya Pradesh from June 2011 to November 2011. Every adult man and woman in the treatment vilalages received a 200 Rupees (about US\$ 3) per month and every child received 100 Rupees per month. After one year, the amounts were increased to 300 Rupees and 150 Rupees respectively. A total of 6,000 individuals in the 8 vilalages received the grants for 12 to 17 months. This experiment has no validity as 2 dollar or 3 dollar per month will not be enough for any beggar on the road to survive. With this 2 or 3 dollar, a person can buy just two kg of rice or two kag of vegetables. Considering that as an experiment looks totally irrelevant.

### **The Economic survey 2016-17:**

The Economic survey 2016-17 proposed the word Universal Basic Income. Then it says that strict universality is not possible. And it proposes some alternatives. First, the survey targets the bottom 75 percent of the population and this is termed as ‘quasi-universality’’. The cost for this quasi-universality is estimated to be around 4.9 percent of GDP. Second alternative targets women,

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<sup>202</sup><https://timesofindia.indiatimes.com/india/how-pm-kisan-scheme-became-a-scam-here/articleshow/78998454.cms>

who generally face worse prospects in employment opportunities, education, health or financial inclusion. A UBI for women can reduce the fiscal cost of providing a UBI to about half. The great fun of this proposal is that it calls itself as an Universal Basic Income. But speaks about a partial society.

### **Universal Basic Income Assurance for Sikkim:**

On January 10, 2019, the Sikkim Democratic Front (SDF), the present Ruling Party announced in the national media that they would be implementing Universal Basic Income (UBI) in Sikkim by 2021 and they included that in their election manifesto. P.D Ray became popular using this. This attracted the attention of all media, especially international media, including The Washington Post and The Strait Times. Tseten Lepcha, working president of the Affected Citizens of Teesta (ACT) also supported UBI. So Bhaichung Bhutia also announced on March 26 that the opposition Hamro Sikkim Party (HSP) would also implement Universal Basic Income in Sikkim, calling it 'Sikkim Samman Yojana'. To win elections, they use magical words. But once they come to power, they make it a pure election galatta. They refused to implement any of their promises. When P.D Rai(Prem Das Rai), Sikkim Democratic Front (SDF) was interviewed, he said it will not be possible as it costs monetary burden. When you cannot implement, why do you assure the people as an election manifesto? Political leaders continue to be political leaders with their election manifesto that they are confident of not implementing.

In India Universal Basic Income is continuing to be an attractive magical light that is used by the political leaders for their personal gains of Political Power and it has nothing to do with implementation. NGOs try to get some or other form of funding, so as to gain some importance for them-

selves. NRIs try to gain popularity by giving some irrelevant Proposals, which will not be implemented. Every election in India has assurance of Income distribution, which can never be called as Universal Basic Income. The current election (April 2021) manifesto of DMK assured Rs 1000 for every poor woman family head and immediately AI-ADMK assured Rs 1500 for every poor woman family head. These sorts of election manifestos are just election gifts and have nothing to do with Universal Basic Income.

India will have a bright future only when all borrowings are stopped and only when all defence expenditures are stopped. There is scope for India only when Indian Policies are officially converted as Universal Basic Income to be distributed for each and every individual citizen of this country.

## **The decisive role of the media**

*Antonio Diomede*

It goes without saying that on a theoretical level everyone should contribute to improving the social conditions of citizens. Especially if they operate in the world of information. And this for a very simple reason: information is the basis of everything. Without free information, a truly efficient welfare state will never be built. Defending true information pluralism everywhere means giving hope to millions of people who today live in absolute poverty and who have less than 2 dollars a day. Approximately half of the world population is then in serious economic difficulties.

The basic idea is that an authentic social tsunami is about to hit the entire planet if the heavy entry into the scene of new technologies is not properly managed, which, according to some experts, risk mowing down most of the existing jobs in a very short time. If this were to happen, the political, economic and social consequences would be disastrous. On the contrary, if we manage to manage this phenomenon, we could concretely open a new era of well-being and serenity”.

Many are of the opinion that journalists and the media should remain completely neutral and limit themselves to coldly reporting what is happening. REA, Associate European Radio and Television, does not share this opinion, on the contrary, it even considers it a little hypocritical. It is well known, in fact, that behind an apparent neutrality there is almost always a hidden message in support of particular

interests carried out through a continuous manipulation of data and artfully constructed combinations. The REA is for a militant, autonomous and certainly independent journalism.

Only a great collective awareness can reverse a direction of travel that sees a very small group of people assume, above the citizens, above the States, above the great International Organizations, the exclusive control of the political, economic and financial system. This is not political fiction but concrete reality that rests on the integral control of information: a control that is moving forward at very fast steps. Trying to stop it is an essential question: without free information, every new social conquest becomes very problematic.

Of course, as incisive as they are, newspapers, radio and TV alone are unable to undermine a process of decomposition of social rights at the international level. The media must create solid alliances with other organizations and people sensitive to social issues. Including the world of jurists (magistrates and lawyers, university professorships), many of whom are seriously committed to defending the rights of the weakest. In addition, close links must be created with professionals involved in the world of work, nutrition, construction, health and education.

Promoting effective local information basically means verifying on the territory how the various measures decided at national and international level then find concrete application in the Regions and Cities. Furthermore, it means stimulating the birth of new initiatives, checking the good and correct management of administrators, entering schools, hospitals, hospices, companies, banks. It means following the Municipal and Regional Councils, as well as

the representatives sent to Parliament.

Unfortunately, for many of the so-called neoliberals it is not enough to bribe politicians, tame opinion leaders, dismantle all public intervention, privatize everything, concentrate the entire banking system, put finance above politics and the economy. For them, the final victory requires the conquest of the information monopoly and the definitive affirmation of the single thought. That is why every association of journalists, every single journalist, every radio, TV, blogger, has the moral obligation to be in the front row in this very hard final battle.

The media initiatives conducted by the REA are often the result of a wide debate between journalists, collaborators and people who gravitate around the association, as well as by numerous international experts and ordinary people met during travel and travel. This commitment was then translated, in collaboration with other bodies, into the creation of the Social Protection Movement, an international movement of opinion that has among its main objectives precisely that of encouraging the introduction in all States of a Universal Income.

A world without the obligation to work to lead a dignified life would be a completely different world. It would certainly be much more fair, humane and satisfying. We would work only for the pleasure of doing it. But even if we were not to reach this goal, the mere effort to minimize the costs of social services (an indispensable prerequisite for achieving the Universal Income) would already be more than justified and worthwhile.





## **Universal income: first experiments in the world end concluding remark**

*Rainero Schembri*

### **1. First experiments in the world**

Here are some (actually still very timid) attempts on an international scale to introduce a form of Universal Income at the local level.

**Alaska** (USA). Regardless of age, profession and social position, all citizens of Alaska (residing in the country for over a year) receive a government grant ranging from 100 to 200 dollars per month. For now, this is the only example of Universal Income applied in full on a huge territory (over 1 million 700 thousand square kilometres) and with a population of less than one million inhabitants.

Historically, Alaska, with Anchorage as its capital, was bought by the United States in 1867 from Russia for 7.2 million dollars (about 120 million current dollars). The country, bordering Canada, is endowed with enormous natural wealth (oil, natural gas, fishing and tourism).

The so-called Basic Income in Alaska is called the Alaska Permanent Fund Dividend and is managed by a corporation in the state. Each year, part of the revenue from the sale of oil is returned to citizens. "The idea," explains Valerie Mertz, CEO of the Alaska Permanent Fund, "is to take non-renewable resources and turn them into a sustainable resource for the state, a reserve for difficult times."

The natives then have a second income distributed by the Native Corporations: they are private companies that

manage the territory and distribute dividends to the natives. There is also a fisheries support policy included in a social safety net program.

The founder of the Universal Income of Alaska was Governor Jay Hammond who died in 2005. For Nobel laureate Vernon Smith it is "a model that all governments in the world should wisely copy". In 2012 Scott Goldsmith, professor of economics at the University of Alaska presented a research on the Fund which showed that from the 1980s through the 2000s, Alaska was the only US state where the income of 20 percent of the population poorer grew faster (about 25 percent) than the richest 20 percent (only 10 percent). For Goldsmith it is a true Universal Income as it is "universal, individual, unconditional, uniform, punctual, and distributed in cash."

Despite the fact that the money raised from oil has dropped dramatically in recent years, the fund appears richer than ever. An interesting fact: analysing the results of a study by the US National Economic Research Office, the Wall Street Journal found that the payments made to every Alaskan resident did not reduce employment levels. This bodes well for the plan to guarantee a minimum income for all American citizens. Especially since the ability for every person to spend has stimulated the Alaskan economy and offset the tendency to live on subsidies alone.

Today this state is one of the richest in America. And if on the one hand it must be admitted that in such a rich and depopulated location giving 100 or 200 dollars a month to everyone is not extremely difficult, on the other hand it is right to appreciate Alaska's choice to redistribute wealth without increasing taxes for the social sector.

**Australia.** The Australian social system is very efficient and intervenes in various sectors. Health care, for example, is free for everyone and there are subsidies for pensioners,

the unemployed, families, students, etc. Special life subsidies are provided for Aborigines (about 600,000), regardless of whether they work or not. Yet many of the Aborigines continue to live in extreme poverty due to the near impossibility of working, the chronic consumption of alcohol and drugs, the degradation and endemic violence. Most Aborigines consider themselves to be victims of racism even if they show little inclination to integrate.

Strongly supporting the introduction of the Universal Income in Australia is the Pirate Party which is part of the International of Pirate Parties (the first was born in Sweden in 2006, today there are Pirate Parties in 22 countries). Says Sam Keams, authoritative representative of the Australian Pirate Party: “Technology is about to impact work in many ways, many jobs that currently employ thousands of people will be lost. The work will be increasingly uncertain, and many people will find themselves without the means to survive. Creating an antagonism”, continued Keams, “between the workers and the machines that are replacing them does not seem the right choice. A basic income must be guaranteed for a solid economy that reduces the economic and social damage of people who lose their jobs. The current welfare system is totally inadequate to deal with these changes. It is therefore proposed to introduce an unconditional basic income. This will reduce the bureaucratic machine of the current welfare system and ensure an income for those who lose a job”.

**Brazil.** Starting in 2003, former President Luiz Inácio da Silva had launched the Bolsa Familia program. The goal was to guarantee an income to defeat hunger, poverty and inequality. The plan also aimed to improve health and education, facilitating social inclusion. According to the World Bank, the percentage of people living below the poverty line fell from 42.84% in 2003 to 27.60% in 2011 during its

presidency.

The subsidy was paid to families in extreme poverty and to anyone with an income below the minimum. This subsidy was adjusted from year to year. In addition to the adults, the children also received a subsidy. However, the system included some obligations: mothers and babies had to undergo medical examinations; children up to 6 years had to be vaccinated; there was an obligation to attend school with an attendance rate of 85%. subsidies.

According to government sources, in three years (2003-2006) literacy and per capita GDP increased significantly, while the infant mortality rate and poverty decreased. The money is distributed through the so-called Cartão do Cidadão (the citizen's card) and sent to families by post.

This card works similar to any debit card and is issued by the Caixa Economica Federal. This debit card distribution system aims to avoid corruption linked to the distribution of subsidies and to dissociate the receipt of money from clientelism.

Marcus Brancaglione's experiment. From 2008 to 2014, the ReCivitas Institute, a non-governmental organization headed by Marcus Brancaglione together with Bruna Pereira, carried out a basic income pilot project in Quatinga Velho, a small village near São Paulo in Brazil. As part of the project, which was funded entirely by private donors, around 100 residents received a small guaranteed income paid in cash (\$ 15 per month). All the collaborators on the project were volunteers. The Quatinga Velho experiment also fuelled a series of studies and new projects outside Brazil in the medium and long term.

**Canada.** In Canada, an interesting attempt was made to introduce negative taxation. Specifically, the provincial government of Ontario has decided to provide an income to the inhabitants of three areas of the province for a period of

three years. The intervention is less focused on employment and more on the dignity of the person. We want to reduce poverty, food insecurity and protect mental and physical health caused by precariousness.

We can say that the Mincom of the locality of Dauphin (located in the Canadian province of Manitoba) is certainly one of the most studied models. The main objective was to understand if the Universal Income discouraged the willingness to work or if, on the contrary, it represented a stimulus. Unfortunately, the data collection was suspended after two years. They were later taken up by Professor Evelyn Forget, now a professor at the University of Manitoba (at the time a student in Toronto). Forget is the author of the book *The Town with No Poverty: The Health Effects of a Canadian Guaranteed Annual Income Field Experiment*.

With the rise to power at the provincial level of the New Democratic Party (NPD) in 1972, a \$ 17 million plan was enacted, two-thirds of which were paid for by the state and the rest on the province's budget. In addition, the negative tax based on the family unit was introduced. Negative tax is a theoretical concept developed by Milton Friedman and Juliet Rhys-Williams as an instrument of fiscal policy, and is understood as a personal income tax that, below a certain threshold, defined as the minimum taxable amount, is transformed into a subsidy. In the specific case of Canada, the minimum income was 1,255 Canadian dollars (25% of Canada's per capita GDP at the time).

The results showed that together with the reduction of poverty and inequalities there were numerous positive effects including the 8.5% reduction in the hospitalization rate (therefore lower health costs), greater stability and a drastic decrease in crime, fewer hours of work among married women and especially mothers (3%), more work among young people, increase of the school period and of people with high school degrees.

On July 31, 2018, this project was side-lined by the new Conservative government of the region. The last payment to 4000 recipients, as announced by the Minister of Social Services Lisa McLeod, took place on March 31, 2019. For the minister, "A research project that helps 4,000 people is not the answer and does not provide any hope to those who are in poverty ". Put simply, the program was failing for the government. An investigation was launched against this decision which, among other things, was limited to very general explanations.

Another interesting experiment is being conducted by the Ontario government in three locations: Hamilton, Thunder Bay and Lindsay, and may later include an additional study in a First Nations community (indigenous peoples). The analysis so far involves a low-income experimental group between the ages of 18 and 64. The researchers hope to examine the effects of a negative income tax on quality-of-life indicators, attitudes towards employment, education and self-entrepreneurship.

**Denmark.** In Denmark there is the Kontanthjælp, assistance which provides for a taxable subsidy to the unemployed who are however obliged to actively seek employment. For some years there has been talk of the opportunity to introduce negative tax.

**Finland.** In 2017, the Finnish federal government launched a two-year trial reserved for the unemployed. Income was intended as a tool to overcome the difficulties that prevent you from returning to work. It was aimed at 2,000 people who benefited from 560 euros in cash, an amount insufficient to cover the minimum needs but equal to the unemployment benefit. Several times there has been talking of interruption and resumption of the experiment. It should be noted that at the time, in the context of a congress

of the Finnish Social Democratic Party, the youth movement approved a motion that provided for the establishment of a citizenship income despite the resistance of the party's leadership.

The Social Democrats hypothesize three different levels of citizenship income: a base equal to 80% of the living wage set at € 520, that is € 485, a second equal to 100% that is 520 €, a third, which is 125% and equal to € 760.

The line of the Social Democrats is shared by the Greens and the Left but not even challenged by the Conservative party which focuses on Citizenship Income financed by a negative income tax, which, as already mentioned, provides for a transfer of money as a form of tax refund. There are currently many expectations about how the new and young Social Democratic Prime Minister Sanna Marin will manage social assistance.

**France.** French President Emmanuel Macron, illustrating the new anti-poverty plan which aims to ensure that all French citizens can live in dignity, spoke of the need to introduce a Universal Income. In essence, Macron focuses on a merger of three existing subsidies: Revenu de Solidarité Active (RSA, the guaranteed minimum income for those who do not work but demonstrate that they are actively seeking employment) currently equal to € 550.93; le Apl (Aide personnalisée au logement) and the Prime d'Activité. Each recipient will have to sign up for an "insertion path in which it will be impossible to refuse more than two reasonable job offers".

To combat poverty in France, which according to Insee (National Institute of Statistics and Economic Studies) amounted to 8.8 million poor before the pandemic, the head of the Elysée has allocated 8 billion euros in four years in which the main measures concern, in addition to the Universal Income, children and access to employment. There



are two fundamental pillars: compulsory schooling up to the age of 18 and reintegration into the labour market for young people and beyond. In particular, Macron wants "universal access" to the canteen for the most disadvantaged children "by providing meals for one euro" in the small towns and the most disadvantaged neighbourhoods of the country.

For some years there has been talk in France of the advisability of introducing the negative tax. "Economically and socially, basic income can be relevant and innovative", argued 10 economists, including Thomas Piketty, Emmanuel Saez, Antoine Bozio and sociologist Dominique Meda. It should also be noted that basic income had also become the most advanced proposal of the socialist candidate for the 2017 presidential elections in France, Benoît Hamon. For academics, "its introduction for young people aged 18-25 could be useful precisely to give greater autonomy and provide an answer to entry into professional life".

According to many economists, for all people with stable jobs, the Universal Basic Income, understood as an extra income from wages, could be paid directly on the pay check. It should be noted that Hamon had proposed a basic income divided into three phases: in the first phase, the RSA (the current minimum guaranteed income) would be increased by 10% up to 600 euros per person and paid to all beneficiaries. In addition, a basic income would be paid to all young people between the ages of 18 and 25. In the second phase, a "partial generalization of universal income" would take shape. The last step would have coincided with the introduction of an unconditional and universal basic income (to be launched in 2022).

**Germany.** There are various forms of subsidies, including support for livelihoods, social allowances for pensioners, subsidies for rent and heating, supplementary benefits for the disabled, single parents and pregnant women. All

EU citizens and political refugees can benefit from it. Those who are able to work must follow reintegration programs and accept offers that are appropriate to their training.

On March 1, 2021, the SPD (Social Democratic Party) presented an electoral program that provides for an increase in the minimum wage, the introduction of a citizen's income and a property tax.

**Greece.** Even the country most in crisis in the European Union since 2015 has introduced the Minimum Guaranteed Income. Financial aid is directly linked to the economic situation of the beneficiary and is equal to an average of 400 euros per month for a family with two minor children and without other certified income. The beneficiaries are about 700 thousand (7% of the population) and the fund ranges from 850 million to one billion euros.

**India.** For the ILO (the International Labour Organization), the introduction of a form of Citizenship Income has had positive effects. According to the director of the social policy department, Isabel Ortiz "The trials in India and Namibia have generated positive impacts on the beneficiaries and their families, in particular with regard to access to food and nutrition, health improvement, school enrolment. and a marked reduction in child labour.

It is not surprising to see significant positive impacts of a money transfer to poor individuals and families". A first, small, experiment conducted in 2010 in the state of Madhya Pradesh prompted Finance Minister Arun Jaitley to dedicate forty pages of the 2017 economic report to the nation to the hypothesis of a universal minimum income.

There are two states that have scheduled the provision of cash to all citizens who find themselves in a condition of absolute poverty. According to the estimates of the former chief economist of the government, Arvind Subramanian,

the application of this Universal Income to the whole of India could eliminate the share of Indians in conditions of extreme poverty who today represent 22% of the population. EUR.

**Ireland.** Through the Back to work Allowance, the unemployed who returns to work can continue to take advantage of the benefits for several months. The same goes for those who decide to resume their studies.

**Italy.** Italy has long found itself in the last place in the introduction of the Citizenship Income which, obviously, is not yet the Universal Income. After an uncertain start of the Minimum Insertion Income (Law 328/2000), something changed in 2017 when the Government approved the legislative decree that established the REI, Income for Inclusion.

The benefit of the Italian REI was conditioned by the willingness to work and an actual state of need. A decisive push forward was made by the 5 Star Movement which went to the Government on June 1st, 2018, together with the League.

The new proposal for Citizenship Income is not universal (and therefore differs from the Universal Income) provides a series of requirements (citizenship, enrolment in the Employment Centre, willingness to work 8 hours a week for socially useful jobs, attend training courses, acceptance of one of the three offers received, etc.).

After a year of government, the 5 Star Movement has changed alliances, moving from centre right to centre left: The Democratic Party has taken over from the League, with the support of some smaller parties. Citizenship income, on the other hand, remained one of the cornerstones of the Movement's policy. The provision, which entered into force on March 30, 2019, still presents many organizational and

interpretative problems that make any possible development very uncertain. However, it is not yet clear how the current government led by Mario Draghi will behave on this project.

**Kenya.** It's called Give Directly. It is an organization founded in 2012 by a group of American students from MIT and Harvard, which finances direct money transfers to poor villages in East Africa. In 2016, the official launch of the largest Universal Basic Income experiment in history was announced. The program predicts that 40 villages (approximately 6,000 people) will receive approximately \$ 22.50 per month, with no attached obligations, for 12 years. At the same time, 80 villages will have the same amount but for only two years and another 80 a lump sum, while 100 villages will receive no money.

**Namibia.** Independent since 1990, most of Namibia's population (just under 3 million inhabitants) lives in rural areas. The Basic Income Grant was launched in 2008. Specifically, a thousand adults from the village of Otjivero received a Universal Income. The project involved all the people of a community. It was a very poor and hopeless village. With the Basic Income Grant, the situation has improved a lot, especially from the food point of view. In addition, new businesses have sprung up. received, etc.).

The schooling rate has improved significantly. Crime was reduced by 42%. Naturally, the particular situation of extreme poverty in the village must be considered in evaluating the experiment. The project was extended until 2012. According to the researchers who followed the project they were palpable: absolute poverty which stood at 77% dropped to 37% and among people who were not migrants it dropped further to 16%. Undernourished children have dropped from 42 to 10% in just eight months and the overall

health condition has grown considerably.

The current Namibian government has commissioned a feasibility study to determine whether the country can introduce a form of basic income (BIG) for the benefit of approximately 1.2 million people. Once completed, the study will tell us if the country can implement current legislation and when this can happen.

Namibian Minister for Poverty Eradication and Social Welfare Zephania Kameeta said the BIG is part of the government's social protection policy which has already been drafted and should only be finalized. The implementation, if implemented, would cost the government about 3.6 billion Namibian dollars (243 million US dollars) per year.

**Holland.** For some years there has been talk of the opportunity to introduce negative tax. Basic income was mainly carried out by the Christian-inspired Politicked Party Radicalen in Holland. It should be noted that researchers from the Universities of Groningen, Tilburg and Utrecht have proposed to test a policy close to basic income at the local level. Proposal not accepted by the Ministry of Labour. Nevertheless, some experiments based on a mixed approach for the duration of two years have been designed in Gronigen, Wageningen, Tilburg, Deventer and Nijmegen. It is also talked about in Amsterdam and Utrecht.

**Scotland.** For Prime Minister Nicola Sturgeon, the time has come to introduce universal basic income in Scotland. In a press meeting, the Premier argued that there will be constructive discussions with the British government on the issue. In fact, Scotland is asking to introduce a basic income throughout the United Kingdom or, if not, to be able to have the state competences to introduce it in Scotland. Under the proposal, residents would be granted a universal payment by the government, with some other subsidies eliminated.

The Scottish government has already identified four areas, between counties and cities, to launch the pilot program, but it is the UK government that has the supreme power to carry out a national program. The Scottish government would in fact need greater control over taxation and social protection measures to make it possible to introduce a measure such as basic income and the prime minister said he hopes a constructive debate can be created with the government of the UK.

It should be noted that previously the Scottish Universities Insight Institute (SUII) in collaboration with Heriot-Watt and the University of Edinburgh has begun to study different models and different basic income proposals to be tested in Scotland. Studies have ranged from basic income to housing to the subject of human rights. But here are the main themes put at the centre of the debate: Human rights and equality; Employment and Entrepreneurship; the question of the lack of housing; Care and health; Implementation, evaluation and modelling of basic income.

**South Korea.** In Gyeonggi-do, the capital of the most populous province of the country with 13 million residents, a Youth dividend was tested for two years for citizens under 24 who received 220 Korean dollars every quarter. Provincial Governor Jae-myung Lee has set up a commission on basic income that can also consult with the population and civil society.

In South Korea there is a very intense debate also because Universal Basic Income has been the subject of academic analysis and research. Particular attention is paid to small farmers who have experienced a fall in income in recent years: in 2016, the average income of the family of a small farmer was 63.5% of that of an urban worker.

**Spain.** In 2020, the Spanish government approved a

guaranteed minimum income scheme ("ingreso mínimo vital") intended to help 850,000 of the neediest families in Spain, equal to approximately 4.89% of the population. The goal is to free people from a state of severe poverty through a general mechanism capable of guaranteeing earnings for families with or without income.

One of the most active cities on this front is certainly Barcelona which was chosen by the European Union from among 400 cities to manage additional funds for social innovation projects aimed at achieving a guaranteed minimum income and complementary policies (training, employment, accommodation, community work). The three-year project (2017-2019) had estimated a cost of six million euros, of which 4.8 funded directly by the European Union.

It should be noted that a movement known as Marea Basica has been mobilized in Spain since 2001. Among the most interesting publications is the Manual de Renta Basica written by Ramiro Pinto Canon and Xavier de Tusalle and José Miguel Sanchez Alcalde.

The Movement participates in demonstrations against unemployment and precariousness, also organizing international weeks for basic income in various locations in Spain (from Valencia to Valladolid, from Catalonia to Madrid). In addition, a meeting entitled Mujeres en Marcha por la renta básica (Women marching for basic income) was organized with Sarah Babiker, a journalist specializing in social issues working with El Salto, CTXT and Tribuna Feminista.

Finally, over the years Spain has raised minimum wages by 22%, with the aim of bringing them to 900 euros. This measure should not represent an obstacle to the public deficit reduction plan.

**Switzerland.** In a small town on the outskirts of Zurich, Rheinau, the possibility has been proposed for less well-off citizens to be able to enjoy 2,500 Swiss francs a month, the

equivalent of about 2,200 euros. Of the 1,300 inhabitants entitled to the basic income, more than half had signed the online petition to start the procedure.

However, the municipality did not intend to use taxpayers' money (about five million francs) hoping to convince foundations, various sponsors and private individuals by organizing crowdfunding. It would therefore have been the first privately funded experiment, which however did not receive the green light from the government, especially since it came after Switzerland on June 5, 2016 had overwhelmingly rejected (78%) the proposals for a basic income nationwide.

In detail, for the inhabitants of Rheinau it was envisaged the possibility of benefiting from an income guarantee set at 2500 francs for adults over 25 years, 1250 for 18-22 years old, 1875 for 22-25-year olds and 625 for those who have not yet turned 18 years old. Therefore, those who declared a salary or an annuity below this threshold would receive the difference, while those who earned more would not be entitled to any additional francs.

The goal was to make sure that no one would have to live anxious about their existence. For the promoters of the Universal Income, the *Dein Grundeinkommen* (Your Basic Income) movement, formed mainly by intellectuals, artists and activists, the outcome of these attempts did not disappoint too much: they knew that the path is still very long to reach the finish line.

**UK.** The minimum income is guaranteed through a complex system of subsidies focused on Income Support and reserved for those who do not have a full-time job. The amount is linked to age, family structure, disability and financial resources available. Then there is the Jobseeker Allowance for those who are enrolled in the employment lists and willing to work. Other forms of subsidies concern rent.



One particular case concerns Liverpool which could become the first city in the UK to have an unconditional basic income. Former deputy mayor and councillor Ann O'Byrne presented a motion to that effect in the City Council (the plan is part of the Labour Party's election manifesto). The idea is to overcome the traditional system of income support, based on the means test (i.e. the necessity test) and the obligations to accept any job, to introduce an unconditional and universal basic income, regardless of the economic situation of the beneficiary.

**European Union.** The Charter of Fundamental Rights of the European Union (CDFUE), also known as the Nice Charter, was proclaimed on 7 December 2000 in Nice and adapted a second time on 12 December 2007 in Strasbourg by Parliament, the Council and the Commission. With the entry into force of the Lisbon Treaty, the Charter of Nice now has the same legal value as the treaties, (pursuant to art.6 of the Treaty on European Union) and is therefore fully binding for the European institutions. and the Member States. It should be noted that with recommendation 92/441 the European Parliament in the fight against poverty has called for the introduction in all Member States of a guaranteed minimum income as a factor of integration into European society.

**United States.** If we exclude the particular case of Alaska (already dealt with previously) in other locations in the United States, there have been various attempts to strengthen the social protection system. During the early 1970s, for example, President Richard Nixon launched the Family Assistance Plan (FAP), which provided for a guaranteed income and economic supplements for workers. Approved by a large majority by Congress, however, it was

rejected by the Senate Finance Committee. Several experiments were also carried out regarding the negative tax.

Sam Altman's example. American entrepreneur Sam Altman, President in Silicon Valley of Y Combinator (considered the most important start-up accelerator in the world) has decided to introduce in Oakland, California, starting from 2019, a Basic Income for 3,000 people intended as remedy for the loss of employment caused by automation. Elizabeth Rhodes of the University of Michigan was called to lead the research group.

Altman explains: "The goal is to give life to a long-term study, working on methods to pay people, to collect data, to choose the sample even at random, etc. In our pilot project, the income will be unconditional and will have no obligation on the part of whoever receives the money; people will be able to volunteer, work, go to another country, anything. We just hope that Basic Income actually promotes freedom, and we want to see how people experience this freedom. If the pilot project goes well", Altman continued, "we plan to continue with the study. If the project does not go well, we will consider other approaches".

Another interesting initiative should be noted: in the city of Jackson in Mississippi, a group of mothers in poverty receives a thousand dollars a month. For its part, the city of Chicago is following this initiative with particular attention. The same happens in Stockton in California.

Finally, the reflection on the USA made by the Australian jurist Phillip Alston should be noted. In his capacity as UN special commissioner against extreme poverty and human rights, Alston recalled during the 18th BIEN World Congress (which took place from 24 to 26 August 2018 at the University of Tampere in Finland) that 15% of the world's population lives in absolute or near poverty, and that the United States has the highest income inequality in the Western world, and this can only be compounded by the

huge new tax cuts that overwhelmingly benefit the rich.

"40 million Americans", Alston argued, "live in poverty and of these 18.5 million live in extreme poverty." According to the US Treasury, in 2020 with the entry of Covid19 the poor in Americans increased by another 8 million. Poverty among African Americans and Latinos has even doubled.

## 2. Concluding Remark

**'Manna' or 'Disgrace'**. Robots and new technologies can be a godsend if they allow humans to work for the first time in history only for the pleasure of doing it and not because they are forced to survive. Instead, they will be a disgrace if they only serve to increase production and drastically cut employment levels: their mismanagement could, in fact, quickly create billions of unemployed and desperate people in the world. Well, both the 'manna' and the 'misfortune' largely depend on the introduction of the Universal Income.

But before going on, it is good to make a premise. Currently, more than 400 million people around the world live in extreme poverty, with less than \$ 2 a day. According to World Bank data, nearly half of the global population is in dire economic straits. A reality destined to worsen enormously following the Pandemic. And it is precisely to mitigate this situation that new forms of subsistence are maturing in various countries. They range from simple economic aid to the weakest part of the population (with the obligation to seek or accept job offers), to the creation of socially useful jobs, to the introduction of a minimum wage, to the application of a negative tax. In the latter case, the State sets a minimum amount necessary to survive: those who are below this limit can benefit from adequate integration.

The final goal is to approve a mechanism that guarantees everyone, without asking for anything in return, an economic coverage capable of guaranteeing sufficiently decent living conditions. And here we come to the Universal Income destined indiscriminately to all citizens. An objective that, to date, has been fully achieved only in the US state of Alaska, which distributes dividends originating from the

sale of oil to all residents.

Well, with respect to this objective, two basic objections are usually raised: 1) Why should money be given to those who are already rich and therefore do not need it? 2) How is it possible to finance the Universal Income?

Let us try to answer the first objection. To begin with, on the ethical level it is a question of making a decisive leap in quality, finally allowing all men to be born, live and die without constantly having the sword of Damocles on their heads of fear of becoming poor at any moment. And then, and here we answer the second objection, it is necessary to overcome the inevitable social envy. In this regard it is worth remembering that in the 2nd century BC. in Ancient Rome Gaius Gracchus, author of great social reforms, was very surprised to see that in the queue of the Annona (which provided food assistance to the poor) there was also Lucio Calpurnio Pisone, rich snob and former Consul, who thus justified himself: I don't approve of your decision to give mine to the first one who passes by, but since you do it anyway, I want my share too. Well, two thousand years later, the nobility of the English county of Oxfordshire demanded bus vouchers normally reserved for pensioners. For the series, man does not change over the centuries.

As regards the financing of the Universal Income, the second objection, is a decidedly gradual transition. First it is necessary to reduce to a minimum the costs necessary to guarantee the 7 Capital Rights: 1 - Right to Work or to the Universal Income; 2 - Right to a healthy diet; 3 - Right to Education; 4 - Right to Housing; 5 - Right to Health; 6 - Right to Humanitarian Legal Assistance; 7 - Right to Inform and be Informed. In other words, it is necessary to introduce a series of reforms that make it possible to live with

the minimum necessary. In essence, it is a matter of putting order in the great jungle of subsidies and aid, of entrusting a leading economic sector with the task of feeding a large Social Fund, of streamlining the gigantic public (and even private) machine that thrives on humanitarian aid, to gradually but deeply reform the pension system (which, possibly, should be unique for everyone, regardless of the contributions paid), to optimize large public services (electricity, gas, motorways, etc.). With these measures, the funds to activate the Universal Income will become available. Basically, it is not an economic question but a political choice.

Let it be clear, however, that the introduction of the Universal Income does not force anyone to live only with the bare minimum. In fact, we would enter a phase of dual economy: on the one hand there would be those who will continue to pursue wealth within a competitive economy; on the other hand, we will have many people who would be content to live happily within the economy of sharing, which provides above all satisfactions of a spiritual nature.

Along with these two objections, however, there is also a third, perhaps the subtlest: the introduction of the Universal Income would end up feeding an army of slackers. In practice, many fears that once the Universal Income is introduced, most citizens would settle down to do nothing more. If so it would certainly be negative. However, if we want to have a little faith and a less pessimistic outlook, we can assume that most people will take advantage of their free time to exercise pleasant activities, to read, to perform artistic and creative work, to cultivate friendships. Hence, not a sleeping mass but a serene and happy population.

Regardless, however, of these and other objections, for

many years various universities, as well as experts, economists, futurologists, have been studying how to introduce a Universal Income to be granted to all citizens as soon as possible. The ultimate goal is to stimulate the affirmation of a truly revolutionary, albeit peaceful, model of development. We are talking about a Welfare State model that, in addition to minimizing the costs of essential services, allows everyone to have a sufficient income to live in dignity.

Supporting the Universal Income, that is, the possibility of having an income from birth that can ensure a life worth living, means pursuing a splendid perspective, until yesterday only conceivable in the world of dreams, but which today, thanks to robots, to the internet, to artificial intelligence, could be concretely realized. After all, the alternative is to move quickly towards a new and dramatic collective slavery. Fortunately, some of the people who are not only rich but also enlightened are becoming convinced of this.

Now, we can say, we live in an age of overproduction and not scarcity, in which human labour is no longer necessary to keep production high. There are those who hypothesize that in a few decades 50% of all jobs will disappear and that they will only be partially replaced by other jobs. In the meantime, we can dispose of goods in much higher quantities, while working much less. It is only a question of initiating a more equitable distribution of resources and guaranteeing a secure source of livelihood for all. But to introduce the Universal Income we need to free ourselves from a series of established prejudices and thoughts.

Of course, as has already been said, it is almost impossible to reach Universal Income immediately. An intermediate phase is needed, entirely aimed at reducing the cost of

essential services to a minimum. We talk about health, education, house rentals, etc. And it is precisely in this phase that technology could lend a decisive hand, as long as it is not exclusively oriented towards increasing production and profits but is instead concerned with making the satisfaction of essential rights increasingly accessible.

**Changing a millenary conception of work.** In everyday life it happens every now and then to hear someone say that their main ambition is to become so rich that they no longer need to work. An auspice that is generally considered almost obvious. But if the same person had said that his desire is to live in a state that can guarantee everyone a minimum income, he would certainly be looked at wrong. And this for a very simple reason. The Universal Income, in its entirety, scratches a millenary conception of the man-work relationship.

It all goes back to original sin. In fact, the Bible narrates that God would have said to Adam: You will eat bread with the sweat of your face (Genesis 3,14-19). All this is only for having consumed, together with Eve, an apple from the forbidden tree. From the beginning, therefore, work was not a gift but a punishment from God. A real curse. Yet, after so many millennia, we are pleased to think that even for the good Lord, man has now definitively atoned for original sin. And therefore, free and pleasant work can finally take the place of painful and compulsory work.

To stay on the subject, the great naturalist Charles Darwin (1809-1882) liked to argue that "Work ennobles man". In the sixth century, St. Benedict exhorted: *Ora et labora*, in fact. Even before that, St. Paul (I century AD) stated: "but whoever does not want to work does not even eat". Among the many enhancers of hard work there were also the nobles



who, coincidentally, rarely got their hands dirty. At this point it is natural to think that it was a poor farmer who completed Darwin's famous sentence: Work ennobles man... and makes him similar to beasts. Here we return to the consideration that today, thanks to robots, it is possible to replace the work done with the sweat of the brow with a voluntary, free and rewarding activity. Of course, it takes time. But the goal is to enhance other activities too, perhaps not very or not profitable at all, but equally capable of offering spiritual well-being and cultural enrichment. Thanks to the Universal Income, having a lot of free time available, many new thinkers, artists, writers, musicians, etc. will probably emerge.

However, the real question is another: if in a few decades most of the jobs existing today will no longer exist (because they have been replaced, in fact, by robots and new technologies), what we do with the millions of unemployed who will emigrate around the world in search of something that no longer exists? Unfortunately, we must necessarily confront this dramatic reality. And if we do not find an adequate solution, we all risk, as already mentioned, facing a real social catastrophe.

By now there are many who have begun to reflect on the possibility of introducing a Universal Income as the only solution to the problem of possible mass unemployment. Moreover, the first attempts in this direction are already underway. At this point it is useless to continue to say that the Universal Income is madness, it is unfair, that there are no economic conditions to implement it. Instead, it is necessary to reflect on how to solve the problem. In other words, it is essential to try to correctly manage the incredible technological evolution experienced in this moment, in order to

allow mankind to lead a truly happy and peaceful life, without excessive fears for the future. Otherwise, if we let things remain as they are, without intervening on the process of general impoverishment and frightening concentration of economic and financial power, injustices and social imbalances will reach intolerable levels.

**Individual commitment.** Although many are becoming aware of this dramatic reality, few feel able to do something to change it. Many believe that the fate that sees the poor becoming poorer and poorer, but in an ever-greater number, and the rich ever richer but in an ever-smaller number (as prophesied at the time by a certain Carlo Marx), is almost ineluctable. For many, by now the only possible rebellion or reaction is to download their frustrations on social networks, which have become a real escape valve wisely managed by the ruling powers. But, fortunately, there is still other room for manoeuvre.

In the meantime, we must not rely exclusively on charity, a certainly laudable activity, but which cannot solve all problems on its own. Indeed, it is necessary to radically change the rules of the game. We assume that no one should be forced to say thank you for a loaf of bread. Every human being, from birth, should have the right to lead a dignified life. A condition that is beginning to be feasible thanks to new technologies. It is important to believe in it and to commit ourselves with conviction in this direction: especially since the time available to reverse the course is quickly running out.

In practice, we must all reflect and try to involve and sensitize a growing number of people on these issues: this is what REA, Radiotelevisioni Europee Associate, is doing, for example, promoting articles, videos, interviews, surveys

and even collective meetings. In essence, it is a question of identifying precise and achievable objectives in the short, medium and long term. With this aim, the Social Protection Movement was also born, an international opinion movement made up of journalists, economists, researchers, social workers and many people sensitive to these issues.

The Movement in its small way intends to make a concrete contribution to the effort to make a humanitarian change in the current development process. The belief is that all of this is in the interest of everyone, of any country and social strata. Therefore, even the minorities of privileged people who remained on the scene. In fact, it comes naturally to them to ask: if you allow most of humanity to be reduced to hunger, who are you thinking of selling your products and services that have made you rich?

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# BASIC INCOME

Means for the eradication of extreme poverty or  
basis of a new world order

*“There are things that only intelligence is capable of  
to seek but that, alone, she will never find.”*

*Henri Louis Bergson*

Authors: Paolo Iafrate, Enea Franza, Jolanda Kubicka, Aikaterini-Sotiria Argyriou, Paolo Patrizio, Bruna Augusto, Marcus Brancaglione, Pedro Theodoro, Shobana Nelasco, Antonio Diomede, Rainero Schembri.

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## Preface by the Rector,

As is known, the United Nations General Assembly, with resolution 35/55 of December 5, 1980, established the International University for Peace with the following mission: 'To provide humanity with an international institution of higher education for Peace with the aim of promoting the spirit of understanding, tolerance and peaceful coexistence among all human beings, to stimulate cooperation between peoples and to help reduce obstacles and threats to peace and progress in the world, in line with the noble aspirations proclaimed in the Charter of the United Nations'.

The university's task is to educate for peace, engaging in teaching, research, post-graduate training and dissemination of fundamental knowledge for the full development of the human person and society through the interdisciplinary study of all issues relating to peace. The challenge that all nations and that all men and women must face is education for peace, which is the best way to save the human race, threatened by war.

The United Nations - with resolution 35/55 of 5 December 1980 – “*wanting to provide humanity with an International Institution of higher education for Peace and in order to promote the spirit of understanding, tolerance and peaceful coexistence among all human beings*” have created the International University for Peace for almost 39 years, establishing its headquarters in Costa Rica, thus rewarding this country for having abolished its armed forces, unique in the world and unilaterally, and allocating budget funds to education spared.

Currently the rector is dr. Francisco Rojas Aravena. This



important university, of which the Secretary General of the United Nations, Antonio Guterres, is now Honorary President, which has been expressly authorized to issue - with validity and effectiveness extended to all UN Member States - masters and doctorates, has among its objectives are to establish at the peripheral level a series of structures (with organizational and financial autonomy) that allow them to reach the widest possible catchment areas in the different parts of the planet (to promote the pursuit of their institutional goals).

If education is the main tool of science and technology, it must be all the more so to realize that primary right of the human person which is Peace. As regards Italy, on 6 November 2015 the governing bodies of University for Peace (UPEACE) signed with me - already responsible for Europe of the 'World Organization for Peace' - the memorandum of understanding with which the establishment of a delegated office in Italy was made official, destined to join the others already operating for some time, according to customary and treaty law, in the Netherlands, Japan, the Philippines, Chile and Ethiopia.

The International University for Peace - Rome was therefore identified by University for Peace Costa Rica as the body in charge of establishing the university headquarters in Rome. The Italian University was also born with the aim of providing a highly qualified and advanced training offer, such as to extend, with the related study and research activities, to Eastern and Southern Europe, the Mediterranean area, the Middle East and Equatorial and Sub-Saharan Africa.

In execution of the assignment received, a special body was set up, appropriately named "International University

for Peace - Rome"; in addition, 2 offices have been established - a central office in Rome and a peripheral operating office in Naples (in the Altamira Complex), in a very innovative area, which is a real business accelerator.

That said, as countries around the world falter under the onslaught of the COVID-19 pandemic, several countries are considering huge fiscal stimulus and money printing packages, to mitigate the ongoing concomitant crises: economic depression. Experts believe that while these plans are essential, they are not entirely strategic. It would therefore seem that the time has come to introduce a new element in the policy packages implemented by governments: the universal basic income.

To investigate the matter and verify its feasibility and limits, as a Delegation of Rome, I entrusted my teaching staff to contribute to the analysis.

The working group thus constituted, under the coordination of the Department of Political Sciences, has produced the following work which I hope will help not only to clarify the doubts and perplexities about universal income, but will help to make the truth about the central question, that is, about the " effectiveness or otherwise of a policy that provides for the provision of income also to those who, being able to do so, do not offer the company any contribution in the form of a job or willingness to work and, on the further question of whether to extend the provision of benefits to the whole community (according to a universal option) or to address it only to specific subjects, based on their economic condition (according to a selective option).

Moreover, the proposed work investigates whether universal income is better than a guaranteed work plan, which

is considered impossible to implement on a large scale since, as known, it would collide with the alternative of providing meaningless and useless jobs cope with the enormous costs of training, supervision, equipment and bureaucracy.

In addition, the work addresses the issue of whether universal income fulfills the purpose of "raising the bar" and thus freeing people from the blackmail of poor and almost servile work. In this sense, the question arises of the possible optimal minimum level of universal income and its combination (total or partial) with another earned income; evidently, if a part of the individual income is covered by basic income, one cannot fail to ask the question of what the repercussions will be on the remaining part of wages from work such as, for example, on the system of contractual wages. If the minimum wage by law already worries about the temptation of the employer to apply only that, plus a little individual tip, which could happen with a good chunk of the remuneration paid directly by the State?

For all of the above, we believe that the question we face in this difficult and complex work is a topic that no University should avoid addressing. Therefore, our contribution, in our opinion, discuss it calmly and on the merits!

Ing. Prof. Gianni Cara

## **Finance at the service of ethics. a premise to universal income**

*Enea Franza*

"When in the world of credit we talk about *ethical finance*, we generally see the following concept: if money is used to finance "*social*" activities, its use is "*ethical*". Obviously it is assumed that otherwise it is not. Behind this conception there is certainly an ideological nuance that puts the "ethics of capitalism" (essentially profit) before another "ethics": money for something else (an ideology, a religion, an opinion etc.). The reason, understandably, lies in the attitude of a part of the business world to interpret capitalism as a wild race for money, unfortunately forgetting that the values on which it is based are also others. Hence the understandable reaction, which emphasizes the "purpose" in the use of money as a discriminating element to judge the "ethics" of the investor and the investment ". This is how Jacopo Schettini Gherardini expresses himself, in a beautiful article in "Il Sole 24Ore", of March 2002, on the theme of the binomial Finance and Ethics, centering, in my view, the essence of the debate on ethical finance; in fact, the various discussions on ethical finance find few points of convergence.

Except, in fact, the general agreement on the fight against financial speculation, derivative finance, the fight against tax havens, there is a profound division on ethical issues and, therefore, on concrete interventions; on the one hand there are those who favor, in fact, the themes of ecology and the use and distribution of natural resources. The issues dealt with, in this case, are not new to the ecological world: climate, water, biodiversity, resources.

Ecological issues are dealt with firmly, integrating them with social issues, with the quality of life on earth, with iniquity.

Others, on the other hand, favor interventions in favor of scientific research or new technologies.

Indeed, it is not easy to determine a precise date to which to attribute the birth of the concept of ethical finance. A sufficiently satisfactory idea is to make this date coincide with the establishment of the first ethical investment funds, which appeared in the US at the beginning of the twentieth century. At that time some religious institutions began to avoid investing in sin stocks, linked to the alcohol, tobacco and gambling sectors: the Pioneer Fund was thus established, the first investment fund oriented in an ethical sense, in which most American Protestant men poured their savings.

After the Second World War, around the 1960s and 1970s, numerous American religious communities and universities refused to invest their money in the securities of companies involved in the Vietnam War. Thus began the interest in the final destination of money, which would no longer have to undergo any demonization, *sic et simpliciter*, by the financial system, considered extraneous to any moral principle, but reflecting the contribution made to social development.

In 1971, the Pax World Fund was created by the Methodists, which was the first modern socially responsible mutual investment fund. Not only were the titles of companies involved in various activities of questionable morality, such as arms trading, tobacco and alcohol production, gambling, etc. excluded, but activities that demonstrated solid ethical

values were included: respect for environment, for employees, and so on. The purpose of the fund was to contribute to world peace through investment in companies producing goods and services to support life.

The spread of the human rights issue was also related to the same period. Hence many people refused to invest in activities related to the exploitation of minority ethnic groups, South Africa and its apartheid policy. From the USA - even with the beginning of the application of the SRI - Socially Responsible investing and shareholder activism, which aimed to direct the attention of investors to the new criteria of social responsibility adopted by companies - we moved on to Europe, where the first ethical consulting firm.

For example, Eiris, Ethibel and Avanzi were founded; subsequently indices also spread on the Stock Exchanges, originally in the USA and subsequently also in the other European Stock Exchanges, concerning ethical stocks, such as the Dow Jones Sustainability Indexes, or the Domini 400 Social Index.

At the end of 1999 there were 188 different funds in Europe, with assets of about 11 billion dollars, which in the first years of the 21st century experienced not only strong but even impetuous growth.

But let's get to today. The financial crisis of 2007 highlighted specific responsibilities. Many pointed to the predatory practices of subprime lenders and the lack of effective supervision by government authorities. Others accused credit brokers of directing borrowers to loans they could not meet, and accused appraisers of artificially inflating property valuations. Wall Street was complicit in betting on se-

curities incorporating subprime mortgages without verifying the actual solvency of the underlying loans. In essence, it has been questioned whether the free and savage forces of capitalism can actually determine the common good and the theme of ethical finance and the use of financial resources that helps a balanced development has been strongly re-proposed.

Well, in my view, if we must take into account which, among all the urgencies that are manifested to humanity today, is the one most attackable with financial commitment and a strong will, certainly in the first places there is the emergency determined by the enormous growth of the human population, particularly in some particularly poor regions of the planet.

On this aspect, finance can certainly contribute in a winning way, finding, moreover - in my view - the way to both redeem itself and have the opportunity for ample profit. Statistical data, in fact, estimate the current world population to be over 7.5 billion individuals; the demographic explosion has, moreover, the characteristic of amplifying the differentiation between the human races present, and is destined to generate an increasingly different world, if we take into account the different fertility between Western, African and Far Eastern countries. Just to give an example, while the number of children per family in Italy is 1.3, for Niger it is, for example, 6.5.

The question to be addressed, therefore, starts from the observation that statistical research conducted by qualified analysis and demographic research institutes show that over 214 million pregnancies are unwanted and, therefore, suffered. It is therefore evident that a lot can be done and that money (a lot of money) is necessary for proper information,

education and prevention of "family planning", that is, for the design and use of birth control.

In order to avoid misunderstandings from the outset about what we are talking about, I immediately clarify that family planning cannot and must not be understood as a policy that does not put the woman and her family at the center of the choice to procreate the woman; therefore, family planning policies such as those, for example, adopted by the Chinese government are certainly not part of the issue being addressed.

Well, after this necessary premise, we are going to explain why, from our point of view, it is convenient for states and individuals to invest in family planning in African countries and the Far East. The economic reasons are essentially two.

The first is evident to everyone: the enormous poverty of some countries ends up affecting Western economies as well, as demonstrated by the caravans of poor people who migrate from the South of the world in search of opportunities to the richer countries. The phenomenon is evident both on both sides of the Atlantic (the Mediterranean, the Balkan route and Mexico are just some of the most recent examples) and in the Far East, where many Chinese knock on India's doors.

Abnormal demographic growth has created an unsustainable problem for poor countries, which are unable to face and sustain the cost of maintaining their citizens. Their development, in fact, collapses under the influence of demographic growth; and those people have no choice but to emigrate.

Let's take a simple example to help us understand the



complexity of the phenomenon. Suppose we have a population of 3 million; with the current birth rate, 330 children would be born every day, and therefore, for education alone, at least 10 new classes and at least 20 teachers are needed, not counting doctors and nurses; there are also problems of urbanization. Our hypothetical population doubles in a few years and it follows the movement towards urban centers where water and electricity are guaranteed. It will then need more food, resulting in greater exploitation of land and resources. Therefore, the costs are enormous and it is in everyone's interest to intervene, with investments that make it possible to face the emergency.

Another reason why it should be convenient to invest in poor countries - which in reality we hear very little about - is that using money in these countries can bring profit: the key to everything is in the so-called demographic dividend. Basically, if one manages to control and reduce the birth rate of a nation, a window opens in which the total number of active people is higher than non-productive ones - made up mainly of children, pregnant women and the elderly; at this point, with the right conditions, the decrease in the birth rate and the increase of active workers on the total population, an increase in productivity is determined which can be connected to a period of extraordinary economic growth.

But let's analyze what are the conditions for this "miracle" to take place, so that this suggestion does not remain so, and finally appears, like the help of the cat and the fox to Pinocchio, in the famous tale of Collodi and sounds like "- We don't want gifts - replied those two ailments. - It is enough for us to have taught you how to get rich without hard work, and we are happy as a pasque. - "

In reality, some unavoidable conditions are necessary for everything to happen. The first: the poor states must divert

part of the investments, now destined for the construction of large infrastructures, to "family planning". This program, then, should be coordinated and supported by international financial institutions, with investments and repayment plans linked to the economic growth of the country receiving the intervention program.

The programs would primarily finance the costs of education for responsible pregnancy, to be implemented through interventions for the distribution of contraceptive means and with direct assistance, as well as a health intervention plan for the assistance of pregnant women and care of the unborn. This operation alone allows a return of about 2.5 dollars, for every dollar currently spent. In other words, after an expenditure of 100, 250 are saved due to lower spending interventions (these also destined, but ex post, to the care of the born and of women).

Surveys conducted in some African countries, such as Tanzania and Uganda, for example, have shown that over 85% of women want contraception and are pregnant, with an estimated 40% of unwanted pregnancies. Births, then the illnesses of mothers and children, determine a cost for the community, which with family planning would bring itself back to physiological terms. With these premises, families with a more limited number of children (and to be assumed also healthier) and healthier and more educated women will conceive at a later age and, therefore, with greater employment opportunities. Cost savings therefore continue over time, repaying the investments made which, in addition to covering costs, can even give rise to profits.

However, further interventions are necessary in order to reach a situation of profitability from the reduction of costs: a new governance, with a more adequate distribution of

wealth, and investments in training that allow the acquisition of pre-professional skills more connected to the world of work for professional integration into society.

Therefore, investing in poor countries, I repeat, can be a bargain, and with a very high return that will be all the higher when the family planning program is conducted with determination and "speed". Examples are Tunisia and South Korea which show very different demographic dividends: while in South Korea, the speed of the intervention has generated another profit, this cannot be said for Tunisia, where the slow demographic decrease does not have made it possible to reap the full benefit of an increased workforce.

I thank all those who have had the patience to follow me up to this point, hoping to have kindled in their hearts a hope for a different and better future, to which everyone, at this point, even with our scarce financial means, can directly help to determine, even finding opportunities of benefit for themselves, as well as for others.

# **Universal income between humanitarian rights and the European union**

*Paolo Iafrate*

*Those who are fighting today against torture, poverty and discrimination are not giants or superheroes. They are people, children, women, mothers, fathers, teachers, free-thinking individuals who refuse to remain silent, who realise that human rights are not a history lesson, they are not words on a piece of paper, they are not speeches, advertisements or public relations campaigns. They are the choices we make every day as human rights. They are a responsibility we all share to respect each other, to help each other and to protect those in need. As Eleanor Roosevelt said. After all, where do universal human rights begin? In small communities close to home, so close and so small that they cannot be seen on any map of the world. Yet they are the world of the person himself. The neighbourhood he lives in, the school or university he attends, the factory or office he works in. These are the places where every man, woman and child seeks equality of opinion and dignity without being discriminated against. Unless those rights carry weight in that context, they will carry very little weight anywhere else.*

Speech delivered on the occasion of the presentation of the Universal Declaration of Human Rights, 10 December 1948 by ELEANORE ROOSEVELT (President and most influential member of the United Nations Commission on Human Rights)

## **1. Introduction to the concept of universal income**

In a globalised world characterised by economic development, technology, information technology, artificial intelligence and financial economic instruments, a considerable number of people live in extreme poverty. This is an important regulatory prerequisite at national and international level.

Consequently, international and European legislation must be taken into account when tackling poverty.

In 2001, the Committee on Economic, Social and Cultural Rights stated that poverty is "*a human condition constituted by the continuous deprivation of resources, capabilities, options, security to maintain an adequate standard of living and other civil, cultural, economic, political and social rights*" (E/C.12/2001/10, para. 8).

The extreme condition of poverty, has been named as "a combination of absence of income streams, insufficient human development and social exclusion" (A/HRC/7/15, para. 13), in which the prolonged lack of basic fundamental security simultaneously affects different aspects of human existence, seriously compromising people's chances of exercising or regaining their rights in the foreseeable future (E/CN.4/Sub.2/1996/13).

Poverty relates to the issue of human rights and is characterised by numerous violations of civil, political, economic, social and cultural rights and persons, inhuman and degrading treatment, and violation of the dignity and equality of the individual.

People forced to live in poverty face physical, economic, cultural and social difficulties in exercising their rights. Dangerous working conditions, unhealthy housing, lack of nutritious food, unequal access to justice, lack of political power and limited accessibility to health care - all hinder them from realising their rights in extreme poverty.

The inevitability of extreme poverty means that structural and systemic inequalities of a social, political, economic and cultural nature exist and are often not examined. The human rights-based approach respects the dignity and autonomy of people living in less affluent conditions, empowering them to participate effectively and profitably in public life, as well as in the formation of public policies and to hold accountable those who have a duty to act. International human rights law requires

states not to forget their human rights obligations when

formulating and implementing policies that affect those living in poverty<sup>1</sup>.

However, although those living in extreme poverty cannot simply be reduced to a list of vulnerable groups, discrimination and exclusion are among the main causes of poverty. Moreover, those living in poverty often experience disadvantage and discrimination based on race, gender, age, ethnicity, religion, language and other conditions. Unfortunately, it is women who face the greatest difficulties in gaining access to income, goods and services and are particularly vulnerable to economic hardship, as are other vulnerable groups such as children, the elderly, the disabled, migrants, refugees, asylum seekers, internally displaced persons, minorities, people living with HIV or AIDS, and indigenous peoples.

In addition to states, international organisations, national human rights institutions, civil society organisations and businesses have responsibilities towards those living in poverty. States must create an environment that facilitates and promotes the capacity of individuals, community-based organisations, social movements and other non-governmental organisations to combat poverty and empower those living in poverty to claim their rights. States with laws and institutions that actively include people living in extreme poverty can count on the social participation and contribution of the entire population. The international community can also benefit if more states succeed in achieving social cohesion, a better standard of living for the poorer classes of the population.

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<sup>1</sup> "The adoption of a universal basic income for all can help society think creatively about new ideas, develop new industries and enable people to work on important future projects." - Ray Kurzweil, inventor and chief futurist at Google; <https://www.cantolibre.it/leuropa-per-un-reddito-di-base-universale-e-incondizionato/>

According to the Economist, the establishment of a universal income constitutes a basic income to make the transition more humane". In this regard, we need to refine and make more protective, inclusive and promotional the welfare that we have already built through decades of struggle, while constantly looking at the processes that are imperiously emerging. And he concludes: "the past is not always a good guide for the future. The welfare system has grown to serve a model of industrial modernity<sup>2</sup>.

In 2012, Stefano Rodotà stated: "*We can (...) better specify the line of development that is clearly emerging. The minimum income is configured as a starting point and indicates the modalities that must be taken into consideration in order to achieve the effective protection of a fundamental personal right. The goal is an unconditional basic income for all, or universal income, which is an important component.*

In the EU Member States, unconditional income is being considered, in particular to enhance one's capabilities. Council Recommendation 92/441/EEC of 24 June 1992 on common criteria concerning sufficient resources and social assistance in social protection systems invited Member States 'to recognise the fundamental right of a person to sufficient resources and social assistance to live in a manner compatible with human dignity, within the framework of a comprehensive and coherent fight against social exclusion'. In its 2008 Recommendation on active inclusion, the Commission confirms the same statement and states that Member States should "design and implement a comprehensive integrated strategy for the active inclusion of people excluded from the labour market, combining adequate income support, inclusive labour markets and access to quality services". In particular, the Commission also recommends

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<sup>2</sup> <https://www.economist.com/leaders/2017/01/14/equipping-people-to-stay-ahead-of-technological-change>

that 'active inclusion policies should facilitate the integration into sustainable, quality employment of those who can work and provide sufficient resources to live in dignity, together with support for social participation, for those who cannot work'.

The experts' reports cover three elements: first, a brief overview and description of the institution of minimum income schemes (MIS); second, an assessment of MIS with respect to coverage and take-up, adequacy and effectiveness; and, third, the link between MIS and the other two pillars of the active inclusion strategy.

Hunger and poverty have decreased over the years. In particular, in 1950, according to the UN, half the population of the Third World was undernourished, whereas by 2000, this had fallen to 17%. Since 1950, world income has increased 10-fold and the number of people living below the poverty level has fallen from 50% to less than 25%; - the culture of peace has been strengthened. There is a growing awareness that wars have no winners and that the civilian conversion of military spending is the key to solving many of the problems that still afflict humanity. In 1968, life expectancy in our country was 68.3 years for men and 73.5 for women, and today it has risen to 77.3 and 83 respectively. The situation of women's rights in developed and Third World countries has improved. The right to vote, to education, to work and access to professions and political life are changing the status of women; - child labour has decreased. According to the report of the International Labour Organisation, it is strengthened by the spread of mass education and the fight against poverty. In recent years, the average gap between rich and poor countries has narrowed, but it is equally true that these differences have widened within individual countries, both in developing countries, where increasing inequalities have been compounded by environmental damage caused by unregulated growth, and in rich



and developed countries, where we are witnessing a progressive marketisation of our societies. Our Constitution states that in Article 2 "the Republic recognises and guarantees the inviolable rights of man" as stated in Article 1 of the Universal Declaration, according to which "all human beings are born free and equal in dignity and rights". Constitutional law therefore guarantees the right of everyone to obtain from the State the recognition and defence of their freedoms, which are inviolable. The Declaration provides: "the recognition of the dignity of all members of the human family and of their rights, which are equal and inalienable, constitutes the foundation of freedom, justice and peace in the world". Today, reality presents us with new opportunities and new obstacles to the advancement of human rights<sup>3</sup>.

## **1.2. Transparency and access to information.**

People living in poverty are often unable to access crucial information about their lives. This situation leads to a reduction in their net income, hampers their access to social services or employment opportunities, and exposes them excessively to corruption and exploitation<sup>4</sup>.

Right to the highest possible level of physical and mental health.

Limited access to physical and mental health services, including medication, inadequate nutrition and insecure living

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<sup>3</sup> <https://www.iris.sssup.it/retrieve/handle/11382/4443/174/Dossier%20Regione%20Toscana.pdf>

<sup>4</sup> Senate of the Republic - Special Committee on the Protection and Promotion of Human Rights, United Nations Guiding Principles on Extreme Poverty and Human Rights adopted by the United Nations Human Rights Council on 27 September 2012

[https://www.ohchr.org/Documents/Issues/Poverty/UNGuidelines\\_Italian.pdf](https://www.ohchr.org/Documents/Issues/Poverty/UNGuidelines_Italian.pdf)

conditions, have a profound impact on the health of people living in poverty and undermine their ability to engage in income-generating or livelihood-generating activities. People with serious health problems are more likely to become poor, while people living in poverty are more vulnerable to accidents, illness and disability. Women and girls bear a disproportionate share of the responsibility for care, where health facilities are poor or inaccessible, and therefore often have to forego education or formal employment to provide care.

States should: (a) Take multidimensional measures to address the relationship between poor health and poverty, recognising the many and varied determinants of health as well as the scope and autonomy of people living in poverty; (b) Improve the accessibility and quality of preventive and curative health care for people living in poverty, including sexual and reproductive health and mental health care; (c) Ensure that people living in poverty have access to safe and affordable medicines and that inability to pay does not prevent access to essential health care and medicines; (d) Establish physically reachable, safe health facilities for communities living in poverty, including in rural areas and slums, and ensure that such facilities have all the resources necessary for proper functioning; (e) Take special measures to address major diseases affecting people living in poverty, including neglected diseases. These should include free vaccinations, educational programmes and training for health workers so that they can detect and treat such diseases; (f) Implement special and sufficiently resourced policies to address gender-based violence, including accessible prevention and treatment services that protect the dignity and privacy of people living in poverty; (g) Provide personalised services for groups whose access to health services may raise particular challenges, such as language, geographical barriers, cultural barriers, age, discrimination or current

health status. Women living in poverty should have access to health protection and high quality sexual and reproductive health information services.

### **1.3 Right to an adequate standard of living.**

States have an obligation to progressively improve the living conditions of people living in less favourable conditions. Although the right to adequate living conditions includes specific rights, it is also a general right that includes elements essential to human survival such as health and development, both physical and intellectual. The absence of an adequate standard of living is related to limited or insecure means of subsistence. In urban areas, lack of income, coupled with commodity prices, is usually a major obstacle. In rural communities, equitable and secure access to land, fisheries and forests, which are important sources of food and shelter, underpin social, cultural and religious practices, and are central to economic growth, is of particular importance. Many people, including women, indigenous peoples and small-scale farmers, do not have sustainable and viable control over or access to these resources.

Children living in poorer situations are more likely to drop out of school, or even not attend school at all, in order to take up income-generating jobs or to support their families. Education is key to developing an individual's potential in terms of personality, talent and skills, increasing their chances of finding a job, participating more effectively in society and escaping poverty. The economic consequences of early school leaving during primary and secondary education increase poverty. States should: (a) Ensure that all children, including those living in poverty, can enjoy the

right to free compulsory primary education through the creation of high quality school provision within a reasonable distance from home and without indirect costs; (b) Ensure that schools in disadvantaged areas have qualified teachers and adequate infrastructure, including gender-responsive sanitation and water and electricity supply; (c) Take steps to progressively ensure the availability, accessibility, adaptability and quality of education in all its forms and at all levels. This includes prioritising the allocation of resources to people living in poverty in order to compensate for their social and economic disadvantages (e.g. proactive measures to reduce early school leaving, scholarships, school meals); (d) Take measures to progressively introduce free education in secondary and higher education, in particular for girls and groups particularly affected by poverty and marginalisation, such as children with disabilities, minorities, children of irregular migrants, stateless persons, children living in shelters, remote areas or slums; (e) Review and reform legislation to ensure consistency between the minimum school-leaving age and the minimum age for marriage and entry into employment; (f) Ensure the presence of high quality early childhood education facilities to improve the education and health of children living in poverty; (g) Take measures to eradicate illiteracy, including among adults; (h) Ensure that people living in poverty are able to learn, seek and receive information on all human rights and fundamental freedoms and have access to human rights education and training.

The 1992 EU Recommendation on minimum income inspired a similar instrument in Italy (RMI) as part of a significant national reform of social policies and services. However, interesting initiatives have been taken at regional level in the following years.

The Italian system is essentially formal, supported by complex legislation and social protection instruments that

interact and sometimes compete with each other. This also influences labour market mechanisms<sup>5</sup>.

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<sup>5</sup> Expenditure on pensions is higher than on other social benefits, where economic contributions prevail over the provision of services. Many of these national instruments have a displacement effect with respect to regional minimum income initiatives, while they have a substitutive role with respect to an absent national minimum income system. This is the case of pensions and subsidies (for elderly people, disabled people, mothers and large families), bonuses and exemptions from certain expenses (for health care and housing, electricity, gas, food, etc.). Substitution and displacement effects often appear unintentional, but in any case hinder the 1992 and 2008 European Commission Recommendations. However, it is difficult to consider these national instruments as good examples of fairness principles (between categories or generations). It is indeed debatable whether national measures (such as social cards, social pensions, large family and housing subsidies) are more appropriate for Italians than for immigrants. Italy's overall spending on social protection is lower than that of the best performing Member States in this area, while its poverty rates are higher. This is due to polarised social protection mechanisms, aimed at favouring already guaranteed groups (the included) more than those without guarantees (the excluded). Moreover, the principle of subsidiarity is hampered by centralised measures that often cause institutional conflicts with regional and local authorities. However, numerous studies show positive results from the experimentation with the national MRI, efforts to improve the effectiveness of social policies and the efficiency of services, and good practices in local welfare systems. Proposals for reform of the legal framework have been made. A common position emerges towards: the reorganisation of subsidies for the most vulnerable groups; the effective integration of these subsidies into policies against poverty and social exclusion; a better correlation between the latter and active labour policies in order to favour employment insertion, gradually decreasing the amount of economic aid; and an increase in institutional capacity for coordination to prevent possible negative effects on national and local welfare systems by networking all services. In summary, the proposal of a national minimum income system tends to enhance the competences of local authorities by guaranteeing essential levels of civil rights to ensure social, interregional and intergenerational equity.

## 2. Protection of human rights between formality and operability

According to the UN, 77 million people will be living in extreme poverty by the end of 2020, and the crisis is likely to last well into the next decade, notes the United Nations Development Programme (UNDP).

If a universal basic income were to be achieved, it would immediately put an end to hunger in the world and, of course, begin to put into practice and develop Articles 22, 23 and 25.1 of the Universal Declaration of Human Rights signed on 10 December 1948 with the aim of eliminating wars, spreading the values of freedom, democracy and tolerance. A goal that has not been achieved even these days, when we see competition between rich countries for COVID-19 vaccines, while in almost 70 low-income countries nine out of ten citizens risk not having access to the vaccine. More than half of the available products have already been reserved by first-world countries, where less than one-sixth of the world's population lives, warns the People's Vaccine Alliance, a coalition of NGOs that includes Oxfam and Amnesty International.

### *Universal Declaration of Human Rights*<sup>6</sup>

Everyone<sup>7</sup>, as a member of society, has the right to social security and to the realisation [...] of the economic, social and cultural rights indispensable for his dignity and the free development of his personality (Art. 22).

Everyone has the right to work, to a free choice of employment, and to just and satisfactory working conditions

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<sup>6</sup> [https://www.ohchr.org/EN/UDHR/Documents/UDHR\\_Translations/itn.pdf](https://www.ohchr.org/EN/UDHR/Documents/UDHR_Translations/itn.pdf)

<sup>7</sup> <https://www.reddidibase.org/dichiarazione-universale-dei-diritti-umani/>

[...] (Article 23).

Everyone has the right to rest and leisure, including a reasonable limitation of working hours and periodic paid holidays (Article 24).

Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services [...] (Article 25).

Everyone has the right to a standard of living adequate for the health and well-being of himself and his family.

Everyone has the right to education. Education shall be free at least as regards the elementary and fundamental classes [...] (Art. 26)<sup>8</sup>.

#### DECLARATION ON THE RIGHT TO DEVELOP

Adopted 4 December 1986

#### Article 8

1. States must take, at the national level, all necessary measures to realize the right to development and must ensure, inter alia, equal opportunities for all in accessing basic resources, education, healthservices, food, shelter, employment and equitable distribution of income. Effective measures must be taken to ensure that women play an active role in the development process. Appropriate economic and social reforms must be implemented to eliminate social injustices.

*Regulation of the European Court of Human Rights of 4 November 1998*

The European Court of Human Rights, having regard to the Convention of 4 November 1950 for the Protection of Human Rights and Fundamental Freedoms and its Protocols, hereby adopts these Rules: Article 93

1. In order to ascertain whether or not the applicant has

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<sup>8</sup> <https://www.bin-italia.org/perche-il-reddito-di-base-universale-dovrebbe-essere-considerato-un-diritto-umano/>

sufficient financial resources to meet all or part of his costs, he shall be required to make a declaration specifying his income, assets and financial commitments towards his dependants and any other financial obligations. The declaration shall be certified by the competent national authority or authorities. 2. The Contracting Party concerned shall be invited to submit its comments in writing. 3. After obtaining the information referred to in paragraphs 1 and 2 of this Article, the President of the Chamber shall decide whether legal aid is to be granted or refused. The Registrar shall inform the parties concerned accordingly.

Recalling the Declaration on the Elimination of Violence against Women, adopted by the 25th Assembly of Delegates of the Inter-American Commission on Women, and stating that violence against women pervades all sectors of society, regardless of class, race or ethnic group, income, culture, level of education, age or religion, and affects its very foundations;

According to the UNDP Human Development Report 2019, more than 1.3 billion people live in multidimensional poverty, when measured by the Multidimensional Poverty Index<sup>9</sup>.

Poverty can be the cause of specific human rights violations, for example because the poor are forced to work in unsafe and unhealthy environments. At the same time, poverty can also be a consequence of human rights violations, for example when children are unable to escape poverty because the state does not provide adequate access to education<sup>10</sup>.

Poverty eradication is an important human rights issue. Its persistence in countries that can afford to eliminate it is a flagrant violation of fundamental human rights.

According to Australian jurist Philip Alston, citizenship

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<sup>9</sup> <https://www.ohchr.org/EN/Issues/Poverty/Pages/About.aspx>

<sup>10</sup> [https://www.ohchr.org/Documents/Issues/Poverty/UNGuidelines\\_Italian.pdf](https://www.ohchr.org/Documents/Issues/Poverty/UNGuidelines_Italian.pdf)



income (UBI - Universal Basic Income) is intimately linked to human rights. *"Extreme poverty is a multidimensional phenomenon that goes far beyond the issue of not having enough income to keep people from falling into an intolerable condition. Although many international actors still use measures based solely on income, such as the World Bank's definition of \$1.25 per day, such approaches fail to capture the depth and complexity of extreme poverty and do not reflect the significant impact of poverty on the full enjoyment of human rights"*<sup>11</sup>.

*At BIEN's 18th World Congress, which took place from 24 to 26 August at the University of Tampere in Finland, the organisers chose to have the UN Special Commissioner on Extreme Poverty and Human Rights open the proceedings.*

*For the UN Special Rapporteur, "extreme poverty involves a lack of income, lack of access to basic services and social exclusion. This accords closely with the United Nations Development Programme's (UNDP) Multidimensional Poverty Index, which seeks to reflect multiple deprivations at the household level, including health, schooling and living conditions. Using a multidimensional approach to poverty, the incidence of extreme poverty worldwide is staggering".*

He points out in his report that according to the UNDP's 2014 Human Development Report (dedicated to the theme of reducing social vulnerabilities), over 2.2 billion people, more than 15% of the world's population, "are close to or living in extreme poverty".

*"Poverty is an urgent human rights concern; for those living in extreme poverty, many human rights are out of*

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<sup>11</sup> TAMPERE (Finland) / The theme is not simple. And trivialising, in this case, can be devastating. Because citizenship income as understood by the founders of the Basic Income Earth Network (BIEN), the worldwide network of economists promoted by Belgian professor Philippe Van Parijs and Englishman Guy Standing, has nothing to do with unemployment benefits or inclusion incomes.

*reach. Among many other deprivations, they often do not have access to education, health services or basic drinking water and sanitation. They are excluded from active participation in the political process and from seeking justice for violations of their rights.*

*According to the doctrine cited by Alston, extreme poverty can be the cause of specific human rights violations, for example because the poor are forced to work in unsafe and unhealthy environments. At the same time, it can be a consequence of human rights violations, for example when children cannot escape poverty because the state does not provide adequate access to education.*

Therefore, its elimination should not be seen as a matter of charity, but as a pressing human rights issue. Its persistence in countries that can afford to eliminate it amounts to a clear violation of fundamental human rights".

## **2.1 International Covenant on Economic, Social and Cultural Rights of 1966**

The Covenant protects, inter alia, the right to an adequate standard of living, the right to education and health and the right to form trade unions. In 2013, the Optional Protocol entered into force, providing for an individual appeals procedure for the enforcement of the rights enshrined in the Covenant. In an effort to respect the needs and requirements of persons with disabilities, the Convention on the Rights of Persons with Disabilities was adopted in 2006. It entered into force in 2008 and currently (July 2015) has 117 States Parties. Competent body: UN Committee on the Rights of Persons with Disabilities. The Convention obliges, among other things, States Parties to prohibit discrimination on the basis of disability and to provide persons with disabilities

with legal protection against discrimination, which entered into force on 3 March 2009 and provides for an individual complaints procedure. More than a billion people survive on less than a dollar a day. According to the UN Development Programme (UNDP), one in five children in the world does not complete primary school. Approximately 800 million people, or 15% of the world's population, live in poverty. Poverty is caused not only by inadequate income, but also by discrimination that excludes many people from economic, social and political life. Instruments to protect human rights also serve to combat poverty. The prohibition of discrimination, as well as civil, political, economic, social and cultural rights (International Covenant) constitute the established international benchmark. States are obliged to protect all citizens from abuse and to allow disadvantaged population groups access to markets, services, public resources and political power<sup>12</sup>.

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<sup>12</sup> [https://www.eda.admin.ch/dam/eda/it/documents/publications/GlossarezurAussenpolitik/ABC-Menschenrechte\\_it.pdf](https://www.eda.admin.ch/dam/eda/it/documents/publications/GlossarezurAussenpolitik/ABC-Menschenrechte_it.pdf)

## 2.2 Universal Income in the EU

The introduction of an unconditional basic income is an important measure for achieving the objectives of human dignity, freedom and equality enshrined in the fundamental texts of the European Union<sup>13</sup>:

Treaty on European Union (TEU)

*Article 2*

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<sup>13</sup> The unconditional basic income should not replace the welfare state, but rather complement it and transform it from a welfare state into an emancipatory welfare state. The unconditional basic income is defined by the following four criteria: Universal: Income is paid to all, without an assessment of individual resources. It is not subject to limits on income, savings or assets. Everyone, regardless of age, class, citizenship, place of residence, profession, etc., has the right to receive it. We therefore demand an unconditional and guaranteed basic income throughout the EU.

Individual: Everyone - woman, man or child - has the right to unconditional basic income on an individual basis, as this is the only way to guarantee privacy and prevent control by others. The unconditional basic income must be independent of marital status, forms of cohabitation or family configuration, or the income or assets of other cohabitants or family members. This allows individuals to decide for themselves.

Unconditional: As a human and legal right, unconditional basic income is not subject to any preconditions, be it the obligation to perform paid work, to demonstrate a willingness to work, to perform socially useful work or to behave according to predefined gender roles.

Sufficient: the amount should allow for a decent standard of living, corresponding to the social and cultural norms of the country concerned. It should prevent material poverty and offer the opportunity to participate in social life. This means that the net amount of the unconditional basic income should be at least above the poverty line according to EU standards,

i.e. 60% of the so-called national equivalised net average income. In countries where incomes are mostly low and, consequently, the average income is also not high, an alternative reference value (e.g. a basket of goods and services) should be used to determine the amount of basic income, in order to ensure a decent living, material security and full participation in social life.

The Union is founded on the values of respect for human dignity, freedom, democracy, equality, the rule of law and respect for human rights, including the rights of persons belonging to minorities. These values are common to the Member States in a society characterised by pluralism, non-discrimination, tolerance, justice, solidarity and equality between women and men."

The unconditional basic income defined by its four criteria recalls all of the above values. It guarantees material security and full and unconditional participation in social life, associated with the equality of all individuals.

*Charter of Fundamental Rights of the European Union*<sup>14</sup>

#### *Article 1 Human dignity*

"Human dignity is inviolable. It must be respected and protected."

The dignity of the person must include the possibility to live freely and responsibly in society. An unconditional basic income grants each person freedom and responsibility, removing existential and administrative constraints and the possibility of exclusion from social life.

. "The dignity of the human person is not only a fundamental right in itself, but constitutes the very basis of fundamental rights." (Official Explanation of Article 1 of the Charter of Fundamental Rights of the European Union).

Recognising an unconditional basic income for all citizens highlights the importance of the EU guaranteeing the right to a "decent living".

#### *Article 5 Prohibition of slavery and forced labour*

"No one may be forced to perform forced or compulsory labour."

According to the International Labour Organisation,

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<sup>14</sup> <https://www.giurcost.org/fonti/CdfUE.pdf>

forced or compulsory labour is defined as any work or service required of a person under the threat of punishment and for which that person has not offered himself voluntarily. (ILO, Forced Labour Convention, 1930, No 29). In many existing minimum income and benefit schemes, benefits can be withdrawn under certain conditions. The unconditional basic income eliminates such situations, which lead recipients of conditional (employment) assistance to accept work they would otherwise have refused.

*Article 6 Right to liberty and security*

"Everyone has the right to freedom and security."

The unconditional basic income supports free choice in personal lifestyles, organisation of social relations and social and economic engagement. Together with the protection offered by existing social security systems, an unconditional basic income is the best guarantee of financial security in case of illness and unemployment.

*Article 15 Professional freedom and right to work*

"Everyone has the right to work and to pursue a freely chosen or accepted occupation."

An unconditional basic income facilitates the pursuit of a freely chosen or at least acceptable occupation. In many of today's welfare systems, the need for material goods and services indispensable for survival, together with various administrative constraints, limits the freedom to choose an occupation and forces people to accept inadequately paid jobs.

*Article 34 - Social security and social assistance*<sup>15</sup>

1. The Union recognises and respects the entitlement

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<sup>15</sup> <https://fra.europa.eu/it/eu-charter/article/34-sicurezza-sociale-e-assistenza-sociale>

to social security benefits and social services providing protection in cases such as maternity, illness, industrial accidents, dependency or old age, and in the case of loss of employment, in accordance with the rules laid down by Union law and national laws and practices.

2. Everyone residing or moving legally within the Union is entitled to social security benefits and social advantages in accordance with Union law and national laws and practices.

3. In order to combat social exclusion and poverty, the Union recognises and respects the right to social and housing assistance so as to ensure a decent existence for all those who lack sufficient resources, in accordance with the arrangements laid down by Union law and national laws and practices.

Treaty on the Functioning of the European Union  
(TFEU)

#### *Article 5*

"The Union may take initiatives to ensure the coordination of Member States' social policies. "

Member States' social policies can be coordinated to avoid lowering social standards. The introduction of an unconditional basic income, corresponding to the four criteria defined above, could be a common measure for all member states. The responsibility for adapting the unconditional basic income to existing national social systems lies with the Member States.

There are numerous studies illustrating different ways to (gradually) introduce and finance unconditional basic income.

European Disability Strategy (2010-2020) With the Communication to the European Parliament, the Council, the European Economic and Social Committee and the Committee of the Regions of 15 November 2010 "European

Disability Strategy 2010-2020: A Renewed Commitment to a Barrier- Free Europe", the Commission sets out the new European Disability Strategy aimed at improving the social inclusion, well-being and full enjoyment of rights of people with disabilities. To this end, the strategy provides for complementary action at European and national level. Moreover, the Commission's action falls within the framework of and builds on the provisions of the Lisbon Treaty. In order to promote the inclusion of people with disabilities, the Commission has identified eight areas for joint action between the European Union and the Member States. The areas were defined on the basis of the analysis of the results of the EU Action Plan (2003-2010) and the consultations held with the Member States. The eight areas and their contents are listed below:

#### 6. Social protection

Social protection systems can compensate for income inequalities and the risks of poverty and social exclusion to which people with disabilities are exposed. In this context, it is necessary to assess the performance and sustainability of social protection systems, including pension systems, social housing programmes and access to basic services.

Social protection, or social security, is a fundamental right that is defined as the set of policies and programmes designed to reduce and prevent poverty and vulnerability of working men and women throughout the life cycle. Social security systems provide basic income in the event of unemployment, sickness and injury, old age, retirement, disability and include family benefits such as maternity and childcare. These benefits are important not only for individual workers and their families, but for society as a whole. In relation to health care, income security and social services, productivity is increased and the dignity and full realisation of the individual is contributed to. Social security systems also promote gender equality by taking measures to ensure that



women comply with the principle of non-discrimination and equal treatment in the labour market. For employers and businesses, social security makes it possible to maintain a stable workforce that is adaptable to change. Social security is a key element of social cohesion even in times of economic crisis, contributing to inclusive economic development.

According to recent ILO (International Labour Organisation) estimates, only 45% of the world's population has social protection coverage, the remainder - 4 billion people - receive no protection at all.

International labour standards guarantee the right of access to types of social security coverage within different economic systems and stages of development. In a globalised world, where people are increasingly exposed to global economic risks, there is a growing awareness that a broader social protection policy can make a significant contribution against the negative social effects of crises. Social security conventions also offer a wide range of options and flexibility clauses that allow the goal of universal coverage to be achieved gradually. The Social Security Convention (No 102), 1952 sets minimum standards for social security benefits and the conditions under which they are granted. The Recommendation (No 202) on social protection systems, 2012 encourages social protection schemes at national level in order to extend higher levels of social security to as many people as possible. These are some of the most important international standards on social protection<sup>16</sup>.

The Union<sup>17</sup> has identified the RMG as a policy to be linked to the other employment and growth policies that the

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<sup>16</sup> [https://www.ilo.org/rome/approfondimenti/WCMS\\_631353/lang--it/index.htm](https://www.ilo.org/rome/approfondimenti/WCMS_631353/lang--it/index.htm)

<sup>17</sup> LEGISLATIVE SOURCES: Art 34(3) Charter of Fundamental Rights of the European Union; Art 10 Community Charter of the Fundamental Social Rights of Workers; Art 30 European Social Charter.

Treaties, in particular the Amsterdam Treaty, have introduced an ad hoc social chapter. The instruments adopted to implement these policies are, however, generally those of the open method of coordination, i.e. guidelines, recommendations, exchange of information and promotion of best practices to achieve commonly agreed objectives. Now, shortly before the start of the negotiations that led to the approval of the Maastricht Treaty, the then President of the European Commission Jacques Delors tried to get a directive approved that would oblige all states to adopt MMR schemes, but without succeeding. The proposal was to combine the intensification of economic links between member states with the establishment of minimum standards of social treatment to prevent the danger of social dumping between member states, i.e. unfair competition in lowering social protection in order to attract investment. Nevertheless, it succeeded in issuing a historic recommendation, No. 441/92, which is still an essential reference point on the subject. The Recommendation (of 2008) invites all States to introduce this institution and offers precise quantitative and qualitative parameters to determine its precise limits. In other words: the RMG cannot be lower than 60% of the median income from employment assessed for each State; in addition to the cash payment, the beneficiary must be supported in the costs of renting and supported with forms of subsidized pricing in accessing essential public services (electricity, gas, etc.); finally, even for unforeseen and exceptional expenses, public aid is needed because the least well-off individual or those at risk of social exclusion would find it impossible to cover them. Social services and employment services must accompany the assisted persons in a path of reintegration.

As Rodotà, for example, observes, the right to existence is present in all the Constitutions after World War II, start-

ing with the Italian Constitution which, in Article 36, establishes the right to "a free and dignified existence", an expression that is almost similar to Article 23.3 of the UN Universal Declaration of Human Rights, which speaks of "an existence in conformity with human dignity", later taken up by the Charter of Fundamental Rights of the European Union ("dignified existence").<sup>7</sup> (...) Although starting from the guarantee of a minimum income to be ensured to those who do not have it, the perspective should be that of citizenship in the sense of a heritage of inalienable rights of the person as such. Rights not only to "survive", but to exist. (...)

Two resolutions of the European Parliament of 6 May 2009 and 21 October 2010 on the subject of the RMG referred to the principles of the EU Charter.

The first of the Resolutions focuses on the relationship between minimum income and the fight against social exclusion, pointing out some criticalities between the identification by public bodies of a path to reintegration into work and situations of deep social distress to be treated as a priority by social services.

The second, which was approved almost unanimously, stresses that "dignity is a founding principle of the European Union" and that it is a question of guaranteeing every citizen the "possibility of participating fully in social, cultural and political life".

Consequently, the measures granted by the States must be "appropriate" and justified on the basis of "reliable and relevant" elements; policies in the process of adjusting public accounts cannot undermine the right in question.

The Resolution insists on the international and EU sources that configure the RMG as a social right: it seems clear that, according to the Resolution, all forms of income distribution that compromise the dignity of the person would be illegitimate. However, the experience of the so-called "open method of coordination, OMC", the dialogue between

the states and the Union through the setting of common long-term objectives and the exchange of best practices in social matters, has also pushed towards efficient forms of RMG. The OMC procedures have favoured experiences, especially in Scandinavia (but not only there), that have made the leap to a flexicurity system in which the guarantee of a guaranteed minimum income (in the dual form of ensuring everyone the means necessary for a free and decent existence and income support between one job and another) is one of the pillars of the renewal and universalisation of the welfare state apparatus, alongside the right to lifelong and continuous training and access to free and effective employment services. Since December 2007, the employment policies of individual states (coordinated at European level) have to indicate how they comply with the common principles. Common principles that include the right to a minimum income both in the phases of transition from one job to another and to ensure the most needy a decent existence. Flexicurity requirements must also lead the Union and its member states in pursuing the objectives of the "2020 Strategy" that replaced the old Lisbon Agenda in June 2010. In the new strategy, the reduction of at least 20 million people at risk of poverty or social exclusion has been added to the new targets. The RMG is an essential tool that can have a direct and rapid impact on poverty levels and the risk of social exclusion. These years of crisis have led many states to accentuate the conditioning mechanisms of the measure, but on the whole it must be stressed that the Commission has never asked any country to make the RMG benefits less generous (on the contrary, it has constantly invited Greece and Italy to introduce such a measure) and that not even states in default such as Portugal and Ireland have done so (on the contrary, they have slightly increased them), which testifies to the very strong rooting in European social policies of the

principle of a protection of the "minimum vital". In the absence of EU implementing legislation (which according to the prevailing opinion would have as its legal basis Article 153(h) on the integration of persons excluded from the labour market), the case law of the Court of Justice has already dealt with the RMG in numerous decisions and referred in particular to Article 34(4) of the Charter in the Kamberaj judgment (C. giust, 14.4.2012, C-571/10, Kamberaj v. Ipes Bolzano) but only in order to establish the legitimacy of the conditions of access to the RMG established by the States, specifying - for example - when it can be affirmed that a migrant EU worker in another State loses the right to enjoy the benefit or if it is legitimate to establish too strict seniority of residence requirements that could discriminate against workers who have exercised their right to freedom of movement. Therefore, the Court of Justice's review is limited, at this stage, to the profile of non-discrimination by a State of persons who legitimately work on its territory<sup>18</sup>.

In this regard, the German Court in 2010 defines the right to a minimum income as the right to "equal participation in the political and cultural life of one's country", on the other hand on the basis of Article 34 of the Nice Charter - the "right to a free and dignified existence" could have been recalled. In particular, Article 1 raises the doubt as to what the minimum objective of the legislation is, which must be found in that "freedom from want" that must support the freedom of choice (guaranteed by a minimum package of resources and services for all that, with John Rawls, we can define as the "social minimum") of each citizen, allowing him to identify what "his" contribution to the collective wealth may be or, in any case, preventing him from being in essence permanently excluded from the social game and

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<sup>18</sup> [https://www.treccani.it/enciclopedia/reddito-minimogarantito\\_%28Diritto-on-line%29/](https://www.treccani.it/enciclopedia/reddito-minimogarantito_%28Diritto-on-line%29/)

discouraged in his essential dignity.

In 2010, the Court ruled on the concept of the minimum income necessary to ensure a dignified existence, in relation to the benefits that had been provided by the Hartz-IV<sup>19</sup> Act. This pronouncement initiated a jurisprudential orientation that has been consolidated over the years. One element to be evaluated negatively in Italian case law, but also in other countries, is the tendency to balance rights on the one hand, and the principles of balanced budgets etc. on the other. This has also had a negative impact on the application of other fundamental rights in the field of health protection or other primary social goods.

The responsibility to protect is for States to protect people: from threats arising from violence directed at individuals and communities (wars, terrorism, etc.), as well as from gross and repeated violations of human rights; from threats arising from conditions such as lack of income from work (due to illness, disability, maternity, accidents at work, unemployment, old age, etc.); from threats arising from conditions such as lack of income from work (due to illness, disability, maternity, accidents at work, unemployment, old age, etc.). The collective security system is based on two fundamental requirements: on the one hand, it prohibits states from threatening and using force unilaterally (Art. 2(4)) except in the case of legitimate defence (Art. 51); on the other hand, it entrusts the Security Council with the task of maintaining order and coercively enforcing peace, including through military measures (Art. 39, 41, 42) death of family members), precarious access to health care, insufficient family support, especially for children and dependent adults; threats from environmental imbalances. The respon-

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<sup>19</sup> Specifically, in the event that income recipients were sanctioned for refusing work or other reasons, such sanctions could not exceed a certain monetary threshold.

sibility to protect requires the adoption of rules and the creation of structures designed to broaden people's opportunities for choice and to make possible the effective exercise of fundamental rights, which is a prerequisite for people to live without fear, in security. Multidimensional security encompasses public order, social justice, the economy and the preservation and protection of the environment. Responsibility must be shared by the entire international community. States must activate and make functional the collective security system outlined in the UN Charter, renouncing the reasons of national interest by facilitating the interest of all the nations of the human family. The responsibility to protect indicates how to take care of all the nations of the human family with a view to dialogue, cooperation and sharing, which is the main way to achieve the ultimate goal of the new international law: peace.

Articles 22 and 25 of the Declaration recall the need for the guarantee of sufficient means to lead a dignified life, just as the 1966 UN Covenant on Socio-Economic Rights (which was never shared by the United States and Great Britain) recognises the dignity concerning all members of the family and their rights, which are equal and inalienable, is the foundation of freedom, justice and peace in the world".

The topic of *basic income* began in the 1970s on the basic institutional conditions of a just society, outlined by Harvard philosopher John Rawls in "A Theory of Justice", in the themes of so-called neo-contractualism.

In spite of Rawls' positions (which have changed over time), the doctrine ended up focusing on the protection of a "vital minimum" in order to protect the dignity of the individual and thus ensure acceptable conditions of equality of opportunity and thus of participation in the social and democratic game. On the basis of this doctrine, various authors,

economists, sociologists, philosophers and political representatives of international standing formed the World Basic Income Association (BIEN).

Among the instruments of this worldwide network, the publication in the USA of "*basic income studies*" is an important BIEN instrument with sixteen representative offices in as many countries around the world. It is therefore a multidisciplinary current of thought (philosophy, economics, sociology and law), cosmopolitan in inspiration, with specific attention to the constitutional and legal aspects of the issue. In 2008, with the Monterey Declaration, an attempt was made, more than 60 years after the Universal Declaration, to formalise the right to a basic income as an 'emerging human right'. In an environment of economic globalisation can be protected globally.

The "minimum income" in Europe is mentioned in several European documents, either programmatic and guiding (Commission Recommendations or EP Resolutions), or normative (Nice Charter, European Social Charter, Community Workers Charter).

In the second European Convention there are two lines of institutional and legal development along which, however, the need to guarantee a free and dignified existence has been consolidated, in a justiciable perspective and a moment of orientation for the social policies of the EU.

*International Covenant on Economic, Social and Cultural Rights (1966)*<sup>20</sup>

## Article 11

1. The States Parties to the present Covenant recognize

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<sup>20</sup> Date of adoption, 16/12/1966 Date of entry into force 3/1/1976 Organisation that produced the document UN - United Nations Notes Adopted by the General Assembly of the United Nations by Resolution 2200A (XXI) of 16 December 1966. International entry into force: 3 January 1976. - States Parties as of 1 September 2020: 171.



the right of everyone to an adequate standard of living for himself and his family, including adequate food, clothing and housing, and to the continuous improvement of living conditions. The States Parties shall take appropriate measures to ensure the implementation of this right, and recognize to this end the essential importance of international cooperation, based on free consent<sup>21</sup>.

2. The States Parties to the present Covenant, recognizing the fundamental right of every individual to freedom from hunger, shall take, individually and through international cooperation, all measures, including concrete programmes, as may be necessary:

(a) to improve the methods of production, preservation and distribution of foodstuffs by the full application of scientific and technical knowledge, the dissemination of knowledge of the principles of nutrition, and the development or reform of agricultural systems, so as to achieve more efficient growth and use of natural resources;

(b) to ensure an equitable distribution of the world's food resources in relation to needs, taking into account the problems of both food importing and food exporting countries.

## ARTICLE 23: EQUALITY BETWEEN MEN AND WOMEN

UN - Optional Protocol to the Convention on the Elimination of All Forms of Discrimination against Women

The Protocol was signed on 6 October 1999. All Member States have signed it and Spain ratified it in 2001. B, D, GR, L, NL, P, SV and UK have yet to do so<sup>22</sup>.

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<sup>21</sup> <https://www.ohchr.org/EN/ProfessionalInterest/Pages/CESCR.aspx>

<sup>22</sup> In 2002 (reference date 30 June) the Protocol had been ratified by D, GR, NL and P. Come. See:

[http://www.europa.eu.int/comm/employment\\_social/equ\\_opp/statistics\\_en.html](http://www.europa.eu.int/comm/employment_social/equ_opp/statistics_en.html)

See the Bulletin of the above-mentioned group:

The document does not provide a comprehensive overview of the situation regarding the respect of equal treatment between men and women in the EU Member States. Available data by gender on employment (in part), income distribution, entrepreneurship, political participation, etc. may be indicators of inequality. However, not all of them constitute an actual violation of human rights. In this respect, the European Commission is concerned with ensuring equal treatment, as enshrined in several European directives. Under the aegis of the Commission, *the legal experts group on the application of European law on equal treatment between men and women* operates, but the facts reported by this group on the situation in the Member States are extremely detailed, uneven and all-encompassing.

The EP has already referred to the numerous violations of the equal treatment *acquis*. This suggests that there is a problem in the Member States in this regard. Therefore, it is important to prepare an analysis of the situation regarding equal treatment of men and women in the Member States.

The Charter of Fundamental Rights of the European Union of 2000, as laid down in Article 6 of the Treaty on European Union (version resulting from the Lisbon Treaty of 2007), has the same normative value as the Treaties. This Charter states (right to life, dignity and integrity): << Article 34

- Social security and social assistance. The Union recognises and respects the right of access to social security benefits and social services providing protection in cases such as maternity, illness, industrial accidents, dependency or old age, and in the case of loss of employment, in accordance

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[http://europa.eu.int/comm/employment\\_social/equ\\_opp/rights\\_en.html](http://europa.eu.int/comm/employment_social/equ_opp/rights_en.html)  
Resolution A5-0250/2001 on the Commission's 17th annual report on monitoring the application of Community law (1999), §15.

The EP's most recent request can be found in Resolution A5-0197/2002, §5, on the implementation of the gender equality programme, adopted on 4 July 2002.

with the rules laid down by Community law and national laws and practices. 2. Everyone residing or moving legally within the Union is entitled to social security benefits and social advantages in accordance with Community law and national laws and practices. 3. In order to combat social exclusion and poverty, the Union recognises and respects the right to social and housing assistance so as to ensure a decent existence for all those who lack sufficient resources, in accordance with the rules laid down by Community law and national laws and practices.>>>.

In 2001, the European Court of Justice issued a number of rulings on the interpretation of the principle of equal treatment of men and women. Some of the problems reported relate to indicators of whether there is equal pay for equal work (Austria), dismissal in the event of pregnancy (Denmark, Spain) and pension provisions (Germany, France).

In a judgment of 26 June 2001, the Court concluded that, in order to judge whether equal pay for equal work is involved, it is not sufficient to ascertain whether two comparable workers of different sexes perform the same function within the meaning of the collective agreement in force for their function. This is only one possible indication that this criterion is met. A difference in pay in the case of hourly rate work between two workers of different sexes, recognised at the time of recruitment, cannot be justified by factors which have become known and which can only be assessed after the workers in question have taken up their duties, such as the practical implementation of the duties by the workers.

With regard to pregnancy, the Court ruled in a judgment of 4 October 2001 that a worker cannot be dismissed because she is pregnant, even if she is employed on a temporary basis and did not inform the employer of this situation at the time of recruitment and, because of her pregnancy, was unable to work for a large part of the period in question. The dismissal is contrary to Article 5(1) of Directive

76/207/EEC and Article 10 of Directive 92/85/EEC. The Court ruled that the non-renewal of a fixed-term employment contract because of the employee's pregnancy constitutes sex discrimination contrary to Articles 2(1) and 3(1) of Directive 76/207/EEC.

In a judgment of 9 October 2001, the Court ruled that German pension funds responsible for implementing provisions relating to occupational pensions must, like employers, comply with the principle of equal pay as laid down in Article 141 TEC, and that neither the legislative autonomy enjoyed by pension funds nor their status as insurance institutions plays a role in this respect<sup>23</sup>.

In addition, the Court has delivered two judgments on the French pension scheme for civil servants. The Court considers that pensions paid under the *Code des pensions civiles et militaires de retraite* fall within the protection of Article 119 TEC (now Article 141 TEC). Certain provisions, namely Article L. 12(b) and L. 24-I-3°(b) of that legislation are contrary to the principle of equal pay. These articles exclude male officials from certain advantages that a female official in the same position could obtain, such as a bonus for men caring for their children and the right to a retirement pension with immediate effect in the case of caring for an invalid or incurably ill partner.

In its conclusions published in 2001 on Finland, the Netherlands and Sweden, the UN *Committee on the Elimination against Women* (CEDAW) stressed the persistence of equal pay and discrimination problems in the labour market, in particular related to horizontal and vertical segregation. Equal opportunities for women at higher levels are also far from being achieved. Violence against women, trafficking in women, forced prostitution and double discrimination against immigrant and refugee women are also a

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<sup>23</sup> <https://eur-lex.europa.eu/legal-content/IT/TXT/PDF/?uri=CELEX:61999CJ0379&from=ES>

cause for concern.

The Committee is concerned to note that in the Netherlands a political party is represented in parliament which is not open to women. This party is the *Staatkundig Gereformeerde Partij*. The Committee considers this to be contrary to Article 7 of the UN Convention on Women, to which the Netherlands is a party. In the meantime, the Dutch government has made it known that it does not intend to follow the Committee's call to change the situation, inter alia because a number of fundamental rights are at stake. In addition, the Committee calls on the Netherlands to revise the new law on the right to a name, which contains a provision that runs counter to the principle of equality and the provisions of the Treaty.

The CESCR points out that in France, the minimum age for marriage for girls is 15 years old and recommends bringing it up to the minimum age for boys (18).

The European Parliament resolution of 20 October 2010, published in the Official Journal of the European Union on 8 March 2012, emphasises the role of minimum income in combating poverty and promoting an inclusive society in Europe [2010/2039(INI)] and calls on Member States to make real progress on the adequacy of minimum income schemes; it values lifelong learning programmes as a basic tool for combating poverty and social exclusion by increasing employment opportunities and access to knowledge and the labour market. The European Social Charter, in the text revised in Strasbourg on 3 May 1996, ratified by Italy with Law. 9 February 1999, no. 30, provides in art. 30 (Right to protection against poverty and social exclusion)<sup>24</sup>. The Eu-

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<sup>24</sup> *The Council of Europe Commissioner for Human Rights, Nils Muižnieks, follows up in his "Human Rights Comment", published on 20 August 2015 stated the following: "The fact that irregular migrants are undocumented does not mean that they should not have rights. Every*

European Court of Human Rights has recognised social security and welfare benefits as protected by Article 1 of Protocol No. 1 to the European Convention on Human Rights (right to credit) and has held in many cases that the principle of non-discrimination affirmed in Article 14 of the European Convention on Human Rights has been violated. See *Koua Poirrez v. France*, (Application No. 40892/98, judgment of 30 September 2003), see *Dhahbi v. Italy* (Application No. 17120/09, judgment of 8 April 2014). Lastly, see the case of *Bélané Nagy v. Hongrie* (Application no. 53080/13, Grand Chamber judgment of 13 December 2016). Reference is made to a number of rulings of the Constitutional Court that have declared the constitutional illegitimacy of some Italian regulations concerning the social assistance of non-EU foreigners, basing this declaration also on the principle of non-discrimination affirmed by Article 14 of the European Convention on Human Rights, which has always been noted by the European Court of Human Rights in *subiecta materia*. 329); of the regulations that make the payment of the accompaniment allowance for legally resident non-EU citizens with disabilities conditional upon possession of a residence card (judgment -

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*person is a holder of human rights, regardless of their status. It is easy to understand that the prohibition of torture applies to everyone, but we must also be aware of the universality of minimum social rights, as the enjoyment of these rights is an essential prerequisite for human dignity. The 47 member states of the Council of Europe 3 / 4 The question of foreigners entitled to citizenship income.*

*BIN Italy - <https://www.bin-italia.org/la-questione-degli-stranieri-aventi-diritto-al-reddito-cittadinanza/> must therefore respect their obligations and protect the minimum social rights of all persons under their jurisdiction, which also include migrants in an irregular situation. In the event that return or expulsion proves impossible or particularly difficult, States should find solutions to allow the person concerned to remain in the country in conditions that help meet his or her basic social needs and respect his or her dignity (food, shelter, emergency medical care and clothing).*

15/03/2013, n. 40); of the regulations that make the payment of the disability pension and the special allowance for the blind conditional upon possession of a legally resident non-EU citizen's residence card (judgment - 27/02/2015, n. 22). In conclusion, in light of the above considerations, our legislator will have to pay much attention to the delimitation of the area of beneficiaries of the Inclusion Income or similar regulations.

#### ARTICLE 34: SOCIAL SECURITY AND SOCIAL ASSISTANCE

In 2001 the European Consortium for Sociological Research (ECSR) notes that in Austria the attainment of *family allowances* by non-EU and EEA nationals depends on two elements: whether a person has been in paid employment for three months and the country of residence of the children. This is also the case in Denmark, Finland, France, Greece, Ireland, Italy, Luxembourg and the United Kingdom.

Furthermore, it is noted that in Denmark, Finland and Ireland, citizens who are not members of the EU Member States or the European Economic Area (EEA) are discriminated against in terms of social security, as they are not entitled to accumulate insurance or employment periods. In Germany, third-country nationals are not entitled to supplementary family child benefit in the following Länder: Baden-Württemberg and Bavaria. In Greece the authorities have extensive decision-making powers in the field of social assistance, which puts the effectiveness of legal assessment at risk. In Portugal foreign nationals can apply for social assistance if local financial resources allow it. In Spain, the allowance on the basis of a minimum income is conditional on the length of stay (throughout the country) and a minimum age of 25.

## ARTICLE 35: HEALTH PROTECTION

This is also the case in France for young people under the age of 25 who are not entitled to the minimum integration income and for whom other social assistance measures are also insufficient. In Ireland medical assistance depends on the length of stay in the country (minimum one year). In Greece measures to combat smoking are reported to be inadequate. In Italy and the Netherlands it is noted that occupational health and safety measures have been insufficiently introduced for the self-employed (Italy: certain sectors). In Portugal the right to a safe working place, respecting the right to health is only partially achieved, due to the considerable number of accidents and deaths in the workplace and the lack of inspections. In Italy the individual right to social security is not always guaranteed in all sectors.

It appears from the case law of the Court of Justice of the European Communities that in the Netherlands there is a problem linked to access to medical care in a Member State other than the Member State for which social security exists. The Court ruled that an insured person, who is wrongly refused admission to a hospital in a Member State other than the one in which he is insured, is entitled to compensation for the costs incurred if authorisation is granted at a later stage, in this case through the courts<sup>25</sup>. The Court recognises that

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<sup>25</sup> Facts about low- and lower middle-income countries: Imperial College COVID-19 Response Team, Report 22: Equity in response to the COVID-19 pandemic: an assessment of the direct and indirect impacts on disadvantaged and vulnerable populations in low- and lower middle-income countries, 2020

<https://www.imperial.ac.uk/media/imperial-college/medicine/mrc-gida/2020-05-12-COVID19-Report-22.pdf> ; Facts about high-income countries, e.g. the UK: B. Palmer, Chart of the week: Covid-19 kills people in the most deprived areas at twice the rate of those in the richest areas, Nuffield Trust, 2020

<https://www.nuffieldtrust.org.uk/resource/chart-of-the-week-covid-19-kills-the-most-deprived-at-double-the-rate-of-affluent-people-like->



a system of prior authorisation for hospitalisation in another Member State cannot render such authorisation arbitrary<sup>26</sup>.

### 2.3 The centrality and opportunities of Europe

In relation to the Lisbon agenda, with the European employment policies (Treaty of Amsterdam) in the *European Employment Strategy* (EES) and the processes related to the so-called open method of coordination (OMC). From 2000 onwards, EU documents emphasise the importance of *more, but better jobs*, flexibility linked to the worker's initiative, policies to support the labour force in the market through *lifelong learning*, the enhancement of individual *capabilities*, the guidance of public employment services, widespread protection from the risk of unemployment and the safeguarding of income levels in working transactions.

Through both European Social Charters, the Council of Europe Charter and the 1989 European Workers' Charter, the right is formulated directly as such in the Nice Charter (Art. 34).

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other-conditions or the US: C. Brown and M. Ravallion, Poverty, inequality and COVID-19 in the US, 2020

<https://voxeu.org/article/poverty-inequality-and-covid-19-us>

<sup>26</sup> 215 European Court of Justice, C-157/99, Smits/Stichting Ziekenfonds VGZ and Peerbooms Stichting CZ Groep Zorgverzekeringen and C-368/98, Vanbraekel/Landsbond der christelijke mutualiteiten (LCM), judgments of 21 July 2001; [https://www.oxfamitalia.org/wp-content/uploads/2021/01/Sintesi\\_report\\_-II-Virus-della-Disuguaglianza\\_FINAL.pdf](https://www.oxfamitalia.org/wp-content/uploads/2021/01/Sintesi_report_-II-Virus-della-Disuguaglianza_FINAL.pdf)

216 In the meantime Germany has signed the Convention (04/02/02)

217 European Court of Justice, C-192/99, The Queen v Secretary of State for the Home Department ex parte: Kaur, judgment of 20 February 2001

COM (2002) 260, see <http://www.europa.eu.int/cgi-bin/eur-lex/udl.pl>.

According to the latter, the right is individual and unconditional and concerns citizens and not just 'workers', just as the support provided for the unemployed by the ILO conventions is unconstrained. All the more so since, according to Article 34, basic income is<sup>27</sup> a fundamental social right.

However, within the crisis it sees a further prospect: to combat social dumping and to achieve social cohesion at EU level. (objectives already included in the Treaties). Europe could take direct responsibility through its own resources for a European basic income (with union bonds and/or through the use of funds currently earmarked for the common agricultural policy). This would be a major step towards a truly European solidarity, which would tend to involve a common budget, uniform taxation, supranational governance of more than just the economy, etc.<sup>28</sup>, and would also be an important step towards the creation of a common European identity.

## 2.4 Italy

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<sup>27</sup> The wording of the Nice text is expressively not very happy, but its real content is quite clear and unequivocal. A very close connection is established with dignity (the cornerstone principle of the Charter) and an integration with the right to assistance is added. The article's fate is linked to the fate of the Charter as a whole, which the Lisbon Treaty officially makes mandatory. In fact, it should be stressed that there is a substantial "advance" application of the Charter by the courts at all levels in Europe, but the Bill of Rights will become much stronger and more incisive as an instrument of legal protection once the process of ratifying the Treaty is complete. Some scholars believe that with this step, national legislations would be open to scrutiny where they do not protect, in their essential content, the rights provided for in the Charter. Even in South America, the Inter-American Court of Human Rights has condemned the behaviour of states that fail to protect the dignity of their citizens, going even further than the literal wording of the Inter-American Declaration of Human Rights

<sup>28</sup> <https://www.bin-italia.org/il-diritto-al-reddito-garantito-come-diritto-fondamentale/>

In Italy, there is currently no case law on the subject of guaranteed income<sup>29</sup>”.

Italian jurisprudence is still linked to a neo-classical 'workerist' approach, and the main reference is Article 36 of the Constitution, which provides every worker with the right to a wage sufficient to guarantee himself and his family<sup>30</sup> a decent existence.

At present, there is no implementation decree yet, but this provision could be the significant element of the "Italian way" to a less dirigiste and more self-determined minimum income, in the wake of what is being experimented in various parts of the world, from Ontario to Aquitaine, from Finland to Holland, up to California and the city of Chicago, in a new, This is a courageous new path which, by recovering the emancipatory rationale of 20th century welfare, fully meets the challenges of the new millennium, renouncing the need to subordinate protection against rampant social exclusion to the search for contractual opportunities (starting with traditional 'subordination'), which are becoming obsolete due to technological dynamics. A transition (in the compromise between basic income and Rmg) towards a new individual freedom, also of a productive and occupational nature.<sup>31</sup>

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<sup>29</sup> <https://storie.valigiablu.it/reddito-di-base/>

<sup>30</sup> <https://www.bin-italia.org/diritto-al-reddito-universale-i-fattori-culturali-che-ne-impediscono-la-codifica/>

<sup>31</sup> [https://www.questionegiustizia.it/rivista/articolo/la-campagna-deni-gratoria-nei-confronti-della-legge-sul-reddito-di-cittadinanza-come-andare-avanti-\\_707.php](https://www.questionegiustizia.it/rivista/articolo/la-campagna-deni-gratoria-nei-confronti-della-legge-sul-reddito-di-cittadinanza-come-andare-avanti-_707.php)

D. De Masi, A secular miracle in times of cynicism, *Il Fatto quotidiano*, 20 November 2019,

[www.ilfattoquotidiano.it/in-edicola/articoli/2019/11/20/un-miracolo-laico-in-tempi-di-cinismo/5571743/](http://www.ilfattoquotidiano.it/in-edicola/articoli/2019/11/20/un-miracolo-laico-in-tempi-di-cinismo/5571743/).

Cf. M. Ferrera, Cosa serve contro la povertà, *Il Corriere della sera*, 29 December 2019: "It was an important reform, which provided the Italian

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welfare system with the last missing piece: the guarantee of a minimum income to those who lack sufficient resources to meet the needs of daily life".

It is worth recalling that, contrary to what has been stated by the main media, the European Commission, in assessing the 2019 Budget Law, has not criticised the introduction of the CCR at all, defined as a "justified measure" by the increase in Italian poverty rates, expressing only some doubts on the effective functioning of the envisaged active policies, while it has rather vigorously censured "Quota 100".

For a very balanced assessment, see G. Fontana, *Reddito minimo, disuguaglianze sociali e diritto del lavoro. Fra passato, presente e futuro*, 'Centre for the Study of European Labour Law' (CSDLE) 'Massimo D'Antona', working paper no. 389/2019, and S. Giubboni, *Primi appunti sulla disciplina del reddito di cittadinanza*, 'Centre for the Study of European Labour Law' (CSDLE) 'Massimo D'Antona', working paper no. 401/2019. On the 2019 law, see issue no. 1/2019 of the journal. *European Citizenship*, which offers numerous contributions ([www.francoangeli.it/riviste/sommario.aspx?anno=2019&idRivista=165&lingua=en](http://www.francoangeli.it/riviste/sommario.aspx?anno=2019&idRivista=165&lingua=en)).

The prominence of the Social Charter in our legal system has been enhanced in Judgments Nos. 120 and 194 of 2018 also through the opinions of the Economic and Social Committee, to be taken into "argumentative" consideration in order to establish the exact content of the social rights at stake.

M. Ferrera, *What is needed against poverty*, op. cit.; G. Bronzini, *The claim of a ius existientiae for European citizens as a counter to sovereignist populism*, in this *Quarterly Review*, no. 1/2019, [www.questionegiustizia.it/rivista/2019/1/la-rivendicazione-di-uno-ius-existentiae-per-i-cittadini-europei-come-contrasto-del-populismo-sovranista\\_637.php](http://www.questionegiustizia.it/rivista/2019/1/la-rivendicazione-di-uno-ius-existentiae-per-i-cittadini-europei-come-contrasto-del-populismo-sovranista_637.php). Caritas' latest Flash Report on Poverty and Social Exclusion, published on 17 November 2019 and elaborated on 2018 data, confirms that the incidence of ReI has been modest even in reducing extreme poverty

([www.caritasitaliana.it/materiali/studi\\_ricerche/flash\\_report\\_2019/Flash\\_Report\\_Caritas\\_Italiana\\_2019.pdf](http://www.caritasitaliana.it/materiali/studi_ricerche/flash_report_2019/Flash_Report_Caritas_Italiana_2019.pdf)).

G. Bronzini (ed.), *Towards a European Social Pillar*, Key, Milan, 2019. On the admittedly excessive severity of the 2019 legislation, both administrative and criminal, see R. Rivero, *Reddito di cittadinanza: assistenza alla povertà o governo penale dei poveri?*, in questa *Rivista online*, 6 June 2019, [www.questionegiustizia.it/articolo/reddito-di-cittadinanza-assistenza-alla-poverta-o-governo-penale-dei-poveri\\_06-06-2019.php](http://www.questionegiustizia.it/articolo/reddito-di-cittadinanza-assistenza-alla-poverta-o-governo-penale-dei-poveri_06-06-2019.php).

"Pope Francis highlighted the need to establish a universal emergency wage, not only for those working in the popular economy, but also for the many informal workers who have precarious occupations and no social security coverage."

In particular, according to Rodotà, when the right to existence appears in the constitutional dimension, "it speaks of something that goes beyond bare life, it is filled with further content"<sup>32</sup>. The guarantee of a minimum income to be ensured to those who do not have it should be that of citizenship in the sense of a heritage of unavailable rights of the individual as such. The right not only to 'survive', but to exist. He emphasises an extended vision of the resources to be made available, not only to the lesswell-off classes, but to everyone, starting with access to common goods. This approach is that of the German Constitutional Court, when it declared partially unconstitutional the way in which the 2000 welfare reform had identified the maximum levels of economic support for the poor. According to German constitutional jurisprudence, the combined provisions of Article

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In the rampant literature on the topic, see the World Economic Forum's 2016 report, *The Future of Jobs. Employment, Skills and Workforce Strategy for the Fourth Industrial Revolution*

([www3.weforum.org/docs/WEF\\_Future\\_of\\_Jobs.pdf](http://www3.weforum.org/docs/WEF_Future_of_Jobs.pdf)),

the numerous reports of the McKinsey Global Institute

([www.mckinsey.com/mgi/overview/about-us](http://www.mckinsey.com/mgi/overview/about-us)), the Economist and the many documents of the European Union which discuss - albeit with some caution - also the proposal of the trend towards a basic income, anticipated by the strengthening of the existing Rmg systems, especially in Europe. For a review of the international debate, see G. Bronzini, *Percorso di lettura sul diritto ad un reddito di base*, in *Dir. lav. rel. ind.*, no. 2/2018, pp. 493 ff, and the essays collected under the title *Opinioni a confronto sul reddito di cittadinanza*, in *Riv. dir. sic. soc.*, no. 4/2018, pp. 687-738 (Authors: P. Tullini, G. Bongiovanni, G. Bronzini, C. Del Bò, M. Forlivesi, S. Toso;

[www.rivisteweb.it/issn/1720-562X/issue/7580](http://www.rivisteweb.it/issn/1720-562X/issue/7580)).

<sup>32</sup> See S. Rodotà, *Il diritto ad avere diritti*, Bari, Laterza, 2012, ch. IX.

1 of the Constitution, which provides for the inviolability of human dignity, and Article 20, which defines the Federal Republic as a Federal and Social State, removes from the hands of Parliament the decision as to whether or not to guarantee people in need the resources necessary for their existence and a minimum of participation in social, cultural and political life. The Italian constitutional jurisprudence (423/2004), has taken a different position and declared illegitimate a State intervention in this field without prior consultation with the State-Regions Conference, being rightly concerned to safeguard the latter's competence after the reform of Title Five of the Constitution.

## **2.5 Federal Constitutional Court, Judgment of 5 November 2019 (1 BvL 7/16), on penalties for recipients of 'Hartz IV' social welfare benefit**

The Federal Constitutional Court found, in a cross-appeal, that certain sanctions, provided for by the *Hartz IV* legislation on social benefits<sup>1</sup>, imposed for non-compliance by the obligations imposed by the legislation (including the obligation to cooperate in job searches). cooperate in the search for work with a view to reintegration into the labour market), are partially unconstitutional<sup>33</sup>.

In particular, sanctions have been deemed not compatible with the Basic Law, applying reductions of more than 30%, provide for the reduction of the monthly allowance, i.e. the basic allowance (amounting to 424 euros per month) for those who, without a valid justification, do not accept the job offers proposed to them by the employment office under the *Hartz IV* legislation and which are considered

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<sup>33</sup> [https://cortecostituzionale.it/documenti/pubblicazioni/dac11/GER\\_hartz\\_iv.pdf](https://cortecostituzionale.it/documenti/pubblicazioni/dac11/GER_hartz_iv.pdf)

"reasonable".

According to the ruling, depending on the type of infringement, the subsidy may be reduced by up to a maximum of 30%, but no more than 60% or 100%, as was previously foreseen. a maximum of 30%, but no more than that, i.e. no longer up to 60% or 100%, as was foreseen in the Hartz IV regulation. the *Hartz IV*<sup>34</sup> legislation. Whoever

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<sup>34</sup> *Sanctions imposed on unemployment benefit recipients to enforce their cooperation obligations are partly unconstitutional*

*The legislator may apply the principle of last resort (Nachranggrundsatz) when granting basic social benefits intended to guarantee a minimum subsistence; according to this principle, such benefits are only granted if people cannot support themselves by their own means. In addition, the legislature may impose reasonable obligations on beneficiaries of 'unemployment benefit II' (Arbeitslosengeld II) who are capable of working to cooperate in order to overcome their need, and may impose sanctions with temporary suspension of benefits if beneficiaries breach those obligations. However, in imposing such sanctions, the legislator imposes an extraordinary burden on the recipients of such benefits; therefore, strict proportionality requirements apply and the legislator's usually wide margin of discretion is limited in this area. The longer the provisions have been in force and the better the legislature can therefore assess their effects, the less permissible it is for the legislature to base the penalty regime on mere assumptions. Furthermore, if there is a reduction in 'unemployment benefit II', the persons sanctioned must be able, in a reasonable manner (zumutbar), to meet the conditions for reinstatement of the benefit.*

*This is what the First Senate of the Federal Constitutional Court held in its ruling delivered today. While it did not object to a reduction of benefits by 30% compared to the relevant basic rate based on a calculation of basic needs (Regelbedarf) in the event of a breach of certain obligations, it held that sanctions based on the available evidence are incompatible with the Basic Law when, as a result of the beneficiary's repeated failure to comply with cooperation obligations in the previous year, benefit reductions exceed 30%, or benefits are even suspended altogether. Furthermore, sanctions are incompatible with the Basic Law insofar as a reduction in the amount of benefits paid is mandatory, even in cases of extreme hardship. The sanctions are also incompatible with the Basic Law insofar as all reductions are subject to a strict three-*

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month period. However, the Court stated that the provisions are applicable under certain conditions until new provisions are enacted.

1. Pursuant to § 31(1) of the Second Book of the Social Law Code (Zweites Buch Sozialgesetzbuch - SGB II), recipients of "unemployment benefit II" who are eligible for work are in breach of their obligations if, despite having been informed of the legal consequences, and without an important reason do not comply with their work integration agreement, refuse to accept or continue a reasonable job, apprenticeship, work opportunity or subsidised employment, behave in a way that prevents such an opportunity from arising or do not present themselves for, interrupt or solicit the interruption of a reasonable work integration measure. According to § 31a SGB II, the legal consequence of such violations of the beneficiaries' obligations is, initially, the reduction of their "unemployment benefits II" by 30% in relation to the respective basic rate of a person entitled to benefits who is fit for work. In the event of a second violation within a year, benefits are reduced by 60% in relation to the base rate. In the event of further consecutive violations, unemployment benefits are suspended completely. Under § 31b SGB II, benefits are reduced for a period of three months.

The plaintiff in the initial proceedings, who is a qualified warehouse clerk, was offered a job by the relevant job centre to an employer; the plaintiff told the employer that he was not interested in the proposed warehouse job, but would instead like to apply for a sales position. The job centre then initially sanctioned the plaintiff with a 30% reduction in his benefits. When the plaintiff later failed to use a training and placement voucher for a practical test in a sales job, the job centre imposed a penalty by reducing his benefits by 60%. After an unsuccessful opposition process, the claimant appealed to the Social Court (Sozialgericht). The Social Court stayed the proceedings and, by means of a specific judicial review procedure (konkrete Normenkontrolle), referred to the Federal Constitutional Court the question whether § 31a in combination with § 31 and § 31b SGB II are compatible with the Basic Law.

I. The constitutional prerequisites for the design of the basic social benefits (i.e. the benefits of the "unemployment benefit II scheme" [to be distinguished from the insurance-based "unemployment benefit I"]) derive from the fundamental rights guarantee of an existential minimum in accordance with human dignity (menschenwürdiges Existenzminimum) which derives from Section 1(1) in conjunction with Section 20(1) of the Basic Law (Grundgesetz - GG). Constitutionally, the legislator has a certain freedom of action in defining the legal framework for guaranteeing an existential minimum in accordance with human dignity.

However, human dignity is not subject to the condition that persons



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*must be able to support themselves; rather, creating the conditions for leading an independent life is part of the state's protection mandate according to Art. 1(1) second sentence GG. However, the Basic Law does not prevent the legislator from linking basic social benefits intended to guarantee an existential minimum in accordance with human dignity to the principle of last resort, according to which such benefits are provided only if persons are unable to support themselves by their own means. In so doing, the legislature shapes the principle of the welfare state (Sozialstaatsprinzip) within the meaning of section 20(1) GG. The principle of last resort may entail more than an obligation to first use one's own means available from income, assets or third-party payments before applying for benefits. Furthermore, the Basic Law does not prevent the legislator from requiring that recipients of state benefits actively participate in overcoming their need or preventing their need. However, such obligations to cooperate limit their freedom of action and must therefore be justifiable under constitutional law. When the legislature establishes obligations to cooperate in pursuit of the legitimate aim of having persons prevent or overcome their need, in particular through paid employment, these obligations must meet the requirements of proportionality; thus, they must be suitable, necessary and reasonable to achieve this aim.*

*When the legislature decides to establish proportionate obligations to cooperate, it may also ensure that they are enforceable. In the event that persons, without an important reason, fail to comply with a reasonable obligation to cooperate of which they are aware, the legislator may establish sanctions to enforce the obligation of the recipients to participate in overcoming their need. Such a legal framework takes into account the personal responsibility of affected persons, since they have to bear the consequences of their actions as established by law.*

*However, when the legislator decides to impose sanctions by temporarily reducing basic social benefits, the sanctioned persons do not have the necessary means to cover their needs to live in accordance with human dignity. This can only be compatible with the Basic Law if the sanction actually makes the affected persons meet their cooperation obligations, which aim at preventing or overcoming existential need. However, strict proportionality requirements apply in this case. In the context of basic social benefits, the usually wide margin of appreciation of the legislator is limited. The longer such provisions on sanctions are in force, the more convincing the conclusions must be to show that sanctions are adequate, necessary and appropriate.*

*Moreover, when designing sanctions, the legislator must take into ac-*

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count other fundamental rights when their scope of protection is affected.

*II.1. The provisions on basic social benefits subject to the control of the Social Court are compatible with the Basic Law insofar as they require reasonable co-operation by adults fit for work to overcome or prevent their need.*

*(a) By laying down the obligations to cooperate in order to overcome one's state of need pursuant to section 31(1) SGB II, the legislature is pursuing legitimate aims, since those obligations serve to return the recipients of benefits to work. These obligations are suitable for achieving these objectives according to constitutional law. The legislature does not exceed its margin of discretion as to the necessity of the sanctions, because it is not evident that less intrusive cooperation obligations or positive incentives could have the same effect.*

*b) On the basis of the present findings, the reduction of benefits by 60% of the relevant basic rate in the event of a second consecutive breach of the duty to cooperate under § 31a (1) sentence 2 SGB II is not compatible with the Basic Law. As currently conceived, the provision cannot be justified from the point of view of constitutional law on the basis of an overall balancing of the heavy burden it entails, on the one hand, and the objective of enforcing the duty to co-operate, on the other, taking into account the available evidence on the desirability and necessity of a reduction of benefits of this magnitude. New sanctions are not excluded if obligations are repeatedly breached and if this is the only way to enforce the cooperation obligation. However, the 60% reduction from the basic rate is unreasonable, as the burden it implies seriously encroaches on the existential minimum guaranteed by fundamental rights.*

*(aa) It is true that the legislator has taken steps to prevent people from losing the basis for getting back to work because of sanctions. However, based on the current results, there are serious concerns about the appropriateness of sanctions. The legislator's decision to establish sanctions that reduce benefits by 60% is not based on convincing evidence; it cannot be established that the desired results are actually achieved and that negative consequences are avoided. Whether such benefit reductions are effective has not yet been sufficiently studied. If there were convincing evidence that such sanctions are suitable to induce cooperation to overcome need through paid work, the legislator would be authorised, exceptionally, to provide for particularly severe sanctions. But in view of the heavy burden imposed on those affected, the general assumption that such benefit reductions achieve their purposes is not sufficient. Moreover, it is doubtful whether repeated breaches of obligations could*

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be countered sufficiently effectively by less intrusive means, such as a second penalty with a lower rate of reduction or a longer duration.

The possibility of receiving additional benefits provided for in § 31a(3) first sentence SGB II does not remove the doubts as to the adequacy of a 60% reduction in benefits, since its structure does not sufficiently meet constitutional requirements.

bb) Furthermore, § 31a(1) second sentence SGB II raises the same doubts with regard to the mandatory sanction imposed even in cases where it is clearly inappropriate and with regard to the strict three-month duration of the sanction without any possibility of revoking it in case of cooperation.

c) On the basis of the present findings, the complete suspension of "unemployment benefits II" pursuant to § 31a para. 1 third sentence SGB II is not compatible with constitutional requirements.

In this case, payments covering basic needs are completely suspended, and benefits for additional needs and for housing and heating, as well as contributions for statutory health insurance and long-term care are no longer paid. Therefore, it is already doubtful whether there remains even a basis for the willingness to cooperate. Indeed, there is no convincing evidence to suggest that a complete suspension of basic social benefits is suitable to promote the goals of cooperation to overcome need and that benefit recipients eventually find work.

bb) There are also serious concerns regarding the necessity of the sanction. In principle, the legislator has a margin of appreciation, but it is narrow in this case, since the sanction entails heavy burdens in the context of an existential minimum in accordance with human dignity, which is protected by fundamental rights. This margin has been exceeded because there is no evidence to suggest that the suspension of basic social benefits is necessary to achieve the objectives pursued. It is not known whether a smaller reduction in benefits, an extension of the period of benefit reduction or even a partial transition from cash payments to benefits in kind and non-cash payments might not be as effective, or might be even more effective, because it does not entail the negative effects of total sanctions.

(cc) From an overall balance, it already follows from the shortcomings with regard to adequacy and the doubts with regard to the necessity of such intrusive sanctions to enforce the cooperation obligations, that the total suspension of all benefits, given its scope alone, and with limited possibilities to receive additional benefits, is not compatible with the requirements of strict proportionality.

Notwithstanding these considerations, the legislator must ensure that,

refused a job offered by the *Jobcenter* (employment office)

Whoever refused a job offered by the Jobcenter (employment office) risked not receiving *Hartz IV* benefit for three months. In extreme cases, such as In extreme cases, such as repeat offences, the benefit could be cancelled altogether<sup>35</sup>.

## 2.6 The example of Germany and other EU countries

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*even if "unemployment benefits II" are suspended, the persons concerned retain the possibility of receiving basic social benefits if they meet reasonable obligations to cooperate or, if this is not possible, credibly and firmly declare their willingness to cooperate. The situation is different only if and as long as the persons entitled to benefits can secure for themselves a life in keeping with human dignity by accepting a reasonable job offer that actually and directly generates an income. If benefit recipients refuse to accept reasonable employment that guarantees a livelihood without giving important reasons, even if they have had the opportunity to discuss their personal situation during the process, the total suspension of benefits may be justified.*

*III. Until the issuance of new provisions, the reduction of benefits by 30% according to § 31a para. 1 sentence 1 SGB II, which as such is not constitutionally questionable, continues to be applicable, with the proviso that the sanction is not mandatory if in the individual case it involves extreme difficulty. The provisions regarding the reduction of benefits by 60% and the total suspension of benefits (§ 31a para. 1 second and third sentence SGB II) continue to apply until new provisions are enacted, provided that the benefit reductions imposed due to repeated breaches of duty do not exceed 30% of the relevant basic rate and that the sanction is not even mandatory if it results in extreme hardship. The mandatory three-month duration of sanctions under § 31b(1) third sentence SGB II continues to apply until new regulations are issued, provided that the job centre is able to pay the benefit again as soon as the obligation to cooperate is fulfilled or the benefit recipient credibly and firmly declares his willingness to fulfil his obligations.*

<sup>35</sup> <https://www.bundesverfassungsgericht.de/SharedDocs/Pressemitteilungen/EN/2019/bvg19-074.html>

In Germany<sup>36</sup>, a study is being carried out to test the effects

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<sup>36</sup> <https://www.bin-italia.org/germania-i-verdi-propogono-di-stituire-lharts-iv-con-un-reddito-garantito/>

*In Germany, there is renewed talk of Hartz-IV, the work-conditional and difficult-to-access social assistance measure that in recent years has triggered an important debate on the fate of German welfare. According to the newspaper Il Mitte (Berlin) 'the economic crisis caused by the Covid-19 pandemic, in Germany as elsewhere, has exacerbated pre-existing social problems and highlighted all the shortcomings of the current welfare systems. There are many proposals and action plans currently being studied to remedy the inequalities and support the most disadvantaged sections of the population, but in Germany the one that is causing the most discussion at the moment comes from the Greens, who will present it to the Bundestag. It is a reform that, "if implemented, could mark an epoch-making change in the management of German welfare, as it would see the reform of the current Hartz IV subsidy and the introduction of an income of €600 per month, considered more inclusive and less stigmatising than the current system". According to the newspapers at the moment, this proposal does not meet with the other parties in favour, both opposition and government parties. This is despite the fact that the Hartz IV subsidy formula is criticised from many quarters.*

*The reform proposal devised by the Greens "is based on the desire to overcome the welfare concept that led the government of Gerhard Schröder (SPD) to introduce Hartz-IV in 2005 and to replace it with what is defined as a model of "guaranteed security" (Garantiesicherung), aimed at both the unemployed and low-income workers". According to thenews, one of the most important points of the reform is the abolition of sanctions and restrictions on benefit recipients. In addition, the proposal also proposes 'the elimination of asset checks, except in specific cases motivated by suspicion of abuse'. For all other cases, according to the proposal put forward by the Green Group in the Bundestag, led by Sven Lehmann and Anja Hajduk, "a simple self-certification should be sufficient". In addition, they propose "a gradual increase in income support for single adults from the current EUR 446 to EUR 600". This reform, according to the Greens, should be included in a broader framework of revision of current welfare policies, "which would also include an increase in the minimum wage to €12 per hour and a review of collective agreements to protect workers' rights".*

Alongside the Greens, Katja Kipping (Die Linke) also spoke out very fa-

of the universal income, a socio-economic measure to provide all citizens with an unconditional monthly benefit.

In this regard, at the end of November 2020, 20,000 people were causally selected from among those who had applied for the experiment (estimated at over 1 million). Among them, 1,500 will be identified through interview to participate in the study, which is expected to start in spring 2021<sup>37</sup>. The aim is to identify what changes in a participant's life will occur based on those who have received and those who have not received income.

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avourably of the proposal and identified the possibility of "financing the reform by increasing the tax burden on the better-off sections of the population". According to other sources, Labour Minister Hubertus Heil (SPD) said he wanted to 'maintain for at least two years the simplification of access to benefits introduced during the pandemic, with an inclusion of rental costs and a suspension of asset checks', so that jobseekers would not have to dip into their savings 'or risk finding themselves in a precarious housing situation'. In an interview with *Der Spiegel*, the minister stated that 'the subsidy should become a kind of social income, which no one should be ashamed of needing'.

At present, Hartz-IV recipients have their monthly benefit reduced if they do not show willingness to re-enter the labour market, for example by submitting CVs or attending job interviews. However, in 2019, the Constitutional Court ruled that the subsidy can never be stopped completely. A rather strong opposition to the Greens' proposal comes from the AfD, which declares "that such a welfare policy could make Germany an even more attractive immigration destination for poorer sections of the population". Strong criticism also came from the FDP liberals, who have always been against the universal income and propose to invest the funds foreseen for the reform in vocational training programmes for Hartz- IV beneficiaries.

<sup>37</sup> Of those selected, 120 are expected to receive €1,200 per month - just above the German poverty line - and €1,380. All those involved are monitored, answering a compulsory questionnaire every six months and, optionally, participating in individual interviews aimed at assessing their psycho-physical health.

<https://secondowelfare.it/povert-e-inclusione/in-germania-si-svolgera-un-esperimento-sul-reddito-universale.html>.

The project was initiated by the Berlin-based non-profit organisation *mein Grundeinkommen* ('my universal income') and the study was carried out at the German Institute for Economic Research, one of the country's leading research institutes, together with researchers from the University of Cologne and the Max Planck Institute. The research, which was carried out thanks to donations from private citizens, was worth over 5 million euros.

## **2.7 Temporary Basic Income (TBI)**

The increased rate of COVID-19 cases worldwide has exposed potentially large expenditures, with significant job losses and reversals in income levels. Emergency transfers of unconditional cash flows can change the immediate effects of the COVID-19 crisis on poorer households or households that do not currently have access to social assistance or insurance protection. The Temporary Basic Income (TBI), is an estimated guaranteed minimum income above the poverty line for vulnerable people in 132 developing countries<sup>38</sup>.

A temporary basic income can thus enable the establishment of comprehensive social protection systems that will make the poorer classes more resistant to economic<sup>39</sup> crises in the future.

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<sup>38</sup> A BIT amounts to between 0.27 and 0.63 per cent of their combined GDP, depending on policy choices: a) supplements on average incomes existing in each country up to a level of vulnerability; b) lump-sum transfers that are sensitive to differences in average income levels between countries; c) lump-sum transfers that are uniform regardless of which country you live in.

<sup>39</sup> <https://www.undp.org/content/undp/en/home/librarypage/transitions-series/temporary-basic-income--tbi--for-developing-countries.html>

## **‘Crime and poverty in the post-covid-19 era’**

*Aikaterini-Sotiria Argyriou*

### **1.1 The negative effects of Covid-19 in society**

The COVID-19 pandemic has led to a dramatic loss of human life worldwide and presents an unprecedented challenge to public health, food systems and the world of work. The economic and social disruption caused by the pandemic is devastating. Millions of enterprises face an existential threat. Informal economy workers are particularly vulnerable because the majority lack social protection and access to quality health care and have lost access to productive assets. Without the means to earn an income during lockdowns, many are unable to feed themselves and their families. For most, no income means no food, or, at best, less food and less nutritious food.

The pandemic has been affecting the entire food system and has laid bare its fragility. Border closures, trade restrictions and confinement measures have been preventing farmers from accessing markets, including for buying inputs and selling their produce, and agricultural workers from harvesting crops, thus disrupting domestic and international food supply chains and reducing access to healthy, safe and diverse diets. The pandemic has decimated jobs and placed millions of livelihoods at risk. As breadwinners lose jobs, fall ill and die, the food security and nutrition of millions of women and men are under threat, with those in low-income countries, particularly the most marginalized populations, which include small-scale farmers and indigenous peoples, being hardest hit.



Millions of agricultural workers – waged and self-employed – while feeding the world, regularly face high levels of working poverty, malnutrition and poor health, and suffer from a lack of safety and labour protection as well as other types of abuse. With low and irregular incomes and a lack of social support, many of them are spurred to continue working, often in unsafe conditions, thus exposing themselves and their families to additional risks. Further, when experiencing income losses, they may resort to negative coping strategies, such as distress sale of assets, predatory loans or child labour. Migrant agricultural workers are particularly vulnerable, because they face risks in their transport, working and living conditions and struggle to access support measures put in place by governments. Guaranteeing the safety and health of all agri-food workers – from primary producers to those involved in food processing, transport and retail, including street food vendors – as well as better incomes and protection, will be critical to saving lives and protecting public health, people’s livelihoods and food security.

In the COVID-19 crisis food security, public health, and employment and labour issues, in particular workers’ health and safety, converge. Adhering to workplace safety and health practices and ensuring access to decent work and the protection of labour rights in all industries will be crucial in addressing the human dimension of the crisis. Immediate and purposeful action to save lives and livelihoods should include extending social protection towards universal health coverage and income support for those most affected. These include workers in the informal economy and in poorly protected and low-paid jobs, including youth, older workers, and migrants. Particular attention must be paid to the situation of women, who are over-represented in low-paid jobs and care roles. Different forms of support are key, including cash transfers, child allowances and healthy

school meals, shelter and food relief initiatives, support for employment retention and recovery, and financial relief for businesses, including micro, small and medium-sized enterprises. In designing and implementing such measures it is essential that governments work closely with employers and workers.<sup>40</sup>

## **1.2 The social problems that provoked from Covid-19**

Covid-19 provoked many social problems in society. The social problem is a pattern of behavior that poses a threat to society, social groups and institutions. A problem to be considered social must involve a type of behavior that is vulnerable to human intervention. Natural disasters can lead to social problems. Crime is an obvious social problem because it involves a pattern of individual or group behavior that threatens and violates the rights of others and can lead to the collapse of public order. All societies have rules and regulations that prohibit illegal activities and are called regulatory standards. Social problems are not always exacerbated by the violation of regulatory standards, as many of them are related to behaviors that comply with regulatory standards. A social problem can be considered quite serious, threatening and disastrous in a particular society over a period of time, while the same social problem may not be perceived as such in a different space-time. The government plays a key role in identifying and defining social problems and can set a legal framework against certain behaviors and set up a bureaucratic system to regulate them. Many times the state overestimates a social problem. Clarification of social problems depends on Religion, race, age, level of education, place of origin, gender, socio-economic

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<sup>40</sup> World Health Organization 2020

status.<sup>41</sup>

Social problems are analyzed and categorized from the perspective of divergent behavior, structural problems and institutional crises. Deviant behavior refers to a situation in which the individual does not act in socially acceptable ways and takes two forms. The first form involves the complete violation of regulatory standards, while the second form includes members of society who adopt unacceptable social behaviors in their dealings with the wider social environment. Ignorance, the desire to achieve certain goals and stigmatization are three general explanations of deviant behavior. Many people are unaware of the existence of regulatory standards and thus violate them without knowing their significance. The desire to achieve certain goals pushes individuals to manifest delinquent and illegal behaviors. Stigma is considered a source of divergence. According to the theory of stigma, one becomes a criminal when society evaluates a kind of behavior as negative and labels it as deviation. Social issues often arise when a group of individuals adopt a pattern of behavior that is not a threat to society but the object of widespread and intense social disapproval.

Structural problems are linked to structural inequality, social disorganization and institutional crises. Inequality in society contributes to the maintenance of numerous structural social problems. Society is characterized by social stratification and some individuals are favored more compared to others. Social disorganization draws attention to the fact that a variety of social problems are caused by errors and inconsistencies in the structure of society. The concept of social disorganization is valuable as it points out the fact that many social problems are a consequence of social change. Value conflict is a useful insight into the analysis of the origins of structural social problems. The concept of

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<sup>41</sup> Poplin 1978: 4-8

value refers to anything that members of society consider worthwhile and important. Different social groups have value orientations and when the conflict takes place then a social problem arises. Value conflict between different groups is not inevitably negative for society, while the close relationship between value conflict and structural inequality is obvious. The institution is a formal and stable way of performing an activity or function important for society as a whole. Problems arise when institutions malfunction. The family, the school unit and the legal system are social institutions that do not function adequately and thus social issues arise that affect society as a whole.<sup>42</sup>

The social problems faced by the inhabitants of the big urban centers, the weakening of social ties and social solidarity, the population heterogeneity, the intense environmental problems favor the insecurity, the anxiety and the creation of the feeling of fear of the individual. The media play a key role in constructing social representations of crime, the criminal and the social response. This fear manifests itself as the collective anxiety of people living in an area about their possible victimization. This feeling demonstrates the questioning of the ability of the competent services to provide effective protection.<sup>43</sup>

Social events and problems arise from the social relationships of individuals who develop their social activities through a relationship of interaction and interdependence within the social environment in which they live. The social problem characterizes a state of necessity or anomaly in a section of society by factors derived from it that refer to its incomplete organization. The state is responsible for tackling social problems and finding solutions. Social problems are varied and affect the social life of the individual:

- Unequal distribution of wealth refers to economic

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<sup>42</sup> Poplin 1978: 8-14, 16-17

<sup>43</sup> Zarafonitou 2002: 15, 17, 31, 33

inequality among individuals in society and creates various situations with negative consequences for economically disadvantaged individuals.

➤ Unemployment is considered as one of the most important and urgent social problems and immediate and serious social treatment is required. The problem of unemployment stems from the oversupply of labor compared to the corresponding demand. The causes of unemployment are considered to be technological development, the accumulation of capital in some companies, the improper utilization of business profits, the lack of proper planning for the practice of professions, the social phenomenon of multiplicity.

➤ Overpopulation is an important issue on the solution of which depends the solution of numerous problems. The increasing course of the population does not allow the implementation of the necessary investments for the development of material goods.

➤ Technology whose abuse creates a multitude of problems because spiritual values are set aside, mechanization of human life is observed, the quality of life is degraded by the use of technical weapons.<sup>44</sup>

➤ The media eliminates the kilometer distances but at the same time the mental distances increase. People are isolated, alienated, alienated, while the evolution of technology creates a multitude of imaginary needs through the continuous promotion of goods and services. Individuals unable to react to social norms try to acquire material goods for fear of social isolation and differentiation from other members of society.

➤ Immigration creates problems in the country of the immigrant because the most dynamic part of the population leaves, but also because he has to adapt to a new way of life and face the difficulties of everyday life.

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<sup>44</sup> Takari 1983: 255-271

➤ The environment plays a crucial role for the psychosomatic health, well-being and quality of life of the individual. Its degradation, which comes mainly from the production process of industrial units, threatens man and destroys biodiversity.

➤ Racial discrimination is a form of human rights violation because it denies equality between individuals and is a manifestation of the system of economic exploitation maintained by capitalism.

➤ Drugs are one of the most destructive habits of people who in their attempt to deal with unstable psychological and emotional states resort to them. Young people frustrated with the functioning of society are looking for ways out and are essentially being held captive by toxic substances.

➤ Crime refers to social acts which are prohibited by law and condemned by society as a whole. Criminal behavior is related to the social environment in which one lives and requires social reform to properly address the phenomenon.<sup>45</sup>

### *1.2.1 The crime as a social problem*

As far as the concept of crime is concerned, it is difficult for criminologists to work according to its legal definitions: the concept of legal crime is a formal concept, based solely on the dictation of criminal law, regardless of the substance behind it. from her. Consequently, legal categories cannot support the idea of causality, as they - crimes, misdemeanors, sins - group behaviors that are dissimilar in terms of causality. Thus, criminologists look for definitions of crime that focus on the nature of the behavior rather than its legal definition. The crime is attributed a real content, an ontological existence and an

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<sup>45</sup> Crowther 2000: 1-2

empirical reality.<sup>46</sup>

The notion of crime as an act directed against the whole appears historically with the emergence of political power and disappears with its disappearance. Historically, political power has become a necessary variable for the existence of the phenomenon of crime. Turk states in this regard that there is no criminal when there is no State, thus emphasizing the character of power as a necessary condition of the concept of crime.

Crime conceptually presupposes the existence of a prohibition or check, ie the expression of a sovereign will which defines behavior as a crime and has special consequences in the event of its occurrence in the outside world. Crime is characterized as a political phenomenon and a creation of the state will which is expressed by the criminal law. It is not understood as a behavior whose criminal character derives from an internal quality and which is criminalized because of this quality, but as a behavior which is defined as criminal by those in power to perform the definition. Therefore any behavior can be defined as criminal by criminal law.<sup>47</sup>

The purely naturalistic approach perceives crime as a natural fact that occurs in any society over time. Raffaele Garofalo argued that the only great emotions are altruistic and are respected and accepted. The crime demonstrates the lack of development of the feeling of charity. In Greece, Daskalopoulos defines crime ontologically as the insult of the semantic society of man with his peers, his environment and the world, while someone is led to crime under the influence of evil. On the contrary, the sociological-functional tradition approaches the issue through cultural conflict, and in particular Sellin states that criminal law is considered in part as a set of rules that prohibit certain forms of behavior

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<sup>46</sup> Alexiadis 1985: 53-55

<sup>47</sup> Daskalakis 1985: 30-31

and determine penalties for their violation. Sutherland argued that white-collar crime is a real crime as long as the criterion of criminalization satisfies all social classes. According to Ilias Daskalakis, crime is a definition of behavior and a criminal is the one who is awarded this social identity. According to Professor K. Spinelli, a crime is defined as a behavior that is dysfunctional to the extent that the establishment and application of criminal sanctions is required. According to Professor St. Alexiadis, the elements of the real crime are the action of a natural, collective or legal person, the antisociality of the action that takes place in a certain social context and the danger of this action.<sup>48</sup>

Crime has four meanings and these are the literal, the allegorical, the moral and the spiritual. The person does not behave in a simple, therefore predictable way, nor do the deeper causes of his behavior move in the realm of mystery. The irregular dominates. Crime allows one to identify oneself. A relationship of trust or even a lifting of mutual distrust must be established between the criminal and society, a framework for ending hostilities. There is a need to strengthen institutions, prevent and manage the social and cultural context of the crisis.<sup>49</sup>

There are various variables for understanding the meaning of crime and in order for an activity to be considered criminal it must relate to an act or omission which occurs in violation of the law, criminal intent or criminal negligence, an association or co-exploitation of an act and a purpose and punishment should be promoted by law.<sup>50</sup>

Crime is often perceived as a result of structural deficiencies in society which become more visible in the context of social housing. Changes in the housing market and social housing have led to the concentration of needy and

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<sup>48</sup> Dimopoulos 2008: 44-48

<sup>49</sup> Panousis 2003: 37-41

<sup>50</sup> Glick 1995: 13



troubled residents in community housing.<sup>51</sup> Individuals commit crimes when they are going to make a financial profit or when they can have excessive benefits at a low cost. Knowledge and experience are important elements in choosing to commit crimes. 'Professional' criminals know the limits of their power, the moment of danger and the focus of attention. Learning techniques helps to avoid detecting and committing all kinds of crimes.<sup>52</sup>

The criminal is characterized by irresponsibility on the subject of work, by the desire to seize foreign goods and by the idea that he is justified in carrying out illegal activities. Some people perceive crime as a job and a profession that they practice and through it secure material goods for their survival.<sup>53</sup> Divergents are active against those who threaten them and try to control them. Images of deviant behavior are organized according to the selective view of the disciplines in which the specialists are specialized. Deviant behavior may threaten the dominant organization of specific sexual, spiritual, racial, or cultural resources.<sup>54</sup> Individuals who exhibit deviant behavior are differentiated from norms and accepted social norms, do not conform to social expectations, and their activities are directed against members of a particular social group or society.<sup>55</sup> Criminal laws, which are a human creation that acts and reacts to all the elements contained in it,<sup>56</sup> are modified according to the changing social conditions in order to deal effectively with the respective legal incidents.<sup>57</sup>

Any guilt and inappropriate behavior is now considered detrimental to the quality of life. In areas with high crime

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<sup>51</sup> Knepper 2007: 60

<sup>52</sup> Siegel 2012, 2009: 108-109

<sup>53</sup> Gikas 1995: 38

<sup>54</sup> Pfohl 1994: 3, 6, 8

<sup>55</sup> McCaghy 1976: 2-4

<sup>56</sup> Henry 1994: 127

<sup>57</sup> McCaghy 1976: 5

rates, tiny crimes are studied cumulatively and the community is characterized as the collective victim. Fear, insecurity, heightened awareness of the problem, public skepticism about liberal policies and a lack of interest in offenders have led to the search for victims where only one act of lawlessness has taken place.<sup>58</sup>

Criminal conduct as a form of conduct violates Criminal Law and conduct as harmful, antisocial, dangerous or immoral as it is and does not constitute a crime unless defined as such by state authority. Another set of definitions of crime argues that crime is any behavior that is criminalized regardless of its nature. The conflicting approach emphasizes the strong political character of the definition of crime, and from this perspective some have the power to define certain behaviors as criminal and to impose their definition on others. A variation of this view is the approach to crime based on the central idea that the dramatic increase in the number of problem behaviors, defined by law as crimes, is a relatively recent historical invention. A more recent set of definitions of crime emphasizes that crime is a product of choice and definition and has no ontological reality due to the numerous behaviors defined by law as crime. According to Hulsman, crime is not an object, but a product of criminal law. The prevailing legal definitions create a distorted picture of reality and especially the criminal law protects those responsible for major social harms and turns its attention to small social harms. Reiman finds that the criminal identity of the criminal is attributed mainly to people of low economic status. Schwendinger and Schwendinger argue that criminal law should begin to criminalize behaviors and situations that violate human rights, while Henry and Milovanovic argue that crimes that deprive the possibility of

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<sup>58</sup> Bottoms, Tonry 2002: 15

expressing philanthropy should be considered crimes. behavior.<sup>59</sup>

In conclusion, the characteristics of the criminal phenomenon are universality, ie it is common everywhere regardless of political, social, economic status, timelessness is observed in all human societies without exception, the interdependence of its elements, ie the interaction is so strong that the criminal phenomenon cycle accelerates with the degree of development of each society, the questioning and the difficulty of defining its elements, that is, there is disagreement as to the definition and content of the concepts of the elements of the criminal phenomenon.<sup>60</sup>

In a media-dominated society dominated by digitized information and technologically driven communication, the ontological status of crime is ephemeral. Given the growing relativism, abstraction and subjectivity, the question arises about the space and the way words, sounds and images are spread so that they convey more fully the humanity of the person being offended. Prospective criminologists will have to actively deconstruct and rebuild the culturalization of criminological theory and knowledge.<sup>61</sup>

There is a wide variety of forensic perspectives that advance the foundations of criminal analysis and an insight into the nature of crime. The first theoretical perspective concerns the function or the consensus point of view, the second perspective concerns the conflicting point of view and the third perspective concerns the point of view of interaction. In operation, society is seen as a system of interdependent parts or units, each of which plays an important role in maintaining the entire system. Unanimity theorists associate criminal law with crime, define criminal behavior

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<sup>59</sup> Magganas, Lazos, Svourdakou 2008: 4-7

<sup>60</sup> Farsedakis 2005: 71-74

<sup>61</sup> Arrigo, Williams 2006: 70

as a behavior that violates the law, and crimes are seen as activities that circumvent an acceptable penal code. The starting point of conflict theory is considered to be diversity, inhomogeneity and lack of uniformity in modern society and is based on the assumption that many social values are in conflict with each other. The perspective of interaction focuses on human behavior and social life in the sense that individuals are involved in daily interaction. Individuals embrace criminal and non-criminal ideas from others as part of an evolutionary process of symbolic interaction.<sup>62</sup>

It is obvious that Covid-19 pandemic has impacted crime and illicit economies such as organised crime, terrorism, street crime, online crime, illegal markets and smuggling, human and wildlife trafficking, slavery, robberies and burglaries. The Global Initiative Against Transnational Organized Crime has stated in a policy brief in March 2020 that while understanding the long-term impact at these early stages of the pandemic is difficult, some things are clear: the pandemic has caused a decrease in some organized-criminal activities, while providing new opportunities in other areas, causing a change in the ‘organized-criminal economy’ that may be long term.<sup>63</sup> The report states that some criminal organisations could take advantage of the situation by expanding activities, with a possibility of ‘the emergence of criminal groups as suppliers and ‘partners’ of the state in maintaining order’. Counterfeiting and fraud, cybercrime, domestic violence, terrorists attacks, the use of covid-19 as a weapon constitute some of the crimes that appeared in the foreground after the outbreak of the pandemic.<sup>64</sup>

### *1.2.2 The poverty as a social problem*

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<sup>62</sup> Glick 1995: 8-10

<sup>63</sup> Global Initiative 2020

<sup>64</sup> Global Initiative 2020

One huge social problem is poverty which is a major social issue that plagues society and causes a number of other social problems that alter its structures and functions. The social phenomenon of poverty which implies the lack of sufficient material resources leads to a reduction of existing jobs, as the centralized economic account of public and private services is in deficit and thus undermines the workforce. The number of unemployed in times of economic crisis and austerity increases exponentially and when the social protection network is insufficient, then people slip into a state of social exclusion which means the inability of the individual to access goods and services due to lack of financial resources. Citizens whose purchasing power is limited or nil are more likely to engage in criminal and illegal activities in order to secure food and clothing.

The concept of 'poverty' came from a liberal vision that prevailed in Britain in the late 19th century. In this example society is seen as a set of people who are involved in economic competition and some receive high incomes, while others live in poverty. There are people who find it difficult to meet basic needs such as food and shelter and this is referred to as absolute poverty. However, there are people who participate in a wider range of social activities besides feeding and housing and this is reported as relative poverty. There are three types of poverty, namely transient, recurrent and persistent, which draws attention to the fact that poverty is a process.<sup>65</sup> The main cause of poverty is the inability of society to provide low-income individuals with opportunities to secure financial resources, while national policies will only succeed if determination and resources are invested in them. The existence of various programs for the needy and unemployed that aim to change their way of life

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<sup>65</sup> Crowther 2000: 1-2

does not actually reduce poverty.<sup>66</sup>

Poverty is defined as the lack of income and resources in general to provide what is absolutely necessary to maintain and reproduce the physical strength of a person or members of a family. The absolute concept of poverty emphasizes the biological factor of maintaining the physical condition of man rather than social factors. Based on the definition of absolute poverty, the process of determining the poverty line is carried out by determining the minimum amounts of food, clothing, housing, heating, cleanliness that ensure the physical maintenance of the individual, the expression of these quantities in monetary value based on the lowest possible prices. market, the sum of monetary values and finding the level of consumer spending that corresponds to the poverty line. People with incomes below this threshold are classified as poor. This definition has received a lot of critical remarks as the clarification of the poverty line is not free from arbitrariness, it is difficult to argue that the consumption pattern of the minimum maintenance threshold by the poor is followed, the absolute poverty line is not usually adapted to changes over time. standard of living, consumption patterns and habits of society.

The relative meaning of the term poverty is associated with the lack of resources that exclude the individual from the normal standard of living and various social activities. The concept of relative poverty stems from the notion that needs are not biologically given but are determined by social and cultural factors. The relative poverty line is set according to the definition of an income-lower percentage of the population by size of income and the choice of an income or consumption expenditure limit at the distribution scale and this should be considered as a poverty line. People with an income or consumption expenditure below the selected threshold are classified as poor, while those with an

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<sup>66</sup> Valentine 1968: 97

income or consumption expenditure above this threshold are classified as non-poor. The choice of the dividing line is not free from arbitrariness. If poverty lines are set as a fixed percentage of income distribution, then the poor will always exist even if state social policy significantly alleviates income inequalities. The income thresholds in the various surveys as a line of income poverty are not free from value judgments and arbitrary calculations.<sup>67</sup>

Poverty is often defined as an epidemic, the poor are blamed for their failure, solidarity and compassion are constantly discredited, one person's wealth turns into a drama for another. Social exclusion proves the contradiction of abstract society which does not provide the means of its realization to all its members. The unemployed experience marginalization, enslavement, an illegal situation that is not very different from social death. Weakness, irrationality and lawlessness combined with isolation lead to the alienation of the individual from himself. The needy feel unprotected and think they are useless.

Internal self-blame due to social exclusion and poverty, blurs the self-image and the individual assimilates the stigma and label of the "minority of operators" and abolishes the culture of solidarity between the poor. The low index of relations and reciprocity and belief in common values, the lack of trust in the neighbor or in the institutions liberates the needy and excluded from the social contract.<sup>68</sup>

Effective tackling of poverty is a major concern of the government as it achieves social cohesion, financial and political stability, social progress and internal security. The state, through a series of specific actions, appropriate policies, approved social programs, resource allocation practices, social interventions, reforms, financial resource policies and specialized economic strategies, sets the guidelines

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<sup>67</sup> Karagiorgas 1990: 35, 39-40, 42-45

<sup>68</sup> Panousis 2002: 19-22

for a prosperous society. The main features of this society will be the full employment of the workforce, the reduction of crime rates, the solution of social problems, the reduction of the phenomenon of social exclusion, the exploration of opportunities for shaping Social Policy that will contribute to social development. State policies to reduce poverty are a drastic step towards reducing crime rates in disadvantaged areas and limited residential areas due to poor living conditions and a lack of basic necessities. Economic policy in all countries focused mainly on increasing the growth rate of certain macroeconomic indicators. Poverty research has remained relatively marginalized in the field of social research. The crisis of the mid-1970s and the ensuing recession called into question the state's ability to mitigate economic fluctuations and guarantee satisfactory growth rates. The standard of living was low and household financial resources were limited. Growth does not benefit the entire population equally.<sup>69</sup>

Inequalities stem from heterogeneities within the various socio-economic groups rather than between them, while policies aimed at reducing overall inequality should target the entire population. Changes in the level of economic inequality are closely linked to changes in the structure of economic activity and to decisions in the field of economic policy. The demographic changes concerning the aging population, the increase of the pensioners, the decrease of the economic importance of the agricultural sector, the decrease of the population part of the farmers, the high growth rates of the Greek economy and the increase of the share of capital incomes to the prosperous social strata combined with rising and stabilizing unemployment at high levels affect the long-term structural changes of inequality and poverty.<sup>70</sup>

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<sup>69</sup> Petmezidou, Papatheodorou 2004: 309-310

<sup>70</sup> Koniordos, Fotopoulos 2010: 165-167



The deterioration in living standards is not the result of a lack of productive resources as it coincided with a period of rapid technological and scientific progress. This progress has contributed to an extensive strengthening of the economic system's capacity to produce goods and services, but this increased level of productivity does not correspond to a reduction in the level of poverty. Cutting costs and jobs, restructuring businesses and relocating production units to countries with reduced labor costs have led to rising unemployment and declining incomes. Anti-poverty policies include polytechnic benefits, the introduction of new basic pensions, measures to reintegrate people into employment, fiscal policies, the provision of social health services, allowance policies and employment programs for the unemployed, measures housing and social security, gender equality. The aforementioned policies need to be reviewed and evaluated at regular intervals to meet the real needs of modern reality. The adoption of a minimum level of external development assistance by developed countries and the restructuring of the mechanisms of administration of tax systems at the international level aim at the redistribution of financial resources to reduce poverty.<sup>71</sup>

Some attitudes and ideologies of the political leadership need to change because the programs implemented in the past have been deemed insufficient and the government has to commit to new policies and innovative programs that will strengthen the economically weak social groups. Managers must review and identify the features of cost-effective programs and draw up guidelines for the design and implementation of new and distinctive measures that will encourage communities, families and the unemployed and contribute to the creation of a new social reality with higher rates of employability, productivity and economic stability. The needy face the problem of gaining the support of the middle

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<sup>71</sup> Petmezidou, Papatheodorou 2004: 102-103, 117, 131, 137

social classes for their objective rights, while resorting to various social movements to exert pressure on an unresponsive, disinterested, reluctant social system.<sup>72</sup>

The numerical drop in the percentage of people in poverty and social exclusion does not mean a sharp reduction in crime, as people in power commit serious crimes aimed at illegal and rapid enrichment, social development, securing a wealth of goods and services. Therefore, crime is not entirely linked to poverty and misery, as white-collar crimes occur in many societies. The position, power and influence of individuals do not allow their revelation and exposure to the social scene. Scientific research acknowledges the existence of an innate derogation from illegal acts that violate social norms and the fact that the illegal act occurs because some characteristic of the person who commits it makes it inevitable. These social rules are either legally enacted where state police force is used to enforce them, or they represent informal agreements imposed by the force of surrender.<sup>73</sup>

The social phenomenon of poverty is strongly related to the term of 'social exclusion' which refers to the inability to participate in social rights, lack of self-esteem, social stigma, obstruction of the enjoyment of goods and services, material deprivation, involuntary removal from the labor market, interference with land tenure, inability to live in a safe environment and is seen as a way of analyzing how individuals fail to secure access to public services and facilities.<sup>74</sup>

Social exclusion as a term describes the state of living in conditions of misery on the margins of society. It concerns individuals who are severely retarded and social groups

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<sup>72</sup> Lauer 1998: 240-242

<sup>73</sup> Becker 2000: 51-53

<sup>74</sup> Rodgers, Gore, Figueiredo 1995: 43-47

who are subject to discrimination, segregation or weakening of traditional forms of social relations. The causes of exclusion are numerous and include prolonged unemployment, the impact of industrial change on unskilled workers, the evolution of family structures, the decline of traditional forms of solidarity, the rise of individualism, the decline of traditional representative institutions, immigration. The peculiarity of social exclusion is that it is a process that leads to poverty and marginalization. The dimensions of the phenomenon are economic, social, cultural, geographical, political and the shaping factors of the aforementioned dimensions are unemployment, underemployment, homelessness, poverty, value systems, citizenship, gender, life cycle, household structures, ethnicity, way of life, education, training, religion, immigration, living in a rural or urban area. The phenomenon of social exclusion is the obstruction of the absorption of social and public goods, the lack of which leads to economic misery and marginalization, ie this phenomenon characterizes a situation but also a process. The less public and social wealth a person absorbs, the greater the chance of slipping into misery. The degree of absorption of public wealth is not a coincidence, as some groups of people have more potential for absorbing public wealth and others less. Some groups are excluded by law, others indirectly and others are limited in their ability to absorb public wealth because the existence of other factors acts as a deterrent. Those who are affected by social exclusion in the absorption of public and social wealth are at the same time significantly excluded from equal participation in political becoming.<sup>75</sup>

### *1.2.3 The exclusion as a situation caused from Covid-19*

Exclusion is a situation characterized by a lack of individual

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<sup>75</sup> Kasimati 1998: 49, 51-53, 58-61

and social rights, participation in the production and enjoyment of social and public goods, participation in the formation of the concept and the exercise of power. Exclusion is not a situation, but a process of reduction linked to inequality and poverty. Of course, it is not just linked to poverty, but it is the modern version. The perception of exclusion as a process means that it is not perceived as an absolute fact but related to some degrees. These ratings refer to the degree of risk referred to vulnerable populations, the degree of threat associated with numerous situations, the degree of destabilization resulting from the ways in which individuals respond to the threat, the degree of discount resulting from the rupture of social ties and the impossibility of re-creating them, the degree of real exclusion which consists in the complete rupture of social ties. Indifference and resignation are characteristics of the socially excluded.<sup>76</sup>

The term 'social exclusion' is associated with social deprivation, which is now perceived as material deprivation, and is accompanied by the inability to exercise fundamental human and social rights. The term covers phenomena with various economic, social, political and cultural dimensions and refers to the economic level in the sense of hindering participation in social wealth, in the legal level in the sense of deprivation of legal protection and inability to activate a right and in the social level in the sense of marginalization. The concept of poverty in its modern version implies a lack of income. In the context of social relations, interactions and mechanisms that compose the term of social exclusion, the concept of poverty emerges broadly including generalized social deprivation from access to basic material goods and financial resources. The social disadvantage is perceived either as a quantitative and qualitative symptom of the size of a social category, or as a result of the creation of a new social subcategory characterized by unemployment

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<sup>76</sup> Kasimati 1998: 67-72

and long-term inability to access the labor market.<sup>77</sup>

The term "exclusion" differs from the term "poverty" in that it does not refer exclusively to economic phenomena but to phenomena of a different nature that are not necessarily related to the economic conditions of the individual and the whole and characterizes more processes than a situation. Social exclusion is precisely the process that occurs as a result of the accumulation of many social disadvantages or negative situations. This accumulation causes and is caused by the inability to exercise the social rights that express and protect human dignity. Exclusion within a micro-society in Greece is directly linked to the deregulation of family and informal social networks and the disintegration of the social fabric. Different forms of exclusion threaten social bond, social cohesion and the social fabric.<sup>78</sup>

The retreat of the welfare state is reflected in specific institutional reforms at interstate and transnational level concerning the role of the state in the modern era of social exclusion. The modern economic, social and political transformations that are taking place on a global scale allow the emergence of pre-industrial institutional standards for the substitution of basic state functions and accept the extension of the limits of formal social control by activating formal and informal mechanisms and encouraging domestic law. Domestic law is the most developed form of law in modern societies. International empirical reality show that the functions of some private institutions in the context of weakening the intervening role of the state are deregulated by altering their characteristics and are ideologically strengthened as mechanisms of social defense and protection.

The first parameter of these alterations concerns the institutional deregulation of the state-family relationship. The

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<sup>77</sup> Tsigkanou 2002: 19, 23-24, 27

<sup>78</sup> Petmezidou, Papatheodorou 2004: 370-371, 373, 377

emergence of pre-industrial institutional standards for the substitution of basic state functions is perceived through the study of the institution of the family. Institutional deregulation in the responsibilities of the state is part of a broader reflection on the historical development of family functions. The second parameter of these alterations concerns the institutional deregulation of crime and punishment. With the gradual abandonment of the welfare model of the state, crime-related state policies are being deregulated in the context of the operation of the new regulatory state.

Efforts to manage criminal situations have led to the strengthening of the state's punitive response and the emergence of new goals and strategies of social adaptability. The crime control network is expanding and expanding with the combination of standard state control pockets and private guards, surveillance and space guards between the state power and the criminal. The third parameter of institutional transformations concerns the globalization of international law that offers the remote management of social issues in modern political, economic, social conditions. Transnational financial markets, communications, international trade, immigration, organized global criminal activity, transnational organizations, multinationals significantly influence the way the intra-state economy works. The implications of subordinating a country's domestic law to supranational legal systems of rules reinforce claims of legal autonomy from local changes. Domestic law is the most developed form of law in modern societies.<sup>79</sup>

### **1.3 The importance of the concept of local development**

Specific forms of government intervention have been de-

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<sup>79</sup> Tsiganou 2002: 58-59, 65-68, 78-79

veloped with the aim of facilitating given models of restructuring of production and reproduction and managing their consequences and include policies for local economic development, land use distribution, property relations, aspects housing and infrastructure, the redevelopment of urban centers and a wide range of other issues which are prioritized and defined in characteristic ways. Proper analysis of urban development and politics requires the process of accumulation, the state and other social struggles. The respective dimension must be understood at different levels from the most general examination of the capitalist mode of production to the more specialized analysis of development.<sup>80</sup>

A reason that plays a significant role on the manifestation of delinquent behaviors and their extension to the whole social structure is the local development. The effectiveness of social control is directly related to the degree of local development in a city. In order to define the concept of local development, it is advisable to investigate the terms from which it is articulated. Growth refers to a process of economic growth accompanied by long-term and irreversible structural changes. The term "local" does not refer only to the specific spatial unit, but refers to any activity, process or initiative that is supported by the local population.<sup>81</sup>

The place is characterized as something much more than a content or a mental construction, as it structures the daily standard practices of social and economic life, structures the paths of people's lives by providing opportunities and setting limits, offers an arena where the daily knowledge of common sense is concentrated. and experience, provides a field for the processes of socialization, social reproduction and struggle involving social struggles.<sup>82</sup>

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<sup>80</sup> Rees, Lambert 1985: 31-32

<sup>81</sup> Christofakis 2001: 58

<sup>82</sup> Knox-Pinch 2009: 349-350

Development refers to a process of economic growth that is accompanied by long-term and irreversible structural changes. The term local does not refer only to the specific spatial unit, but refers to any activity or process that is carried out at the initiative of local agencies and the local population. The concept of local development is not identified with the development of a specific spatial unit, but with the development which is based on local factors. Local development is a form of regional development where local actors are key drivers of the development process. Local factors do not only concern geographical and physical characteristics of spatial units, but mainly socio-cultural and economic characteristics of local production systems which are related to the development process.<sup>83</sup>

Development as a concept is understood as a multidimensional process which is not identified with the pursuit of monetary and material gains, but assimilates as its components the development of new, higher cultural perceptions and values. The goals of economic development are to ensure a satisfactory standard of living, the eradication of poverty and the creation of jobs for the entire workforce of the country. According to Kindleberger and Herrick, economic growth includes improving the material well-being of the lower income classes, eliminating mass poverty, changing the composition of inputs and outputs, and actively involving grassroots groups in the decision-making process. According to Kanellopoulos, economic growth is the long-term process in which an economy increases its productive capacity in combination with structural structural changes.<sup>84</sup>

The effort to develop a country is to find a sector that will offer the necessary surplus, the preparation of a pro-

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<sup>83</sup> Christofakis 2001: 58

<sup>84</sup> Lamprianidis 2002: 225-226



gram of investment activities, the orientation of the economy, the selection of appropriate technology, the improvement of physical and intangible infrastructure, the drafting of a program of economic and social development.<sup>85</sup>

Local development is a process of development and structural change that affects a community and aims to improve living standards. Local industrialization is a tool for transforming the local productive system. Local development planning introduces certain characteristics that define local development policies aimed at transforming the local productive system, increasing production and improving the living standards of the population. The proper use of the human resources of the local community contributes to the progress of the area where the local policy is implemented.

Local development policies indirectly indicate an increase in employment and a reduction in spatial income variations. Local development planning is based on companies playing a dynamic role in development and structural change processes. Clarifying the role of the state and enterprise in local development processes requires the knowledge of the fact that it is possible to shorten the maturation period of endogenous development processes through public intervention. The success of local development policies is possible only when local communities consider them appropriate. In other words, productive use of local resources and acceleration of the process of structural change is required. The spatial dimension of local development increases the complexity in the formulation and implementation of local development policies which should be integrated development policies. In order to achieve a multiplier effect from the activities of all local actors, coordination of the activities of the local community in the area

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<sup>85</sup> Lamprianidis 2002: 228-229

is required and the development policy must acquire a multidimensional decision-making shape.<sup>86</sup>

Local development is a form of regional development and a new instrument of regional policy where local actors are the key drivers of the development process. Local factors do not only concern geographical and physical characteristics of spatial units, but mainly socio-cultural and economic characteristics of local production systems which are related to the development process. All spatial units have a set of resources that form the background of their endogenous development. At the local level, the strengthening of the defined productive structure, the labor market, the entrepreneurial capacity, the natural resources, the social and political structure, the tradition and the culture are explored, factors on which the local economic development and the improvement of the living can be based. level of the population. Spatial units with local handicaps can promote their development with the help of know-how and the development of local business.<sup>87</sup>

Local governments have a special role to play in planning, decision-making and implementation of local development policies. Local development within a specific region requires the planning of programs and actions for the development of the local community, the exploration of the possibilities of endogenous development and their completion within regional and national development programs, the unhindered encouragement of local programs, the emergence of entrepreneurs, the organization of the local market, the creation of trade and export services of local products, the structure of internal flows between local entrepreneurs, educators, scientific or financial institutions and other public authorities. In addition, it is important to define the gen-

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<sup>86</sup> Barquero 1991: 172-176, 178

<sup>87</sup> Christofakis 2001: 58-59

eral objectives and the overall development strategy, to coordinate the actions of the various sectors of the state administration, to create investments in infrastructure, to avoid and control the actions that concern the area and negatively affect local plans. development, the implementation of actions in numerous local and regional communities, the redefinition of the institutional framework that favors the model of polar development and negatively affects the local development strategy.<sup>88</sup>

Local economic development represents a significant change in the subjects of action and activities related to economic development and leads to an improvement in the standard of living of the local population. Local development is related to the emergence of local entrepreneurship, the development and expansion of local businesses, the maintenance of local businesses under local control, the use of local resources, the capacity for innovation, the existence of interconnections at the local level, the satisfaction of basic needs of the local community. In addition, local development involves the promotion of small and medium-sized enterprises and medium-sized projects, the creation of new jobs to meet local needs, the creation of modern infrastructure, the formation of a basic framework for development and operation of local institutions, the strengthening of local values. the utilization of local natural resources, the strengthening of local initiatives, the formulation of integrated technological strategies, the creation of support systems for joint scientific and technological projects between the mass media, companies and research centers, the contribution to the development of new financial instruments for new companies.<sup>89</sup>

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<sup>88</sup> Barquero 1991: 178-180

<sup>89</sup> Christofakis 2001: 60-63, 165-185

# **Universal basic income (UBI) as the unique concept – international perspective**

*Jolanta Kubicka*

## **1.1 Universal Income Concept – Theoretical background**

### *1.1.1 The universal income as the unique idea*

Universal income is the unique concept and the radical policy proposal<sup>90</sup>. The Universal Basic Income (UBI) is the area of new discussion and rethinking under the social protection, the poverty reduction and the role of state into fighting the social exclusion.<sup>91</sup> These are problems that go beyond just economics, but sociologists, political scientists and philosophers try to answer if the universal basic income is needed nowadays and what would be advantages and disadvantages of such a solution. The UBI is quite controversial and multidimensional concept. There are also different aims of this concept and many constraints: fiscal, institutional and political.<sup>92</sup>

There is general question – if the UBI concept is good or bad idea? In the context of this paper there should be similar

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<sup>90</sup> J.U.Bidadanure, The political theory of Universal Basic Income. Annual Review of Political Science Vol.22(1) 2019, pp.481-501

<sup>91</sup> U.Gentilini, M.Grosh, J.Rigolini, R.Yemtsov, Exploring Universal Basic Income. A Guide to Navigating Concepts, Evidence, and Practices, International Bank for Reconstruction and Development World Bank Group 2020. pp.20

<sup>92</sup> M.Ghatak,F.Maniquet, Universal Basic Income: some theoretical aspects, Annual Review of Economics Vol.11 2011, pp.895–928

question: if there is positive or negative concept for each separate country in some regions or globally.

A citizen's income, basic wage or Universal Basic Income (UBI) is a concept of paying everyone in society a universal benefit, regardless of income and circumstances.

The concept differs from traditional forms of social protection, which is based on income support or services to people experiencing specific situation, like unemployed, in old age, disable etc.<sup>93</sup>

The idea of universal basic income isn't new, it's been around for at least 50 years. It was called as:

- unconditional basic income,
- basic income,
- citizen's income,
- citizen's basic income,
- basic income guarantee,
- basic living stipend,
- guaranteed annual income,
- universal income security program.

### **General questions of the UBI:**

*- Could a universal basic income help to solve some modern society's problems such austerity or unemployment?*

*- Is there a moral justification for the UBI? Should previous generations' work be shared among today's society?*

*- Can governments really afford to implement a UBI tool? Could it replace other benefits on offer and reduce*

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<sup>93</sup> ITUC Economic and Social Policy Brief: Universal Basic Income, ITUC CSI IGB, International Trade Union Confederation, pp.3/6

*bureaucracy?*<sup>94</sup>

The concept of the universal income helps gender and citizens' equity. <sup>95</sup> This is also the political theory of universal basic income<sup>96</sup>

### *1.1.2 The UBI – the multidimensional and controversial concept*

UBI is not only the economic category, but also it has many different dimensions, like:

- social,
- political,
- moral – we treat human life as valuable, therefore the same, we should respect the right to a dignified life for every individual,
- sociological,
- philosophical.

The UBI – this is the idea which consists of some features<sup>97</sup>:

- **universal** = it is paid to every individual and not

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<sup>94</sup> Inclusive growth. A Fair Share: Universal Basic Income, et al...? OECD Forum, October 10, 2017, [access: 20.02.2021], <http://www.oecd-forum.org/posts/20862-a-fair-share-universal-basic-income-et-al>

<sup>95</sup> A.McKay, "Rethinking work and income maintenance policy: promoting gender equality through a citizens' basic income", *Feminist Economics* Vol. 7 (1) 2001, pp.97–118.

<sup>96</sup> J.U.Bidadanure, The political theory of universal basic income, *Annual Review of Political Science* Vol.22 (1) 2019, pp. 481–501.

<sup>97</sup> UBI is a moral choice before anything else, March 12, 2017 [access: 19.02.2021], <https://medium.com/basic-income/ubi-is-a-moral-choice-beforeanything-else-40300f9b75de>; M.Francesc, D.Prady What Is Universal Basic Income? IMF – International Monetary Fund, Finance & Development Vol. 55, No. 4 2008, pp.1

targeted to a specific population; generally universal basic income refers to unconditional money transfers to everyone in a society regardless of their income, employment status, job search, or other key criteria. But on the other side the universality has multiple interpretations: it can refer to programs where every person is paid or programs where every person is guaranteed to be covered based on demographic characteristics such as age or the average income in the area where they live,

- **unconditional** = what means without other stipulations or prerequisites. as the concept of "participation income"; it is given to those who are both employed and unemployed,

- **basic** = it is a background to survive, enough to provide food, clean water, and basic shelter so as to ensure social inclusion,

- **income** = it is a monthly amount, not of a greater sum, but an amount ensured as a right, for a human being.

- **cash payment** = it is paid in cash<sup>98</sup>, which allows recipients to convert their benefits.

- **individual** = it is paid on an individual basis (versus household-based)

- **periodic** = it is a recurring payment rather than a one-off grant.<sup>99</sup>

Key features of the universal basic income<sup>100</sup> are

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<sup>98</sup> G.Standing, How cash transfers promote the case for basic income, Basic Income Studies Vol. 3 (1) 2008, pp.1-30

<sup>99</sup> R.Hasdell, What we know about universal basic income cross-synthesis of reviews, Stanford. Basic Income Lab, July 2020, pp.3,12; M.Francese, D.Prady, What Is Universal Basic Income? IMF – International Monetary Fund, Finance & Development Vol. 55, No. 4 2008, pp.2

<sup>100</sup> M.Francese, D.Prady, What Is Universal Basic Income? IMF – International Monetary Fund, Finance & Development Vol. 55, No. 4 2008, pp.2 UBI is a moral choice, before anything else, March 12, 2017,

presented on the figure below.

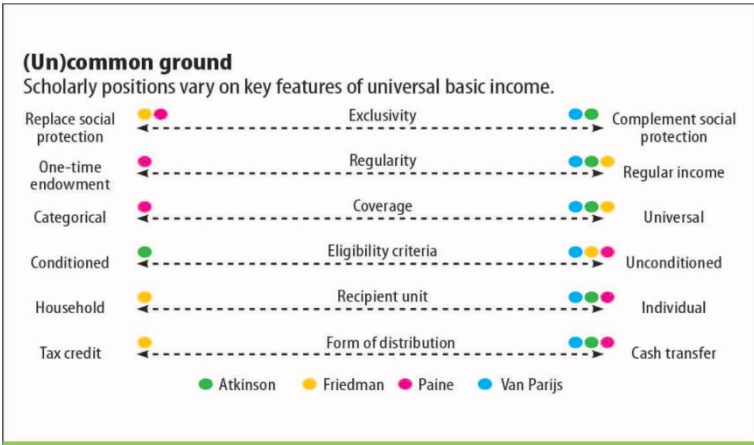


Figure 1. Features of the UBI

Source: M.Francesse, D.Prady, *What Is Universal Basic Income? IMF – International Monetary Fund, Finance & Development Vol. 55, No. 4 2008, pp.2*

[access: 19.02.2021], <https://medium.com/basic-income/ubi-is-a-moral-choice-beforeanything-else-40300f9b75de>



The UBI is controversial because of political background.<sup>101</sup>

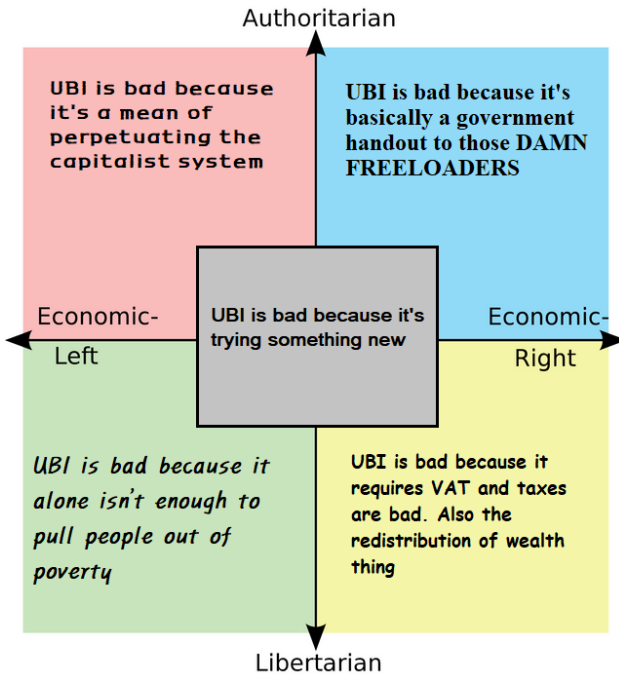


Figure 2. Political aspects of the UBI: Authoritarian vs. Libertarian

Source: *Why universal income is bad*,

[https://www.reddit.com/r/PoliticalCompassMemes/comments/d0rxny/why\\_universal\\_basic\\_income\\_ubi\\_is\\_bad/](https://www.reddit.com/r/PoliticalCompassMemes/comments/d0rxny/why_universal_basic_income_ubi_is_bad/)

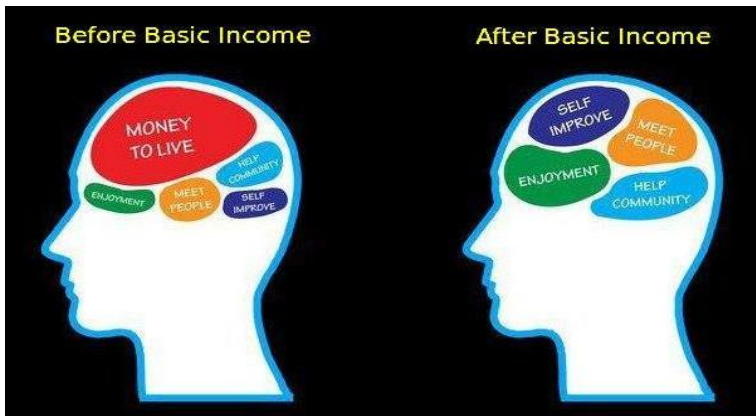
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<sup>101</sup> Why universal income is bad,

[https://www.reddit.com/r/PoliticalCompassMemes/comments/d0rxny/why\\_universal\\_basic\\_income\\_ubi\\_is\\_bad/](https://www.reddit.com/r/PoliticalCompassMemes/comments/d0rxny/why_universal_basic_income_ubi_is_bad/)

## Universal income vs. Selective income

There are also some differences between universal and selective income. Before implementation of the basic income people earn money to live, but other goals are in the background. After basic income implementation all different aims, like: self improve, meet people or help community are balanced <sup>102</sup>(see figure below).



Picture 1 Universal income vs. Selective income

Source: *Selective vs. Universal Basic Income (UBI)*,

<https://godisblack.blogspot.com/2017/08/selective-vs-universal-basic-income.html>

### 1.1.3 Different versions of the universal income

Rising inequality, precarious work, increasing number of migrants in the UE and fundamental changes to the structure of the global economy are the challenges for the concept of universal basic income. In such circumstances of the Universal Basic Income (UBI) seems to be positive solution.

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<sup>102</sup> *Selective vs. Universal Basic Income (UBI)*, <https://godisblack.blogspot.com/2017/08/selective-vs-universal-basic-income.html>

It is connected with the minimum universal income guarantee. UBI is provided to all regardless of need.

There are different versions of the UBI based on the combination of some elements, like<sup>103</sup>:

- these are periodical payments and the question is how often it is paid,

- what is the level of the UBI,

- what is the source of this income,

- who gets the UBI - every citizen? And what conditions must be met to obtain the UBI,

- how payments relate to other forms of social protection.

The universal income can be the combination of the following elements<sup>104</sup>:

a/ regularity of payment:

- weekly, monthly or annually

- at one or more specified life stages

- payments over a limited period.

b/ payment level:

- a full scheme to satisfy all basic needs,

- a partial scheme able to satisfy some basic needs,

- very small amount that cannot satisfy needs,

- very small amount combined with a promise to increase later.

c/ means of funding:

- publically owned resources invested in a shared „wealth fund”,

- income tax reform, such as abolishing personal tax allowance and/or increasing other tax rates,

- new types of taxes such as wealth tax,

- „helicopter money” created by central bank (quantitative easing),

- redirection of existing funds for welfare payments,

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<sup>103</sup> A.Coote, E.Yazici, Universal basic income, Union Perspective, Full Report, Friedrich Ebert Stiftung and others, April 2019, pp. 7

<sup>104</sup> A.Coote, E.Yazici, Universal basic income...op.cit., pp. 15-16

- development aid budgets,
- philanthropy.

d/ conditionality paid to every individual or under some conditions based on:

- citizenship or legal residence,
- residence in a local territory within a country,
- level of poverty or membership of a designated social group,
- compliance with required behaviour, like for example political participation, sending children to school,
- using the money in a particular way, such as buying only nationally produced goods and services

e/ impact on existing welfare systems:

- replacing existing social protection schemes,
- replacing public services or in the lack of them,
- added to existing benefits and services.

The UBI is the mixture of possibilities rather than a single idea or policy.

The large number of proposals of universal basic income needs the question which version is the best.

The core idea of the UBI is giving money to people to solve social and/or economic problems.

The UBI is the proposal for redistribution of the wealth based on need.<sup>105</sup>

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<sup>105</sup> A.Coote, E.Yazici, Universal basic income, Union Perspective, Full Report, Friedrich Ebert Stiftung and others, April 2019, pp. 8

## **Design of the UBI models** <sup>106.</sup>:

We can identified various models of the UBI:

1/ a full basic income model (**full UBI**) - everybody in society receives the same amount of income; a full UBI model replaces a large part of social security benefits (both contributory and non-contributory). It should be higher than current social assistance benefits. It means a radical transformation of welfare into welfare universalism.

2/ **NIT** - The NIT differs from the UBI model in the context of the aims to reduce the poverty by targeting the (working) poor. There are different types of payments in NIT models, but there are similar end results, because it guarantee minimum income and increase incentives for work. NIT models are combined with active labour market policies to reduce disincentives to work, but its ex-post character and not regressive. It gives individuals more control over their employment relationship.

3/ One of the concept of universal income is **BIEN**.

**BIEN** means Basic Income Earth Network.

Basic Income Earth Network (BIEN) consists of five characteristics for GBI to exist<sup>107</sup>:

- payments must be made on a periodic interval, such as a monthly basis.
- payments must be in cash in an appropriate medium of exchange.
- funds are paid on an individual basis rather than to

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<sup>106</sup> L.Haagh, B.Rohregger, Universal basic income policies and their potential for addressing health inequities transformative approaches to a healthy, prosperous life for all, Transformative approaches to a healthy, prosperous life for all, World Health Organization 2019, pp.5,8,13,16

<sup>107</sup> A.Guarino, An Analysis of the Concept of Guaranteed Basic Income, <https://www.focus-economics.com/blog/universal-basic-income-and-the-economy>; P.Van Parijs, Basic Income: A Simple and Powerful Idea for the Twenty first Century, Politics and Society 32 (1) 2004, pp. 7–39

households.

- funds are paid to all individuals without the use of a means test,

- there are no conditions attached to the payment of the income.

4/ different models of income support, testing different conditionalities and forms of delivery - this is type of the participation income, or participatory social security links benefits with communal work or work for nongovernmental organizations,

6/ a basic income model as the social security and social insurance or earnings related benefits.

7/ **negative income tax** – it is other form of universal basic income.

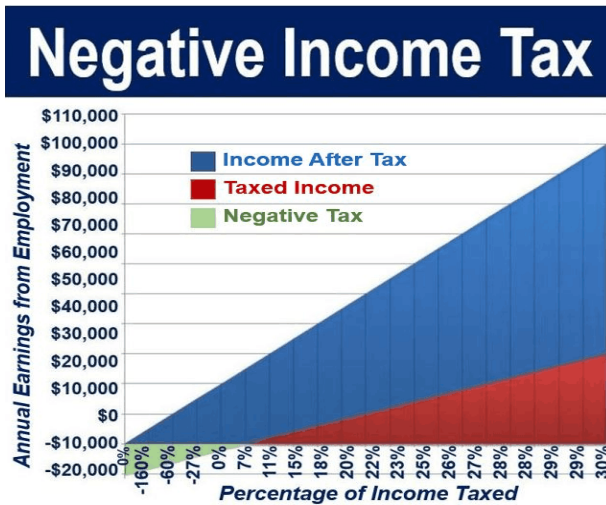


Figure 3. Different variation of universal income – negative income tax  
Source: Inclusive growth. A Fair Share: Universal Basic Income, et al...? OECD Forum, October 10, 2017, <https://www.oecd-forum.org/posts/20862-a-fair-share-universal-basic-income-et-al>

A number of variants to an unconditional UBI were also

discussed: from a negative income tax in which top-up cash payments would be made to those below the poverty line, to other policy measures such as providing cheaper housing to improve labour mobility, shifting taxes from labour to capital, and significantly increasing funding for job training and re-education.<sup>108</sup>

Another classification of the UBI are based on the simulation of five scenarios<sup>109</sup>:

- **BI-18** - a UBI for all citizens aged 18 and above. In this version, each of the adults above the age of 18 will receive a monthly UBI that is equal to the starting situation poverty line amounting to 1,927 NIS. The assumption is that this type of the UBI will replace all existing allowances.

- **BI+CHILD** - each of the adults above the age of 18 in the household will receive a UBI that is equal to the starting situation poverty line amounting to 1,927 NIS per month. This will replace all the existing allowances except the child allowance that will remain as it is (i.e., 120 NIS per child per month).

- **PARTIAL-BI** - each individual will receive a UBI that is calculated based on the difference between the existing poverty line and the current level of the existing means-tested social assistance program (termed “income support”) for an individual, while all the other allowances will remain as they are.

- **BI-ALL** - each adult (ages 18+) in the household will receive a UBI equal to the existing poverty line (assuming it remains fixed): 1,927 NIS per month. An additional

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<sup>108</sup> Inclusive growth. A Fair Share: Universal Basic Income, et al...? OECD Forum, October 10, 2017, [22.02.2021], <https://www.oecd-foorum.org/posts/20862-a-fair-share-universal-basic-income-et-al>

<sup>109</sup> M.Malul, B.Gurion, J.Gal, M.Greenstein, A Universal Basic Income: theory and practice in the Israeli Case, Basic Income Studies, An International Journal of Basic Income Research Vol. 4 Iss.1 2009, pp.10-11

allowance will be given for each child in the household according to the marginal amount required to keep the family above the

poverty line. Due to economics of scale, the second child allowance would be lower than that amount, and so on. In the case of the Israeli data, the results are that the first child will receive 1,002 NIS, the second child 848 NIS, and so on (assuming there are two adults in the household).

- **Current Budget** – the UBI is given to each individual over age 18 while the current social security budget remains fixed,

- **Citizen's Income Trust** - another concept, under which benefits should be distributed according to age. For example:

- for 0-24 year olds – young people would receive £56.25 per week,

- for 25-64 year olds – they would receive £71 per week,

- for 65 and over – they would receive £142.70 per week.

The citizen's income would replace all benefits except disability and housing benefit. It would replace child benefit and other types of the income support. It also estimates savings of £10 per week from administration of pensions and tax credits.<sup>110</sup>

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<sup>110</sup> T.Pettinger, Universal basic income – Pros and cons, March 11, 2020...op.cit.



### *1.1.4 The cost as main problem of universal income*

The main problem with the concept of the universal income is the cost and the source of financing.<sup>111</sup>

The cost of regular, unconditional cash payments to all inhabitants of any country will be very large in all types of universal income.<sup>112</sup>

But the cost depends on:

- how long the UBI will be paid,
- how much it will be paid,
- for whom.

And on the other side the final opinion about the real opportunity to use the UBI as a tool of reduction negative disparities of income depends on what will be the total calculation.<sup>113</sup>

Another question is if such a level of income would be enough to sustain the satisfied standard of living for recipients of this universal income.

Costs are higher in some countries where standards of living is higher.

The International Labour Office (ILO) has calculated the costs of UBI in 130 countries which are average in the range from 20 to 30 per cent of GDP. Costs can be lower if we reduce other welfare benefits or tax allowances, or on the other side by increasing the existing tax rates or by introducing new taxes. But even we reduce the costs using tools of taxes for the higher income from other sources, it still the total cost is high.

Simulations for the UBI in the UK suggest they would increase welfare spending by more than two-thirds. The

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<sup>111</sup> A.Coote, E.Yazici, Universal basic income...op.cit., pp. 8

<sup>112</sup> P.Harvey, "The Relative Cost of a Universal Basic Income and a Negative Income Tax," *Basic Income Studies* 1 (2) 2006, pp. 1–24

<sup>113</sup> L.Haagh, *Alternative social states and the basic income debate: institutions, inequality and human development*, BIS Vol.10(1) 2015, pp.45–81

calculation for India presents that acceptable level of universal basic income should be below subsistence level, what would cost around 5% of GDP.<sup>114</sup>

The real evaluation of the UBI should be based on the real financial calculation and compromises, which will be politically and economically feasible.<sup>115</sup>

And the another question – what is the source of financing of UBI.

Another problem is that cost of the universal basic income need to increase taxes for these benefits. The problem with higher income taxes is that it could lead to disincentives to work<sup>116</sup>

Another aspects of the UBI is the source of the financing which can be different at the begining of the implementation of this tool in comparisons to the advanced phase of the development of the UBI system<sup>117</sup> (see figure below).

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<sup>114</sup> Ibidem; A.C.Cummine, Overcoming dividend skepticism: why the world's sovereign wealth funds are not paying basic income dividends, *Basic Income Studies* Vol.6 No 1 2011, pp.

<sup>115</sup> J.Arcarons, D.Raventos, L.Torrens, Feasibility of financing a basic income, *Basic Income Studies* Vol.9 (1-2) 2014, pp.79–93; H.Flassbeck, Universal basic income financing and income distribution – the questions left unanswered by proponents, *Inter Econ* Vol. 52(2) 2017, pp.80–83

<sup>116</sup> T.Pettinger, Universal basic income – Pros and cons, March 11, 2020, <https://www.economicshelp.org/blog/17048/government/universal-basic-income/>

<sup>117</sup> P.H.Ralph, R.Ashford, N.A.Ashford, J.Arango-Quiroga Universal Basic Income and Inclusive Capitalism: Consequences for Sustainability, *MDPI Sustainability* Vol. 11 2019, Figure 6, pp. 17

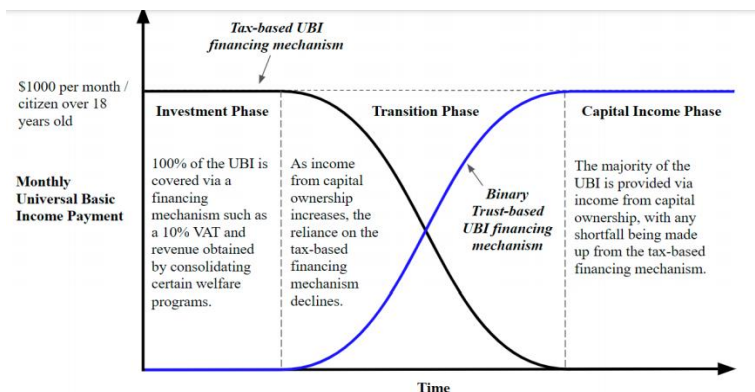


Figure 4. Form of financing of the UBI at different phases of its implementation

Source: P.H.Ralph, R.Ashford, N.A.Ashford, J.Arango-Quiroga *Universal Basic Income and Inclusive Capitalism: Consequences for Sustainability*, MDPI Sustainability Vol. 11 2019, Figure 6, pp. 17

### 1.1.5 Reasons of implementation of the UBI

Because of the effects of technology on work processes there is less and less jobs. Many people are unemployed and resulted mental health risk. There is also no balance between work and private life<sup>118</sup>. The universal income concept is the solution of precarious workforce.<sup>119</sup>

There are different reasons of implementation of the universal basic income<sup>120</sup>.

<sup>118</sup> L.Haagh, B.Rohregger, Universal basic income policies and their potential for addressing health inequities transformative approaches to a healthy, prosperous life for all, Transformative approaches to a healthy, prosperous life for all, World Health Organization 2019, pp.5,8

<sup>119</sup> J. Handler, The failure of workfare: another reason for basic income guarantee. BIS 1(1) 2006, pp. 1–22

<sup>120</sup> L.Haagh, B.Rohregger, Universal basic income policies and their potential for addressing health inequities transformative approaches...op.cit., pp.10

- for fighting poverty and health inequalities – for example Canada and Scotland,

- as self-motivation and solving the socio-psychological problems because the lack of labour market participation – recommended for some countries with less poverty and health inequities, but with high rates of income dependence - Denmark, Finland, and the Netherlands.

- for efficiency of income security administrative control systems in some welfare states that spend too much money for the administration - Denmark, Finland and the Netherlands.

- as an answer to labour market new challenges, like: automation, high level of unemployment

Some countries decide to make an experiments of the universal basic income because of hybrids of reasons. The Spanish experiment was dominated by an anti-poverty and economic inequality reasons, but at the same time other motivational factors.

### *1.1.6 Level of basic income*

Of course there is the another most important question – what should be the level of this basic income. There are some estimations based on the comparison to the GDP per capita level for different countries<sup>121</sup> (see figure below).

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<sup>121</sup> Inclusive growth. A Fair Share: Universal Basic Income, et al...? OECD, October 10, 2017, <https://www.oecd-forum.org/posts/20862-a-fair-share-universal-basic-income-et-al>; A.Guarino, An Analysis of the Concept of Guaranteed Basic Income, <https://www.focus-economics.com/blog/universal-basic-income-and-the-economy>

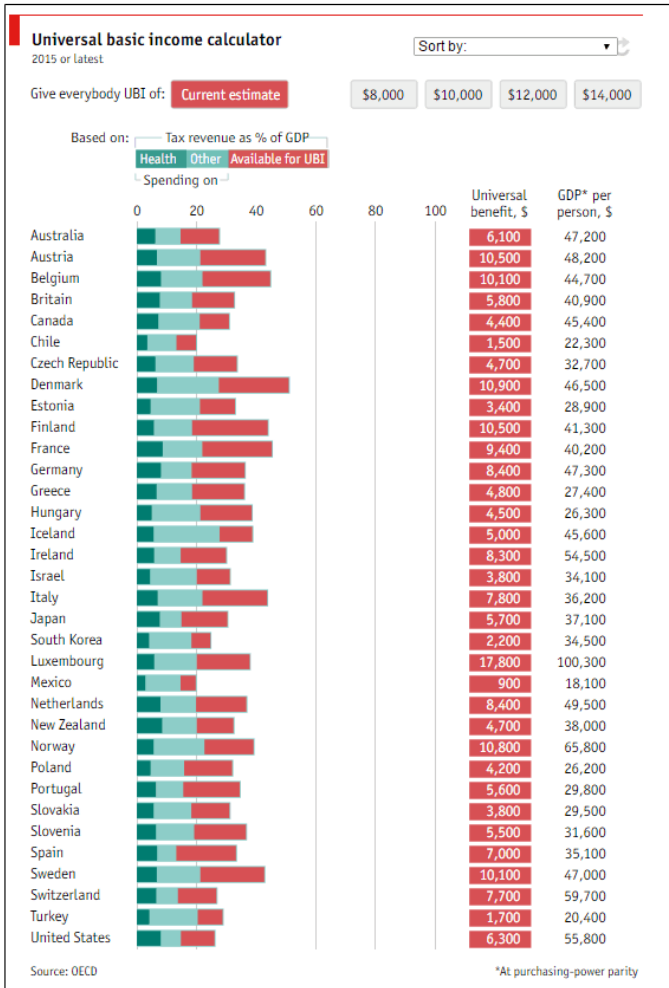


Figure 5. UBI calculation

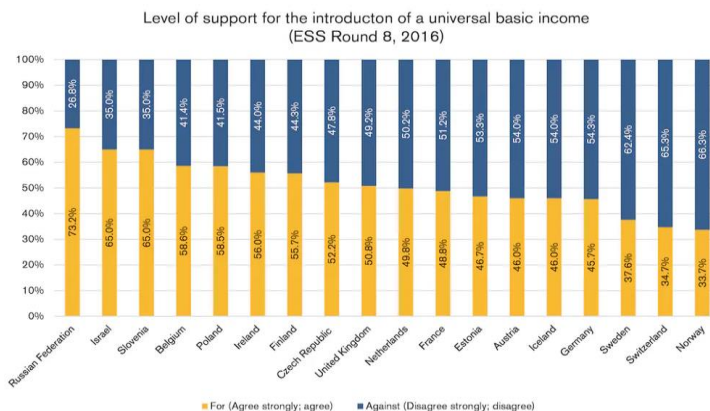
Source: Inclusive growth. A Fair Share: Universal Basic Income, et al...? OECD, October 10, 2017, <https://www.oecd-forum.org/posts/20862-a-fair-share-universal-basic-income-et-al>; A. Guarino, An Analysis of the Concept of Guaranteed Basic Income, <https://www.focus-economics.com/blog/universal-basic-income-and-the-economy>

### 1.1.7 Support of the UBI implementation

There is different level of the support for the idea of the universal basic income within the European countries: from Slovenia on one side with 65% of the support to Norway at about 33%. The richer the country, the less support for the idea of the UBI. The level of the support is at about 50% in countries with high level of migrants, like: the Great Britain, France or the Netherlands (see figure below).

Generally the level of the support for the concept of the UBI is high among almost all the states.

On the other side, it is very clear that dissatisfaction among the electorate with existing benefit systems is a key driver for the support of the UBI. In 2018 only 19% of respondents felt the existing system of income security functioned well and no changes were needed.



*Figure 6. Level of the support for introduction of the UBI*  
 Source: R. Fitzgerald, *Survey reveals young people more likely to support universal basic income, but it's not a left-right thing*, November 17.2017, [access: 19.02.2021], <https://theconversation.com/survey-reveals-young-people-more-likely-to-support-universal-basic-income-but-its-not-a-left-right-thing-87554>

Another research presents the answers for the question:

„If there would be a referendum on introducing basic income today, how would you vote?“.<sup>122</sup> The highest level of the support in the answer of that question in Europe was in Spain and Italy. (see next figure).

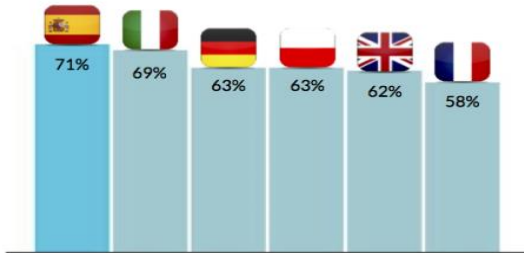


Figure 7. Answer the question in referendum for the basic income  
Source: Good news! Support for a universal basic income is on the rise, [access: 21.02.2021],

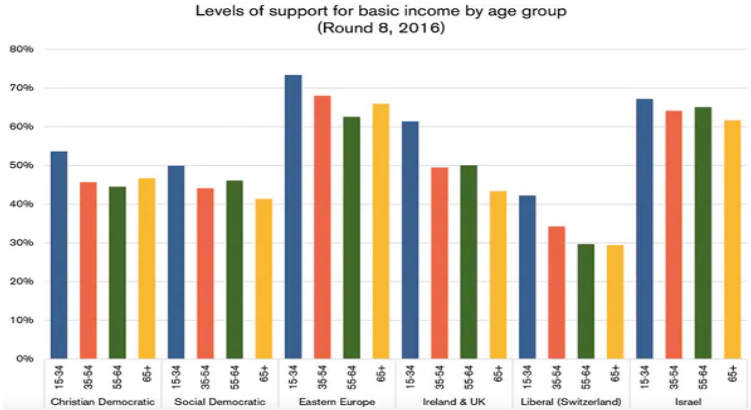
<https://steemit.com/goodnews/@theomwc/good-news-support-for-a-universal-basic-income-is-on-the-rise>

Next figure presents the level of the support for the basic income by age groups in some countries.<sup>123</sup>

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<sup>122</sup> Good news! Support for a universal basic income is on the rise, [access: 21.02.2021], <https://steemit.com/goodnews/@theomwc/good-news-support-for-a-universal-basic-income-is-on-the-rise>

<sup>123</sup> R. Fitzgerald, Survey reveals young people more likely to support universal basic income, but it's not a left-right thing, November 17.2017, [access: 19.02.2021], <https://theconversation.com/survey-reveals-young-people-more-likely-to-support-universal-basic-income-but-its-not-a-left-right-thing-87554>



*Figure 8. Level of the support for the basic income by age group*  
 Source: R. Fitzgerald, *Survey reveals young people more likely to support universal basic income, but it's not a left-right thing*.  
 November 17.2017, [access: 19.02.2021],  
<https://theconversation.com/survey-reveals-young-people-more-likely-to-support-universal-basic-income-but-its-not-a-left-right-thing-87554>

Supporters of the idea of UBI we can divide into 3 categories<sup>124</sup>:

1/ those who want to eliminate the poverty, reduce inequalities and reform inadequate social protection systems,

2/ those who want to fight against the lack of work because of automation of the production process and logistics and in many different types of jobs,

3/ those who see the concept of the universal basic income as the way to radical transformation or in the context of political manifest.

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<sup>124</sup> A.Coote, E.Yazici, *Universal basic income, Union Perspective, Full Report*, Friedrich Ebert Stiftung and others, April 2019, pp. 8



## 1.2 Advantages and disadvantages of UBI – Universal Basic Income

The UBI concept is not only useful, but also: feasible, desirable, affordable. Although for many people it seems to be futuristic idea.

There are many different comparisons of pros and cons of the universal basic income (see table below).

Universal Basic Income	
Pros	Cons
<ul style="list-style-type: none"> <li>• Simple and efficient to administer.</li> <li>• Avoids poverty trap of means-tested benefits.</li> <li>• Reduces inequality, poverty and homelessness.</li> <li>• Encourages socially beneficial tasks such as old age care.</li> <li>• Encourages individuals to take risk and set up business.</li> </ul>	<ul style="list-style-type: none"> <li>• Could encourage laziness.</li> <li>• Could discourage part-time work.</li> <li>• Cost higher than current benefit system leading to higher taxes.</li> <li>• Higher income taxes could lead to disincentives to work.</li> <li>• Could lead to welfare support for undesirables like criminals.</li> </ul> <p style="text-align: right;"><a href="http://www.economicshelp.org">www.economicshelp.org</a></p>

*Table 1. Pros and Cons of the universal basic income*

*Source: T.Pettinger, Universal basic income – Pros and cons, March 11, 2020,*

*<https://www.economicshelp.org/blog/17048/government/universal-basic-income/>*

The main advantage of the universal basic income is that ensures a minimum standard of income for everyone without any direct costs (connected with the cost of large welfare security system or administration cost) and unnecessary bureaucracy. Moreover in times of crisis, a UBI can also provide a social safety net. In Coronavirus crisis, the universal

basic income is optimal response for dealing with widespread unemployment and fall in income.

The disadvantage is that this is an expensive undertaking to pay everyone in society a universal benefit. There is also another problem that some of people would like to live on benefits without contributing anything useful to society.<sup>125</sup>

But pros and cons need to be analyzed in more detail.

### **Advantages of citizen's income**

Traditional forms of benefits from welfare system are cumbersome very often. There are some costs and problem of time between taking decision and receiving money by a person in need.

Efficiency savings from abolishing the bureaucratic traditional welfare systems means benefits for the universal basic income systems.

Increasingly flexible labour markets make conventional benefits more limited. Modern labour markets are characterized by such a forms of the employment, like: self-employment, flexible hours and zero-hour contracts. This means that people can receive very low income during some months, but they are not be eligible for any work-related or unemployment benefits because they are not classified as unemployed or the standard employment with additional benefits.

The conventional types of benefits create a disincentive to work longer hours or to look for the better-paid job because the marginal gain in income is relatively low (high marginal tax rate). This is a form of the poverty trap. On the other side, traditional benefits systems are more and more complicated

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<sup>125</sup> T.Pettinger, Universal basic income – Pros and cons, March 11, 2020, [22.02.2021], <https://www.economicshelp.org/blog/17048/government/universal-basic-income/>; Universal Basic Income In India: Pros & Cons, <https://www.oliveboard.in/blog/universal-basic-income-in-india-pros-cons/>

and require people to know what benefits they are entitled to and how to apply. There may be time delays in receiving benefits. Some people may become homeless because of delays in receiving benefits. A universal basic income would prevent those negatives of traditional benefits systems, like temporary cash flow lock.

A universal basic income could have a positive impact on reducing health problems of many people affected the poverty or some of them which have not enough money for basic human need like taking care of health or treatment. Many people today cannot afford a dentist or even basic medical tests or drugs, and not in all countries the level of free medical services ensures the universal access.

The universal basic income can support entrepreneurship. To start own business we need some money at the beginning and universal basic income can be helpful to support the new business initiative. Conventional benefits would not be given to people working on self-employment or startups. The universal basic income gives people more time to find the most suitable long-term job. And on the other side it is possible that people decide more often to take less-paid jobs or part-time jobs. It contributes the long-term efficiency of the labour market.

The universal basic income reduces the need for the governments support the local labour markets and to use some other tools for reducing the unemployment.<sup>126</sup>

### **Arguments against Universal income**

The idea of the universal income is very often equated with money for nothing, because people get money for doing nothing. It may encourage people to be lazy and live off

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<sup>126</sup> T.Pettinger, Universal basic income – Pros and cons, March 11, 2020, <https://www.economicshelp.org/blog/17048/government/universal-basic-income/>

benefits. Some fear that if universal income is given, some people will work less. Studies are differ. The study from Canada presents that if the universal credit is relatively low, the main groups who worked are young mothers and young people during the period of education.

Against some opinions about positive impact to the labour markets, some of opposite opinions tell that the universal income results less flexible labour markets. The universal credit may mean part-time workers don't want to increase income by working part-time, which reduce the flow of temporary part-time workers. Others' opinion is that part-time job or zero-hour contract are negative forms of the employment of the labour market.

A universal income means abandoning other forms of social security, but the idea of the UBI is the reduction of the poor.<sup>127</sup>

Other negative impacts of the UBI<sup>128</sup>:

- UBI can maintain low pay and precarious work. It will not improve workers' pay and work conditions,
- the proposal of low level of the UBI is inadequate and the satisfied level of the UBI is not possible to implement,
- if in the result of implementing the UBI, reducing other forms of social protection would increase the social inequalities,
- money spent on the UBI cannot be spent on the other important aims, such as public services, like: public transportation, public health system, renewable energies or the environmental protection,
- the UBI is not the way,
- the UBI will be the engine of the higher taxes for the financing the UBI, what can be described as a "vicious circle",

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<sup>127</sup> Ibidem

<sup>128</sup> A.Coote, E.Yazici, Universal basic income, Union Perspective, Full Report, Friedrich Ebert Stiftung and others, April 2019, pp. 8

- a targeted social security system will always be more efficient,
- the UBI can radical change the housing policy,
- it promotes the consumer capitalism, helping people for better access to the consumption, but on the other side, each type of additional income can be the engine for the economy as the potential or the real demand,
- the UBI is the utopian concept which not to reduce the social disparities.

Another table with some advantages and disadvantages of the universal basic income is presented below.

Potential Cons (-)	Potential Pros (+)
Potential for subsidizing low paid, low quality jobs	Reducing the risk of accepting low quality, exploitative working conditions
Possibility for undermining existing social protection systems	Supporting people to develop their skills and competences
Regressive distributional impacts	Improving access to income support and reducing stigma
Financing difficulties	Lowering the risk of 'benefit traps'
Reducing automatic stabilisers during economic downturns	Streamlining social protection schemes and reducing administrative costs

*Table 2. Advantages and disadvantages of the universal basic income*  
 Source: ITUC Economic and Social Policy Brief: Universal Basic Income, ITUC CSI IGB, International Trade Union Confederation, pp.3/6

## 1.3 Economic effects of UBI

### 1.3.1 *The desirability and feasibility of UBI*

Economic effects of the UBI implementation can be analysis in the micro- and macro economic perspectives, the impact of basic income on the propensity to work, the social security systems' effectiveness or generally its economic sustainability <sup>129</sup>

Because the implementation of the universal basic income is not very popular, because till now we have only a dozen cases of using this tool in the international scale, but some of them are only based on local perspective, there is very important to analyze of the desirability and the feasibility of UBI from the point of view of economic theory in the context of different economic background depends on type and the level of economic development of any country.

There are different perspectives of that:

1/ first criterion of such an analysis of the desirability of the UBI by examining normative background in different economic environments. We need to know what will be the difference of effects for UBI as a policy tool in both developed and developing countries, it means in their economic environments. There are some main criteria for such an analysis, like:

- the size of the population of any economy close to the margin of subsistence,
- level of the development of any economy,

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<sup>129</sup> C. Gamel, D.Balsan, J.Vero, The impact of basic income on the propensity to work: theoretical issues and micro-economic results, *Journal of Socio-Economics* Vol.35 (3) 2006, pp. 476–497; L.Groot, H. Peeters, A Model of conditional and unconditional social security in an efficiency wage economy: the economic sustainability of a basic income, *Journal of Post-Keynesian Economics* Vol.19 (4) 1997, pp. 573–597

- the standard of living and the level of the income generally and for different classes of the society,
- the degree of formality of certain markets (such as labor markets),
- number of hours worked are observable to the policy maker,
- state capacity in terms of implementing tax and welfare policies.

2/ the second criterion is connected with the feasibility of the UBI implementation - a UBI proposal typically (but often implicitly) assumes a change in the tax system or in government spending as a budget-balanced or revenue-neutral proposal. The analysis of the feasibility of a UBI is based on the assumption of a linear income tax and taking into account the behavioral effect on the labor supply.<sup>130</sup> The results of such an analysis is presented on some figures below.

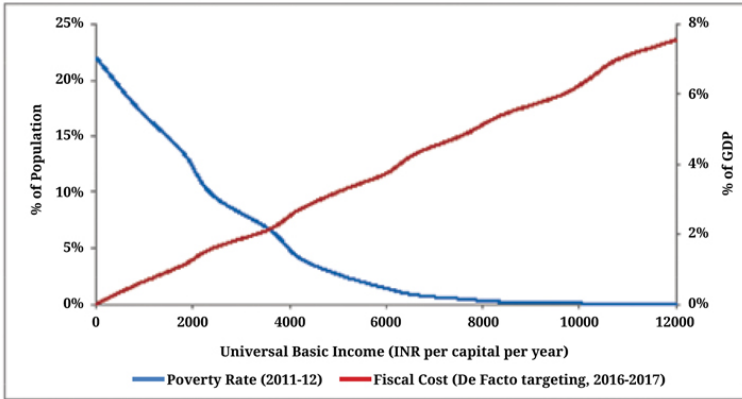
### *1.3.2 Effects of the UBI on poverty and vulnerability*

To analysis of the UBI in the context of poverty rate and the fiscal cost on the other hand. The higher level of the UBI, the lower poverty rate, but also at the same time this causes the higher fiscal cost.

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<sup>130</sup> ITUC Economic and Social Policy Brief: Universal Basic Income, ITUC CSI IGB, International Trade Union Confederation, pp.3/6

### Implications of UBI and its effect on poverty and vulnerability



Source: NSS 2011-12, Budget 2016-17, Survey Calculations

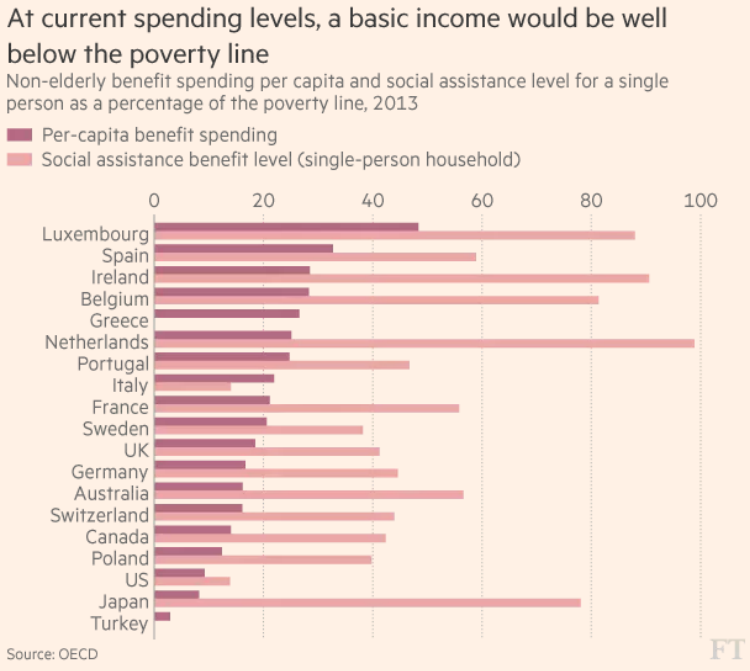
Figure 9. Effects of the UBI on poverty and vulnerability

Source: A.Guarino, *An Analysis of the Concept of Guaranteed Basic Income*, <https://www.focus-economics.com/blog/universal-basic-income-and-the-economy>

### The UBI and per capita benefit spendings and social assistance

The UBI effects in the context of per capita benefit spendings and social assistance benefit level are presented on figure below.





*Figure 10. Per capita benefit spendings and social assistance benefit level*

Source: A.Guarino, *An Analysis of the Concept of Guaranteed Basic Income*, <https://www.focus-economics.com/blog/universal-basic-income-and-the-economy>

### *1.3.3 UBI Alternatives and its effects*

We can find different types/ alternatives of the universal basic income (see the previous points of this article) and effects of them are different. There is simulation of the effects of different types of the UBI, such as: BI-18, BI+CHILD, PARTIAL-BI, BI-ALL and others <sup>131</sup>

<sup>131</sup> M.Malul, B.Gurion, J.Gal, M.Greenstein, A Universal Basic Income: theory and practice in the Israeli Case, *Basic Income Studies*, An International Journal of Basic Income Research Vol. 4 Iss.1 2009, pp.10-11

We can see the effects and influence on Gini index and the poverty rates in table below.

	<i>Average Transfer for Household (NIS)</i>	<i>Total Expenditure on UBI (Billions NIS)</i>	<i>Percent of GDP</i>	<i>Poverty Rate<sup>1*</sup></i>	<i>Poverty Rate<sup>2*</sup></i>	<i>Change in the Gini Index<sup>**</sup></i>
BI-18	4,631	112.8	17%	-74.8%	-3.5%	-6.6%
BI + CHILD	4,814	116.4	18%	-78.7%	-7.4%	-7.7%
PARTIAL-BI	3,256	79.2	12%	-54.5%	-30.7%	-8.9%
BI-ALL	5,654	136.8	21%	-100%	-20.8%	-11.9%
Current Budget	2,083	50	7.5%	+16.8%	+22.2%	+7.3%

<sup>1</sup> Exogenous poverty line

<sup>2</sup> Endogenous poverty line

\* In relation to the current (2006) poverty incidence (20.2%)

\*\* In relation to the current Gini Index (0.387)

*Table 3. Effects of UBI Alternatives (without taxation),  
Source: M.Malul, B.Gurion, J.Gal, M.Greenstein, A Universal Basic  
Income: Theory and Practice in the Israeli Case, Basic Income  
Studies, An International Journal of Basic Income Research Vol. 4  
Iss.1 2009, Table 2, pp.12*

### *1.3.4. UBI and its effects labour market*

Another group of the effects of implementation of the UBI are connected with the labour market, especially in the context of tendency of taking up job. (see figure below)

## Effects of UBI at the decision of work

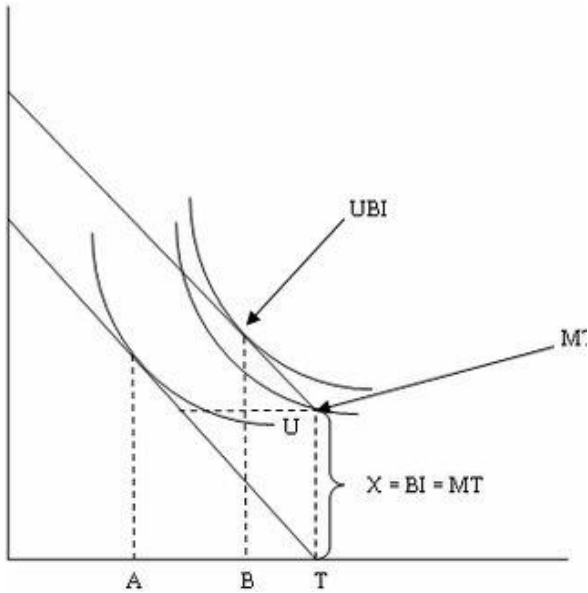


Figure 11. Effects of UBI at the decision of work

Source: M.Malul, B.Gurion, J.Gal, M.Greenstein, *A Universal Basic Income: Theory and Practice in the Israeli Case, Basic Income Studies, An International Journal of Basic Income Research Vol. 4 Iss.1 2009, Figure 1, pp.5*

### UBI and level of unemployment

UBI is also discussed into the context of robotization of human work and less traditional jobs.<sup>132</sup>

There is the problem of the unemployment, therefore the UBI concept is more attractive.<sup>133</sup>

<sup>132</sup> E.McGaughey, Will Robots Automate Your Job Away? Full Employment, Basic Income, and Economic Democracy' SSRN, part 4(2) 2018

<sup>133</sup> B. Van der Linden, Is Basic Income a Cure for Unemployment in Unionized Economies? A General Equilibrium Analysis, *Annales d'Economie et de Statistique* 66 2002, pp. 81–105

On some figures below, there are some projections of effects of the UBI on monthly net and gross income in the context of the optimal working hours.

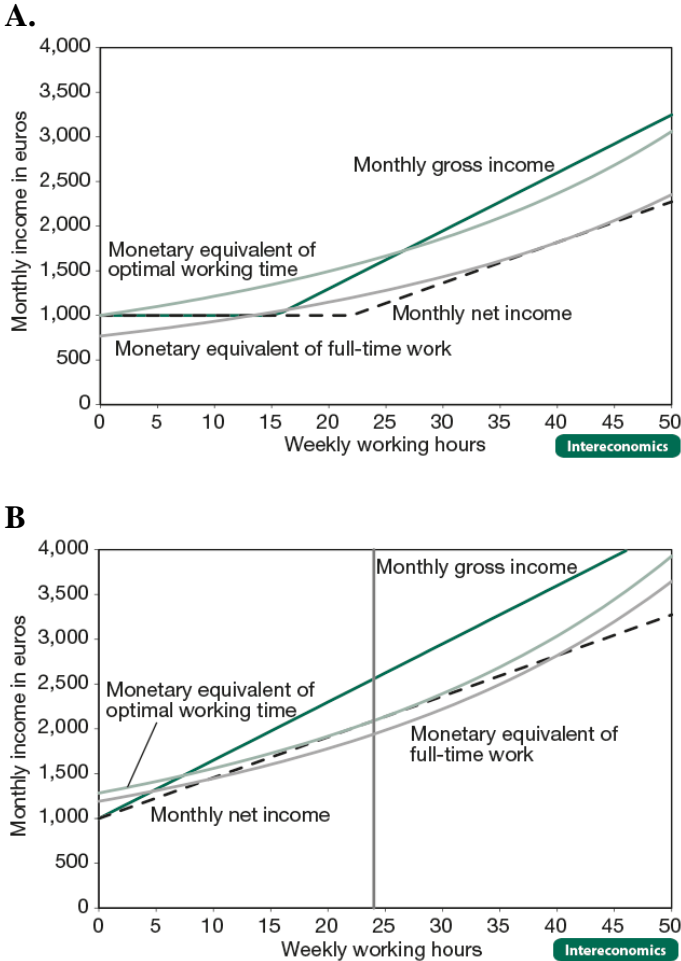


Figure 12. The UBI and the labour market results  
 Source: H. Schneider, *Universal Basic Income – Empty Dreams of Paradise*, Intereconomics Vol.52, No.2 2017, pp. 83–87

## 1.4 International dimension of the UBI

### 1.4.1 UBI pilot programs in international scale

The case studies of the implementation of the UBI are varied: some of them are from the past, some of them are actually implemented and some others are the future concepts. The testing of the concept of the UBI is in all types of the states - poorer, with the middle-income and richer countries:

a/ in poorer countries<sup>134</sup>:

- completed trials: Madhya Pradesh, India,
- completed trials: Zomba, Malawi,
- current scheme: Kenya.

b/ in middle-income country:

- 3 current schemes: Brazil,

c/ in richer countries:

- completed trials in in Manitoba, Canada and New Jersey USA,
- current schemes in Alaska, USA, Finland and the Netherlands,
- prospective trials in Switzerland, California USA and Scotland.<sup>135</sup>

### **Pilot implementation of the UBI in poor countries:**

a/ India - a Basic Income Pilot Study was conducted between 2011 and 2014 in Madhya Pradesh funded by UNICEF and the Self Employed Women's Association (SEWA). The trial provided monthly payments to 6,000 residents of randomly selected villages and to a control

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<sup>134</sup> A.V.Banerjee, P.Niehaus, T.Suri, Universal basic income in the developing world. Annual Review of Economics Vol.11 2019, pp.961–85

<sup>135</sup> A.Coote, E.Yazici, Universal basic income, Union Perspective, Full Report, Friedrich Ebert Stiftung and others, April 2019, pp. 10

group. The universal basic income was implemented parallel to subsidised public services such as distribution of food and fuel to people on low incomes.

b/ Malawi - unconditional cash transfers and conditional cash transfers were paid to young women and their parents in the poor district of Zomba in 2008/2009 and were tested and compared by World Bank economists. It was implemented in an area selected on the basis of poverty indicators,

c/ Kenya - a randomised control trial funded through a US charity, at about 21,000 people receive cash transfer and more than 5,000 receiving a long-term basic income, in villages selected on the basis of extreme poverty.

### **Pilot implementation in a middle-income country<sup>136</sup>:**

There were 3 schemes in Brasil:

d/ Bolsa Familia<sup>137</sup> it was a conditional cash transfer payments to poor families whose children are enrolled in school and complete their vaccinations,

e/ ReCivitas - the UBI scheme was established in 2008 and was funded through the NGO of that name, in the form of regular, monthly payments to all residents in the village of Quatinga Velho,

f/ Marica - The city of Marica makes small monthly payments to all residents,

supplementing existing welfare payments.

### **Pilot implementation in rich countries:**

g/ Canada – one of the first experiment of the

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<sup>136</sup> A.Coote, E.Yazici, Universal basic income, Union Perspective, Full Report, Friedrich Ebert Stiftung and others, April 2019, pp. 35; A.Banerjee, P.Niehaus, T.Suri, Universal Basic Income in the Developing World. Annual Review of Economics. Vol.11(1) 2011, pp.959-983

<sup>137</sup> P.Pais, F.Silva, E.Teixeira, The influence of Bolsa Familia conditional cash transfer program on child labor in Brazil International Journal of Social Economics Vol.44 No.2 2017, pp.206-221

implementation in Manitoba<sup>138</sup> was between 1975 and 1978. Monthly payments were implement for 1,300 low-income households with a control group of low-income households who did not receive any payment. It was funded by the federal and provincial governments.<sup>139</sup>

h/ USA, New Jersey - The New Jersey and Pennsylvania Income Maintenance Experiment was a Negative Income Tax scheme was implemented between 1968 and 1972 for 1,357 households at the level of 50% and 125% of the poverty line and taxed at rates ranging from 30% to 70%.

i/ USA, Alaska.<sup>140</sup> - the Alaska Permanent Fund was established in 1976 as payments to adults and children using revenue from Alaska's natural endowments, like oil. It was directed to all Alaska residents and is paid annually. For example the annual sum in 2017 was at about \$1,100,

j/ Finland - the Finnish government began a two-year trial the UBI scheme in 2017<sup>141</sup>, for 2,000 unemployed people that gave each individual €560 a month. The government has refused to extend the scheme to employed people.<sup>142</sup> Finland's government is planning to give every

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<sup>138</sup> W.Simpson, G.Mason, R.Goodwin, The Manitoba Basic Annual Income Experiment: Lessons Learned 40 Years Later, Canadian Public Policy 41 No.1 2017, pp.85

<sup>139</sup> E.Forget, The town with no poverty. The health effects of a Canadian guaranteed annual income field experiment. Can Public Policy 37(3) 2011, pp.283–305; J.P.Mulvale, Basic Income and the Canadian Welfare State: Exploring the Realms of Possibility, Basic Income Studies 3 (1) 2008, pp. 1–26

<sup>140</sup> M.Berman, Resource rents, universal basic income, and poverty among Alaska's Indigenous peoples, World Development 106 2018, pp.161-172

<sup>141</sup> O.Kangas, J.Blomgren, Socio-economic differences in health, income inequality, unequal access to care and spending on health: a country-level comparison of Finland and 16 other European countries. Research on Finnish Society Vol.7 <sup>2014</sup>, pp.51–63

<sup>142</sup> O.Kangas, Can universal basic income solve future income security challenges? Some tentative answers from the Finnish basic income (BI)

one of its citizens a basic income of 800 Euros (£576) tax free and abolish benefits.



Picture 3. Finland's universal basic income experiment  
 Source: *Universal Basic Income: A Solution for Globalization's Growing Pains*, February 19, 2021, [access: 19.02.2021], <https://chsprospecter.com/1070/opinions/universal-basic-income-a-solution-for-globalizations-growing-pains/>

k/ The Netherlands - the UBI implementation was for four Dutch municipalities, Tilburg, Groningen, Nijmegen and Wageningen since the end of 2017. Payments are to unemployed people and are set at the rate of existing unemployment benefit.<sup>143</sup> Also Utrecht and 19 other cities in the Netherlands are trialling a basic income.<sup>144</sup>

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experiment. Presentation for the 5th Conference on Regulating Decent Work, Geneva, 3–5 July 2017. [access: 27.02.2021], [https://www.ilo.org/wcmsp5/groups/public/---dgreports/---inst/documentspresentation/wcms\\_562867.pdf](https://www.ilo.org/wcmsp5/groups/public/---dgreports/---inst/documentspresentation/wcms_562867.pdf)

<sup>143</sup> S.Hoeijmakers, Municipal basic income-related experiments in the Netherlands, (in:) B.Reynolds, S.Healy (eds.), *Basic income – radical utopia or practical solution? Papers presented at the Social Policy Conference 2016*, Dublin, 22 November 2016. Dublin, Social Justice Ireland, <https://www.socialjustice.ie/sites/default/files/attach/publication/4633/basicincomefullbookdec2016.pdf?cs=true>

<sup>144</sup> T.Pettinger, *Universal basic income – Pros and cons...op.cit.*



### **UBI pilot projects to be realized:**

l/ Switzerland - in 2016, a national petition of 126,000 citizens called for referendum on Universal Basic Income - 23% of people voted in support of the UBI concept, but 77% voted against.

m/ USA, California - the 5-year UBI project have been started in 2019 in California, funded by Y Combinator, a high-tech company based in Silicon Valley. The trial will randomly select 3,000 people and give half of them \$1,000 per month,

n/ Scotland - in 2017, the Scottish government provided £250,000 to explore the feasibility of a UBI trial in four Scottish local authorities.<sup>145</sup>

o/ Israel<sup>146</sup>

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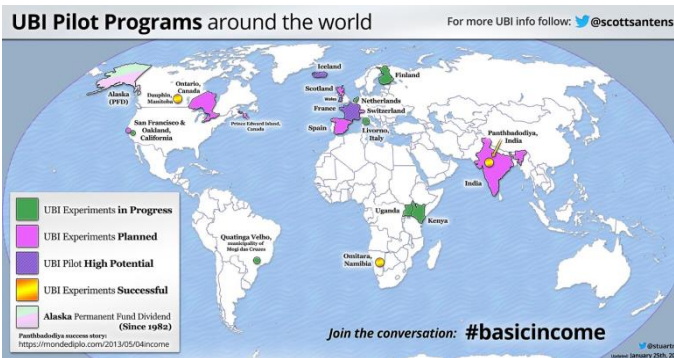
<sup>145</sup> A.Coote, E.Yazici, Universal basic income, Union Perspective...op.cit., pp. 27-28

<sup>146</sup> M.Malul, B.Gurion, J.Gal, M.Greenstein, A Universal Basic Income: Theory and Practice in the Israeli Case, Basic Income Studies, An International Journal of Basic Income Research Vol. 4 Iss.1 2009, Table 1, pp.9



Picture 4. Experiments of the UBI in different countries  
 Source: M.Koh, UBI could seal the widening financial cracks in Singapore but there are significant downsides, April 24, 2020, <https://sbr.com.sg/economy/commentary/ubi-could-seal-widening-financial-cracks-in-singapore-there-are-significant-downs>

Some cases of the UBI implementation are presented on the map below.



Map 1. UBI pilot programmes around the world  
 Source: UBI is a moral choice, before anything else, March 12, 2017, [access: 19.02.2021], <https://medium.com/basic-income/ubi-is-a-moral-choice-beforeanything-else-40300f9b75de>

## **Countries where the universal basic income is discussed**

- The UBI in Denmark – Denmark is one of the European Union member where the basic income is the answer for the inequality and precarity. „Equality paradox” caused the search for new solutions in the field of social equality or a return to the old concept, such as the UBI.<sup>147</sup> The basic income rests on developmentalism indirectly, as: state-promotion of economic equality, cooperative public finance, human development-oriented governing of core institutions. All of them contribute to the feasibility of the universal basic income reform in Denmark, which directs „from within” the state. The concept of the UBI in Denmark is modeled on the experience of the Nordic countries.

### *1.4.2 UBI concept in US*

The concept of the implementation of the universal basic income at the level of 1,000\$ a month for all adult citizens results different opinions depend on the group of society in US: black, white or hispanic, Republicans vs. Democrats, inhabitants with lower, middle or higher income and people of different ages etc.<sup>148</sup> (see figure below).

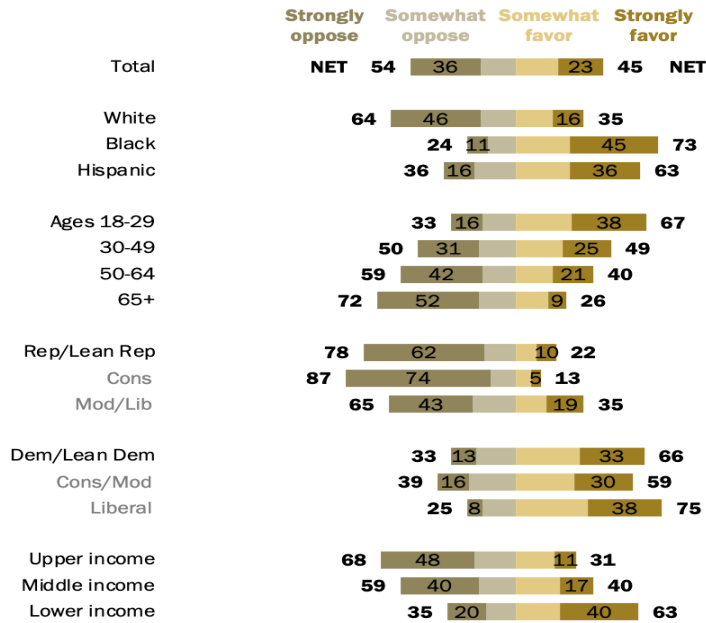
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<sup>147</sup> L.Haagh, The developmental social contract and basic income in Denmark, *Social Policy & Society* Vol.18 (2) 2019, pp.301–317

<sup>148</sup> H. Gilberstadt. More Americans oppose than favor the government providing a universal basic income for all adult citizens, August 19, 2020, [access: 19.02.2021], <https://www.pewresearch.org/fact-tank/2020/08/19/more-americans-oppose-than-favor-the-government-providing-a-universal-basic-income-for-all-adult-citizens/>

## Young people favor a universal basic income by about two-to-one; much less support among older adults

% who say they would \_\_\_ the federal government providing a universal basic income of about \$1,000 a month for all adult citizens, whether or not they work



Notes: White and Black adults include only those who report being only one race and are not Hispanic; Hispanics are of any race. Family incomes are based on 2018 earnings and adjusted for differences in purchasing power by geographic region and for household size. Source: Survey of U.S. adults conducted July 27-Aug. 2, 2020.

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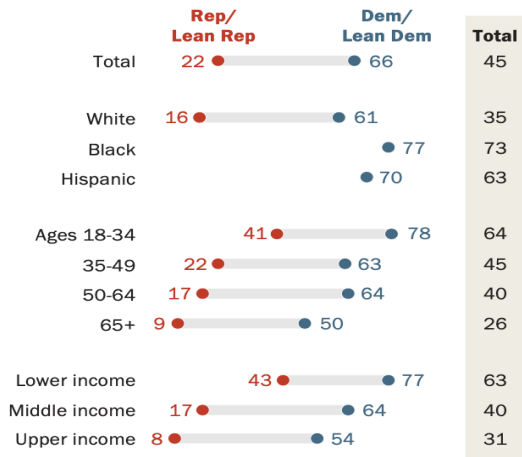
Figure 13. Opinions of Americans for and against the universal basic income

Source: H. Gilberstadt. More Americans oppose than favor the government providing a universal basic income for all adult citizens, August 19, 2020, [access: 19.02.2021], <https://www.pewresearch.org/fact-tank/2020/08/19/more-americans-oppose-than-favor-the-government-providing-a-universal-basic-income-for-all-adult-citizens/>

Another important criterion is the will of society to work in the situation of the implementation the universal basic income.<sup>149</sup>

**Sizable age and income differences in both parties in views of a universal basic income**

*% who say they would favor the federal government providing a universal basic income of about \$1,000 a month for all adult citizens, whether or not they work*



Notes: White and Black adults include only those who report being only one race and are not Hispanic; Hispanics are of any race. Insufficient shares of Black and Hispanic Republicans for analysis. Family incomes are based on 2018 earnings and adjusted for differences in purchasing power by geographic region and for household size.  
Source: Survey of U.S. adults conducted July 27-Aug. 2, 2020.

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*Figure 14. Opinions whether or not work after the implementation of the universal basic income*

*Source: H. Gilberstadt. More Americans oppose than favor the government providing a universal basic income for all adult citizens...op.cit.*

<sup>149</sup> H. Gilberstadt. More Americans oppose than favor the government providing a universal basic income for all adult citizens...op.cit.

### 1.4.3 UBI implementation in Europe

In the context of some experiments of the implementation of the universal basic income in Europe, we can analyze voting for and against this concept.<sup>150</sup>(see figure below). The main question in population' pool was: *If there would be a referendum on introducing basic income today, how would you vote?* 68% of European population decide vote for the UBI, but only 24% would be definitely against. Moreover almost 31% would like to implement the universal basic income as soon as possible, next 32 % after the succesful experiments in their country and additional 16% after the implementation in other countries. There were some opinions in 2017.

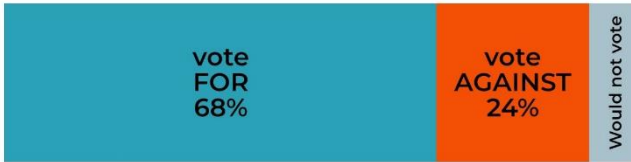
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<sup>150</sup> K.Wignaraja, Assistant Secretary-General, United Nations & Balazs Horvath, Chief Economist, UNDP, Asia-Pacific Universal basic income is the answer to the inequalities exposed by COVID-19, World Economic Forum, April 18, 2020, [access: 19.02.2021], <https://europeansting.com/2020/04/18/universal-basic-income-is-the-answer-to-the-inequalities-exposed-by-covid-19/>; Ch.Weller, Universal basic income has support from some big names, World Economic Forum, Business Insider, March 21, 2017, [access: 19.02.2021], <https://www.weforum.org/agenda/2017/03/these-entrepreneurs-have-endorsed-universal-basic-income>

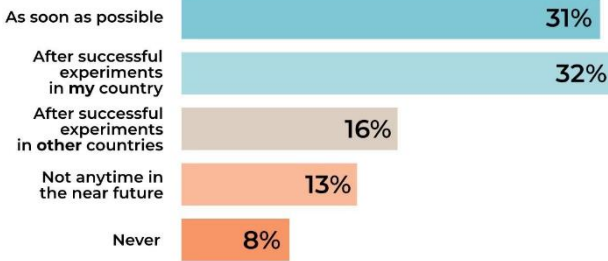
## Do Europeans Want Basic Income?

*Based on a census-representative survey of 11,021 people across the 28 EU countries completed in March 2017*

If there would be a referendum on introducing basic income today, how would you vote?



At what point do you think your country should introduce basic income?



MAKEDATASHINE.COM

Source: Dalia Research 2017

Figure 15. Do Europeans want basic income?

Source: K. Wignaraja, Assistant Secretary-General, United Nations & Balazs Horvath, Chief Economist, UNDP, Asia-Pacific Universal basic income is the answer to the inequalities exposed by COVID-19, World Economic Forum, April 18, 2020, [access: 19.02.2021], <https://europeansting.com/2020/04/18/universal-basic-income-is-the-answer-to-the-inequalities-exposed-by-covid-19/>

Of course the attitude to the concepts of the universal income in Europe is different depends on state and if it is after or before the experiment of the implementation of this type of the income. For example, in Finland after the experiment.<sup>151</sup> (see figures below).

<sup>151</sup> Universal Basic Income: A Solution for Globalization's Growing Pains, February 19, 2021, [access: 19.02.2021], <https://chsprospect.com/1070/opinions/universal-basic-income-a-solution-for-globalizations-growing-pains/>;

In Finland we can see some results, like: lower employment effects, higher economic security and mental wellbeing. In the comparison to control group, recipients of the basic income spend 78 days in work while members of the control group work only 73 days. The satisfaction of living is also higher for recipients of the basic income than members of the control group.

### Results of the basic income experiment: small employment effects, better perceived economic security and mental wellbeing

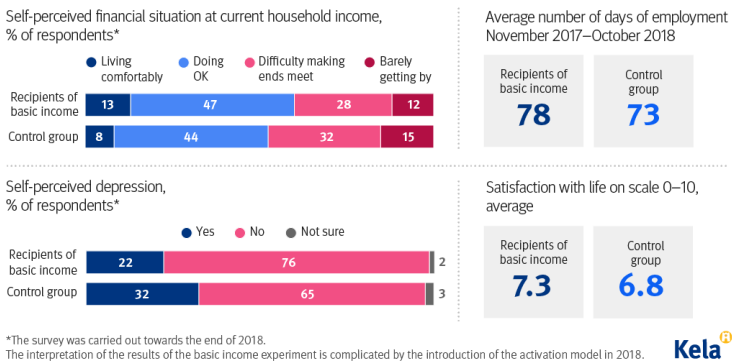


Figure 16. Results of the basic income experiments in Finland's society

Source: Finland's Basic Income Experiment 2017–2018 Results, Finland ToolBox 2021. [access: 10.02.2021], <https://toolbox.finland.fi/life-society/infographic-finlands-basic-income-experiment-2017-2018-results/>

Finland's Basic Income Experiment 2017–2018 Results, Finland Tool Box 2021. [access: 10.02.2021], <https://toolbox.finland.fi/life-society/infographic-finlands-basic-income-experiment-2017-2018-results/>



### 1.4.4 UBI global trends in the face of pandemia

Figure below presents the global trends of the support of the universal basic income with the maximum peak at the beginning of the pandemia, in the context of US level<sup>152</sup>

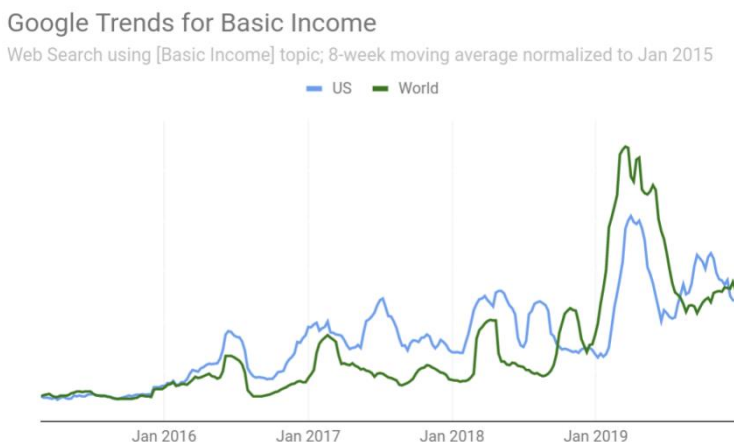


Figure 17. Global trends of UBI support between 2016-2020  
Source: M.Ghenis, *What we learned about basic income in 2019*, UBI Center, January 1, 2020, [access: 19.02.2021], <https://medium.com/ubicenter/what-we-learned-about-basic-income-in-2019-48b7db543094>

Spain introduced minimum basic income, reaching about 2% of the population, in response to COVID-19 in May 2020. Because of the coronavirus pandemic Spain decided guarantee an income of 462 euros (\$546) per month for an adult living alone, while for families, there would be

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<sup>152</sup> J.U.Bidadanure, The political theory of Universal Basic Income. *Annual Review of Political Sciences* Vol.22(1) 2019, pp.481-501; H.Hoynes, J. Rothstein, Universal basic income in the United States and advanced countries. *Annual Review of Economy* Vol.11 2019, pp.929–958

an additional 139 euros per person, whether adult or child, up to a monthly maximum of 1,015 euros per home. The expected costs are projected at about three billion euros (\$3.5 billion) a year.<sup>153</sup>

## **1.5 Model of the UBI concept**

One of the model of the UBI concept is based on the shellnuts. It consists of several basic questions, like:

- what? - it means the form of the UBI, like: for each inhabitants or periodic or unconditional,

- what are solutions? - there are many different forms of the UBI concept (see some points of this article before),

- how it works? - this is the question if this concept is the basic or additional income.

- what are some challenges? - what are aims,

- and last two questions are connected with some arguments for or against the universal basic income concept. (see figure below).

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<sup>153</sup> H.Davidson (now), B.Doherty, Coronavirus live news: Global cases pass 25m; Auckland prepares to exit lockdown, The Guardian 30 August 2020.

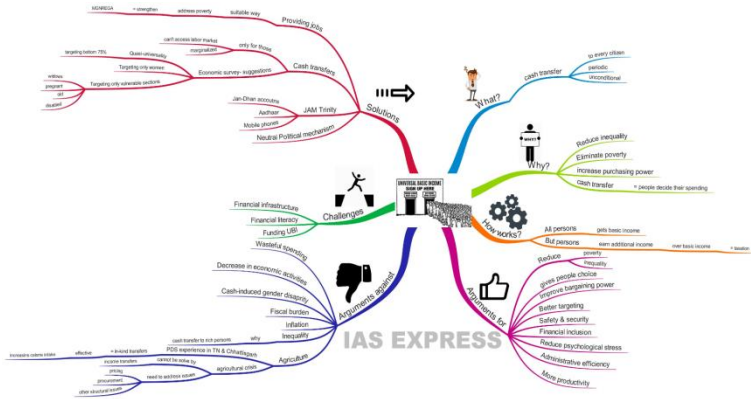


Figure 18. Model of the universal basic income  
 Source: S.Kumar, *Universal Basic Income – Is it a Remedy to the issue of Poverty & Inequality?*, April 20, 2019, [access: 19.02.2021], <https://www.iasexpress.net/universal-basic-income-upsc-ias/>

## 1.6 Universal basic income and sustainability - Summary

Universal basic income has much more consequences than those which were described above. This is important concept not only for economy or politicians and for the democracy<sup>154</sup> and the democratic rights.<sup>155</sup>

There is also the next important questions connected with the optimal level of the universal basic income, which can be different for each country.<sup>156</sup> There are only some experiments and simulations which present us some

<sup>154</sup> L Haagh, Basic income, social democracy and control over time. *Policy & Politics* Vol.30(1) 2011 a, pp.43–66

<sup>155</sup> L.Haagh, Basic income should be seen as a democratic right, not a solution to unemployment, *RSA Journal* Vol.4 2017 b, pp.42–44

<sup>156</sup> M.Fleurbaey, F.Maniquet, Optimal income taxation theory and principles of fairness, *Journal of Economic Literature* Vol.56(3) 2018, pp.1029–1079

potential effects of the implementation of the universal income.

Since a few decades the income growth for the middle and lower classes has stagnated, while the economy has grown significantly because the globalization process, which is not the best for all members of societies. There are some countries and people inside them which are excluded from the benefits. Therefore new solutions in the social welfare state are important or some older are more and more interested like the universal basic income concept to sustain economic and social stability.

Since a few decades some social services (like the health services for example) started to be more and more expensive while some goods are cheaper and cheaper, like: car or computer.

There are some more questions about the results of the implementation of the UBI for the environment because of the sudden increase of the aggregate consumption. On the other side the concept of the sustainability is still imperfect and the consequences of imbalances are increasingly evident in climate change, for example. This is the question of the future income redistribution after the implementation of the universal basic income.

The question of the results of the UBI implementation for the environment and the sustainability is also connected with money shift from the environmental aims into aims connected with the universal income system.<sup>157</sup>

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<sup>157</sup> P.H.Ralph, R.Ashford, N.A.Ashford, J.Arango-Quiroga, Universal Basic Income and Inclusive Capitalism: Consequences for Sustainability, MDPI Sustainability Vol. 11 2019, pp. 1-2



# **Universal income, minimum wage, citizenship income: different parts of the same engine**

*Paolo Patrizio*

## **1. Introduction**

The pandemic emergency which has globally severely affected every corner of the Planet, undoubtedly marks a worldwide reset point, in order to become, all in a sudden, a central tool - capable of revealing unexpected weakness and critical issues. At the same time, it transforms in a catalyst mechanism of the trends of unintended changes which are considered unfeasible or even utopian, until nowadays.

The impact with this new condition, therefore, has forced us to rethink our values and our basic priorities, both on an individual and collective level, radically changing the face and the prerogatives of most of the initiatives and the traditional solution approaches, compared to the main value issues and to the general management or even to the system leakage into economic, social, familiar, collective, professional terms, in a present perspective, but, even more, regarding the practicability for the future.

Here, then, in response to the occupational haemorrhage caused by the the loss of millions and millions of jobs everywhere, to the gradual annihilation of the weakest and most vulnerable groups in society, to the colossal marginalization and downgrading of billions of people, relegated to real paradigm of “the peripheries of the world” and in mirror contrast to the increasing and concentration of global wealth in the hands of the richest 1% of the population, the theme of universal basic income or unconditional income is

back to the fore on the international public debate -as a tool of a possible rebalancing of the system, of a reduction of social inequalities, of contrast to the an increasing change of social unrest, conflicts, unmanageable massive migrations and proliferation of extremist political tendencies, that capitalize the social disappointment.

Let's start again, then, in this chapter, from the words of the Pope who, in his Easter letter to the popular movements, did not fail to highlight how “... *it is the time to consider new forms of universal income which grant and give dignity to all your noble tasks...*”.<sup>158</sup>

## **2. The origins of the universal income**

The concept of the universal income was not born today, but it plants its roots in history, discovering its first seeds already in the sixteenth century.

This measure, indeed, has appeared and reappeared several times, in different cultural and geographical contexts and periods, almost “dressed up in disguise” from time to time or better appearing in softer, derived or adapted characters, distinguished by different nomenclatures (such as universal basic income, unconditional income, social dividend, guaranteed annual income, income of citizenship, negative income tax) depending on different extension and application purposes proper of the age and of the referencing political choices.

One of the first, if not the first-ever, mention to the concept of the universal income is attributed, indeed, to Thomas More, who, in his *Utopia*<sup>159</sup>, dated 1516, claimed

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<sup>158</sup>)- Pope Francis, in “Letter to popular movements”, Vatican City, 12 April 2020, Easter Sunday.

<sup>159</sup>)- Thomas More, *Utopia*, 1516, original title "Libellus vere aureus,

for a need to “ ... *create some source of aid so that no one is prevented from the cruel necessity to steal first and die then...*”, prophesying an island where the inhabitants are guaranteed means of support independent from their job.

Later, the idea was taken up by Thomas Paine, a French intellectual, who tried to propose the possibility of a fund fed by landowners; this would offer to each individual a minimum income from the age of eighteen<sup>160</sup>.

But, generally, the first, concrete application of the concept of the universal income is due to the *Speenhamland's System*, from the name of the English village where, in the 1795, a group of magistrates, gathered in the local inn, decided to completely reform the poor assistance system, adopted under the reign of Queen Elizabeth I, worried about the profound social crisis due to the increasing price of wheat.

There, the idea of ensuring a basic income to poor and to their families, was conceived: this, in order to achieve a proper level of free survival.

So, quickly, the system spread across the south of England and, in particular, in rural areas and in the manufacturing districts<sup>161</sup>; until reaching the Belgium cultural debate,

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nec minus salutaris quam festivus de optimo rei publicae statu, deque nova insula Utopia”.

<sup>160</sup>- - Thus Thomas Paine, in his book “Agrarian Justice”.

<sup>161</sup>- In 1834, however, the British government approved the decision to cancel the “Speenhamland system”, in consideration of the conclusions contained in a thirteen thousand pages report, according to which the results of the experimented “Speenhamland system” were negative: they brought to a demographic explosion, the reduction of wages and the degradation of the English working class. But after more than a century, Boyd Hilton, in his book “New Oxford History of England”, will reveal the reliability of the aforementioned report, dated 1834, highlighting how much of it was written before the data was collected, as almost none of the people interviewed were among the beneficiaries of the subsidy and that only 10% of the questionnaires distributed, had been completed.



as an instrument for solving social inequalities<sup>162</sup>.

Since that moment, the concept of a universal basic income made his way, quietly, in the old and in the new continent; reappearing promptly in every crisis period, as evidenced by its resurfacing after the devastation of the First World War<sup>163</sup>, after the Great Depression of 1929<sup>164</sup> and during the Second World War<sup>165</sup>.

After the drama of both the World Wars, starting from the 1960s, in the United States the basic income returned to be proposed as a measure to combat poverty and unemployment<sup>166</sup>, also considered the facing of a massive migration

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<sup>162</sup>- "The Enigmatic Legacy of Charles Fourier: Joseph Charlier and Basic Income", *History of Political Economy* 33 (3), fall 2001, 459-484.

<sup>163</sup>- See "Scheme for a State Bonus: A Rational Method of Solving the Social Problem", in which Bertrand Pickard and Mr. and Mrs. Milner ask for a weekly "state bonus" for all UK citizens.

<sup>164</sup>- In 1935, the US president, Franklin D. Roosevelt, signed the Social Security Act, creating the anti-poverty programme known as "Support for families with dependent children" or "Welfare".

<sup>165</sup>- In 1943, in Great Britain, Lady Rhys Williams in the book "Something to Look Forward To" put forward the proposal of a "social dividend" to be allocated to all those who had worked and were willing to return to work, through the registration in unemployment lists.

<sup>166</sup>- In the book "Capitalism and Freedom", originally published in 1962 by the University of Chicago Press about the role of economic capitalism in a liberal society, Milton Friedman expounded for the first time the idea of a negative income tax (NIT), foreseeing that those who were below a certain income threshold should receive a subsidy, financed by the use of the money raised from the taxes paid by those who were above the threshold. Friedman's idea was tested for the first time in New Jersey, to see if the negative income tax led to less work and lower wages. The study, conducted by the University of Wisconsin Poverty Research Institute, revealed that this negative income tax mechanism did not guarantee a decent income for everyone, did not provide any incentives to work, did not allow for any balance between costs and revenues. It had led to a disintegration of the family unit, reducing the subjection to the head of the family. Furthermore, the research showed

of Afro-american citizens in the North of the Country<sup>167 168</sup>, until to arrive to the switching point of the revolution of the Family Assistance Plan (FAP), proposed by President Nixon in the 1969, which provided for an increase of the federal social expenditure of around 2,5 billions of dollars, to carry 13 millions of men and women over the poverty line<sup>169</sup>.

But the seed of the potential inherent in the very concept of universal income, by now, going fast “on the wings of the wind”, so much to appear, in the following years, above the U.S. border, in Canada (where, between 1974 and 1979, that the Government decided to give life to a real social experiment among the citizens of Duphin, who received a guaranteed and unconditional annual income, to consider the effects of the measure on a large scale<sup>170</sup>) and then “dock”, in a consistent manner, in the nearby Alaska, the first Country to propose, in 1976, a system of dividends (thanks to the State fund coming from oil revenues) to be paid to citizens, thus becoming the first example of basic income national application in the United States.

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that in the presence of various kinds of exemptions and a welfare system, the measures already in force were considered more advantageous than the NIT.

<sup>167</sup>)- As highlighted in 1963 by the writer and sociologist Dwight Macdonald, a scholar of mass cultures, in his book “Our Invisible Poor”.

<sup>168</sup>)- It is no coincidence that Martin Luther King, in his famous 1967 speech, asked for a guaranteed minimum income for everyone.

<sup>169</sup>)- The FAP proposal did not have the necessary votes in Congress twice, finding the opposition of the conservative and democratic parties, as highlighted by Daniel Patrick Moynihan “would most likely have meant for the members of the Southern Committee the end of those political dynasties built on poverty and racial division”.

<sup>170</sup>)- The data of the Canadian experiment remained hidden for over twenty years until, in the early 2000s, the economist Evelyn Forget brought them back to light, highlighting how the experimentation led: 1. to an increase in the schooling rate; 2. a decrease in hospital admissions (because citizens had a better chance of obtaining basic care) and 3. a decrease of only 1% in the amount of working hours.

From then on, the initiatives<sup>171</sup> and movements<sup>172</sup> focused on universal income started to increase, with the aim of defeating poverty and giving a chance to people, in order to be able to live independently from their working income, up to current application experiences of intercontinental matrix, to which reference is made in the discussion dedicated to them by the other authors in this volume.

Today, therefore, in consideration of the profound crisis situation that the advent of the health pandemic has engendered on the global economic, social and employment fabric, in one with the explosion of inequalities, poverty and the suffering of welfare systems (if any), of the labor hemorrhage aggravated by the scarcity of resources and the overwhelming advent of robotization and technology prevailing, the international public debate has returned to focus, again and at all levels<sup>173</sup>, on the instrument of universal basic income, as a measure support, protection and overall sealing of the system.

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<sup>171</sup>)- In 1997 Mexico decided to approve a large-scale conditional cash transfer (CCT) program for poor families. Although the CCT differs from basic income, providing a subsidy based on the presence of some specific requirements (such as schooling of children and being below the poverty line), it is based on the same concept that links the cash subsidy to the improvement of social and living conditions of the beneficiaries. CCT programs spread rapidly throughout Latin America in the early 2000s and then to parts of Asia and Africa, so much so that tens of millions of impoverished people around the world now receive financial assistance through conditional transfers of cash, funded by governments, international humanitarian organizations and non-profit organizations.

<sup>172</sup>)- Just think of the Basic Income Earth Network organization – [basicincome.org](http://basicincome.org).

<sup>173</sup>)- Lastly, Elon Musk, CEO of Space Exploration Technologies Corporation and head of the automotive company Tesla Motors, who is among the staunch supporters of the measure, as well as Bill Gates, president of Microsoft, spoke on the issue.

### 3. The founding principles of the universal income

The founding principle underlying the very concept of universal income, is enclosed in the prospective to unconditionally provide each individual person for a basic income, as to grant the possibility to get out of his own “existential sphere of periphery” and being an active protagonist of the social life and take part to the democratic and developing processes of the Country.

The values of respect for human rights, freedom, democracy, equality, pluralism, indiscrimination, tolerance, justice, solidarity and equality between men and women, thus become constitutive paradigms.

The objective is, in fact, to guarantee material security and the possibility for the individual to live freely and responsibly in the community, supporting the autonomous choice of subjective lifestyles, the organization of interpersonal relationships and commitment in the social and economic field, as a crucial measure to be able to achieve the objectives of human dignity, freedom and equality.

Here then, the four distinguished criteria of the concept of universal income, referable to:

a) universality of income, destined to every person, regardless of the assessments of individual resources, age, class, citizenship, place of residence, profession without any income or financial limitation;

b) individuality of income, destined to every man, woman or child, with absolute independence from marital status, forms of cohabitation, family configuration, salary or assets of the other family members;

c) unconditionality of income, because detached from any precondition, which could be the obligation to carry out a work activity or to demonstrate willingness to work, or to carry out a community service or to behave according to

predefined roles;

d) sufficiency of income, as the amount disbursed should allow a decent standard of living, with reference to social and cultural norms of the Country concerned, so to guarantee the opportunity to participate to social life.

This approach allows to go immediately to the heart of the problem, showing briefly the main issues and difficulties, around which the debate between supporters and detractors of the universal income has been polarized over time.

The first battleground is certainly the ideological front, characterized by two main questions: whether it is right or not to give an income to whom, being able to work, doesn't offer any contribution to the society (in the form of work or even a simple will to work) and whether the provision of such measure of unconditional contribution may represent a disincentive to work.

Well, for the proponents of adoption of this measure, the universal income could promote a social justice, strengthen individual freedom by giving people a greater sense of con-

trol of their lives and, at last, develop mechanisms of redistribution of resources<sup>174, 175, 176, 177</sup>

The opponents of the measure are of a different opinion: they highlight how, with the basic universal income, the are risks to lose the function of pivotal on which lays the sense of belonging of the community<sup>178</sup>, giving this way the keys

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<sup>174</sup>)- Of this opinion I am prof. Guy Standing, professor of development sociology at the School of African and Oriental Studies (Soas) and co-founder in 1986 of the Basic Income Earth Network (BIEN); and prof. Gianfranco Sabattini, professor of Economic Policy at the University of Cagliari, who in the book "Reform of the welfare state and distribution problem in the market economy" highlights how the introduction of basic income implies the transition from the subsidy system to that of work ethic and solidarity.

<sup>175</sup>)- In his book "Utopia for Realists", Rutger Bregman, highlights how various researches have linked the free distribution of money with a decrease in crime, infant mortality, malnutrition, adolescent pregnancies and absenteeism and with the improvement of school performance.)- economic growth and gender equality, citing for this purpose the results expressed in the book "Just Give Money to the Poor", while the theorems according to which monetary disbursements would make people lazy would only be based on class preconceptions and not on analytical and external findings.

<sup>176</sup>)- For the economist Charles Kenny the "main reason why the poor are poor is that they do not have enough money and it should not be surprising that giving them money is effective in reducing the problem".

<sup>177</sup>)- Of the same opinion Charles Murray who, from the columns of the Wall Street Journal, underlines how the only chance of effective functioning of universal income will be available only in the hypothesis in which the measure replaces all the existing systems and bureaucracies that manage them, while, with reference to the criticism inherent in the disincentive to work, Murray points out that in America, according to the data of the Current Population Survey, 18% of males and 23% of unmarried women between 25 and 54 years (in working age) are out of the labor market. So, continues the commentator, the problem is not whether basic income discourages work, but whether its introduction worsens or improves this situation, for example by allowing unemployed children to pay rent and emancipate themselves or young couples to set up. family and much more.

<sup>178</sup>)- For example, the Italian Constitution in art. 1 begins by stating that

for the creation of a work value to very few people; and lose the possibility to carry on the most efficient instrument of social mobility that the humanity has had at its disposal<sup>179</sup>,  
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The second battleground concerns, instead, the costs for the implementation of the measures and, here too, the positions between supporters of universal income and its opponents crystallized into two sections of thinking.

There are those who propose an increase in taxation on the extreme wealth or on financial income, rather than the

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"Italy is a democratic republic, founded on work, sovereignty belongs to the people, who exercise it in the forms and within the limits of the Constitution". The value of work, therefore, in its dual individual and collective dimension, is even placed before the very concept of sovereignty. 22) - According to Francesco Luccisano and Stefano Zorzi "this is perhaps the first undeclared truth about citizenship income. You may like it or not, but it is good to say it clearly, especially in the republic founded on work".

<sup>179</sup>)- According to Francesco Luccisano and Stefano Zorzi "this is perhaps the first undeclared truth about citizenship income. You may like it or not, but it is good to say it clearly, especially in the republic founded on work".

<sup>180</sup>)- This is also the opinion expressed by Charles Lane in the economic column of the Washington Post, on Tuesday 26 June 2016.

<sup>181</sup>)- In the book "As a minimum. A basic income for full employment", economist Laura Pennacchi explains how the main motivation "so there is no work and there will not be", justifies a resigned acceptance of reality as it is, "therefore a sort of paradoxical sanction and legitimation of the status quo for which one would be exempted from claiming more profound transformations".

<sup>182</sup>)- This is also the opinion expressed by Jonathan Copping in the economic column of the Washington Post, where the author highlights how universal income would also bring negative effects for the social fabric of a country, because "when we enter the market, of the links between the employer and the employee, between the customer and the seller. These interactions are threads that bind individuals together, creating a tight and elastic fabric that holds society together", while basic income would tie every citizen to the government, breaking the web of this fabric and each person would end up becoming an isolated thread.

use of capital funds obtained from oil revenue (as in Alaska, i.e.) or from other revenue streams<sup>183</sup> and those who, instead, highlight the need to dismantle the welfare state, to finance the universal income on a large scale<sup>184</sup>.

There are those who argue that the measure would require an increase in gigantic (and sustainable) proportion and those who show how the measure, replacing the social safety net currently active, would shift extensive resources devoted to poor, distributing them to people with upper incomes<sup>185</sup>.

Finally, there are those, who underline how the current welfare organization is full of flaws and the basic income would function as a stable floor, that could guarantee an aid to those people who, actually, are not recognized as beneficiaries of social welfare programs, but once taxes are paid,

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<sup>183</sup>)- According to prof. Guy Standing, professor of development sociology at the School of African and Oriental Studies (Soas) and co-founder in 1986 of the Basic Income Earth Network (BIEN) the financial solution for the funding of the universal income measure could involve the replacement of some chapters of government spending, rather than the use of "capital funds" or "sovereign wealth funds" belonging to governments, derived from oil revenues, as in Alaska, or from other revenue streams.

<sup>184</sup>- For example, in *The Economist* explains of 06 June 2016, we read that a rich country like the United States should increase the part of GDP collected through taxes by 10% and eliminate most of the social assistance programs present except health, to be able to give adults and children about 10 thousand dollars a year.

<sup>185</sup>)- In the *New York Times*, May 31, 2016 Eduardo Porter, in the article "A Universal Basic Income Is a Poor Tool to Fight Poverty", argues that in order to find the necessary funds, some thinkers have decided to cut all social expenses that the state provides, such as meal vouchers or social security. But this operation could increase poverty: it would be like redistributing wealth upwards, taking the money destined for the poor and sharing it with everyone.



they come below the poverty line<sup>186</sup>, <sup>187</sup>

The third battleground concerns, lastly, the effect that basic income could have on immigration and the possible social conflicts that would arise, with the opposition of those who support its potential harmful to the system<sup>188</sup> and those who, at the on the contrary, they defend its feasibility by means of progressive and scalar adaptation solutions<sup>189</sup>.

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<sup>186</sup>)- Writes Scott Santens, in Techcrunch of 10 September 2016 "The progressive case for replacing the welfare state with basic income", that current welfare systems reward only those who enjoy particular requests, penalizing for example those who, despite being beyond above the poverty line, ends up below it after paying taxes. The same goes for the housing emergency, meal vouchers and health care. According to Santens, in fact, the welfare safety net has become so deeply stretched that to plug the many gaps, a solid floor is needed, represented by universal basic income. This measure, in fact, not being dependent on income from work, works like a floor and is able to give stability to everyone, making it possible to make the labor market less coercive, allowing greater negotiating power.

<sup>187</sup>)- According to Joel Dodge, however, the basic income is not able to take the place of an entire welfare system and risks representing a "trojan horse", because the resources that are disbursed are drained by the different forms assistance provided for those who really need it, such as funds for children, disabilities and chronic diseases.

<sup>188</sup>)- According to Charles Lane, "the practice most consistent with basic income objectives - which also includes its extension to newcomers to the United States, so that they do not form a sub-class - would stimulate immigration, irritating the countries of origin of migrants and American taxpayers ", so on the economic column of the Washington Post, on Tuesday, June 26, 2016.<sup>32</sup>) - According to Josh Martin, a possible solution could be a gradual basic income over time for immigrants, so that during the first year there would be no cash payments, while, subsequently, the sum would increase from year to year up to reach the standard quota, once the benefits have been paid.

<sup>189</sup>)- According to Josh Martin, a possible solution could be a gradual basic income over time for immigrants, so that during the first year there would be no cash payments, while, subsequently, the sum would increase from year to year up to reach the standard quota, once the benefits have been paid.



#### **4. Universal income, citizenship income, minimum wage**

At this point of the discussion, then, it appears necessary to move on to outline the abysmal difference between the concept and the instrument of universal basic income, from different measures providing social benefits, such as the income of citizenship and the minimum wage.

As highlighted above, the basic income is a universal benefit, applied unconditionally and on individual bases to all beneficiaries, for the entire duration of life, without any check of the economic condition or availability request to work.

The citizenship income, instead, is a universal type of economic support and contrast to poverty, and it is of selective conditional, temporally limited and complementary to other forms of income.

It is a disbursement with character of subsidy, that depends on the presence of certain economical and operative conditions, which is subject to a specific delimitation in terms of time and in terms of parameters, involving the momentary absence of effective occupation and which often overlaps and terminologically integrates the concept of basic guaranteed income<sup>190</sup>, in order to grant an economic support to those who have not a salary or live below the poverty line<sup>191</sup>.

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<sup>190</sup>- In Luxembourg, income for social inclusion (Revenu d'inclusion sociale - REVIS) takes the place of the previous guaranteed minimum income (Revenu minimum garanti - RMG) and is designed to help families of the lowest income brackets. In France, citizenship income is known as Revenu de Solidarité Active (RSA).

<sup>191</sup>- In 1992, see 92/441 / EEC: Council Recommendation of 24 June 1992 defining common criteria for sufficient resources and benefits in social protection systems, published in the Official Journal no. L 245 of 08/26/1992 p. 0046 - 0048, the Council of European Communities has

The minimum wage, on the other hand, is a basic remuneration which must be guaranteed to workers for a certain amount of service<sup>192</sup> and it is intended to safeguard the purchasing power of the individuals cooperating with the employer component, with a view to contrast the poverty and the social inequalities, and guarantee a salary proportioned to work performed.

The measure, for example, is provided in 21 of the 28 countries of the European Union<sup>193</sup> and it is generally fixed directly by law or by deal between the social partners<sup>194</sup>, in

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requested the introduction in all member states of a guaranteed minimum income, intended as a factor of integration into society of the poorest citizens. Except in Italy and Greece, over the years, European countries have adapted and applied social policies aimed at this purpose with measures that differ in terms of access conditions and requirements, the variation in the amount granted and the duration of the benefit, with or without the addition of additional related rights, such as health.

<sup>192</sup>)- This is the definition that can be found in the documents of the International Labor Organization, in particular the "General Survey of the reports on the Minimum Wage Fixing Convention, 1970 (No. 131)" and the "Minimum Wage Fixing Recommendation, 1970 (No. 135)".

<sup>193</sup>)- Currently, out of the twenty-eight states that make up the European Union, twenty-two are equipped with a (legal) system for determining minimum wages. Some have a long tradition behind them (think of France); others have more recently joined the club of countries with a legal minimum wage, such as the United Kingdom in 1998, with the National Minimum Wage Act adopted under Tony Blair's Labor government or Germany with the law of 11.8.2014 (Gesetz zur Regelung eines allgemeinen Mindestlohns - Mindestlohngesetz). In addition to Italy, the only Southern European country not to have one, Sweden, Finland, Denmark, Austria and Cyprus, therefore, remain without a legal system for determining minimum wages, despite the fact that in the latter country, legal minimums are envisaged for some professions that are poorly represented by trade unions, such as auxiliary health personnel, security guards and auxiliary staff in schools.

<sup>194</sup>)- In Italy, art. 36 of the Constitution establishes the right of every worker "to remuneration proportionate to the quantity and quality of his work and in any case sufficient to ensure a free and dignified existence for himself and his family", although no concrete determination is identified in the plant of the Charter, which merely affirms the two general

order to limit the free determination of wages from the market and increase the salaries of those who are at the bottom of the salary scale, guaranteeing the so-called living wage, or something that goes beyond mere subsistence.

In fact, to remain within the EU, the European Parliament approved the non-legislative text<sup>195</sup> accepting the Commission's proposal for an EU directive on adequate minimum wages, to combat downward competition on wages which is one of the main cause the spread of poor work, to reduce the inequalities that the pandemic risks accentuated, to ensure that everyone can earn a living with their work and actively participate to social life and to the growth of the community.

The Gordian knot obviously remains represented by the achievement of the right balance and the reaching of the synthesis point in identifying the amount of the minimum wage itself -suspended between the need to avoid a very low determination and as such unsuitable to carry out its support to the income of people exceeding the poverty line; and the opportunity to avoid a too high setting level, because it could cause a reduction in regular employment by companies and an increase in undeclared work.

The institution of the minimum wage, therefore, cannot

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principles of sufficiency and proportionality, referring the task of establishing the amount and conditions of application of the minimum and decent wage to trade union action and to the determinations of collective bargaining implemented by the social partners. Failure to implement art. 39, opened the problem of the many workers who could not benefit from the application of a collective agreement as the employer, not affiliated with any employer association, was not legally required to apply it. The jurisprudence, however, over time has placed the direct perception of art. 36 of the Constitution, completely free from art. 39, reaching the judicial determination, in the absence of application of collective bargaining, by virtue of the combined provisions of art. 2099 of the Italian Civil Code and from the sufficiency parameterisation obtained from the minimum tables referred to in collective agreements.

<sup>195</sup>)- with 365 votes in favor, 118 against and 208 abstentions.

be confused with the instrument of citizenship income, certainly also representing a measure aimed to combating poverty, but nevertheless characterized by the character of an active labor policy, as it is provided by the State to certain individual conditions of citizens, including those without work and associated with a temporally delimited work and social reintegration path, while the objective of the minimum wage is to protect in particular the working poor, or the poor despite their work, to ensure them a minimum salary below which you cannot go down.

## **5. Conclusions**

The synthetically comparative declination of income support measures leads therefore, to the ideological focus of the topic under discussion: it reveals the "nerve centre" of each decision-making approach to the problem under discussion, or the choice between resorting to a universal performance social option, as intended for the entire community, rather than the propensity for a selective option, aimed only at specific subjects and with an essentially contingent nature.

We understand, then, all the sidereal distance that separates the concept of universal basic income from the measures of citizenship income and the minimum wage, raising the former to a true idealistic conception with a different connotation of the system, as it involves a radical change in the way to think about society, welfare and the relationship between man and work, marking the transition from a work ethic to an ethic of solidarity between those who work and those who are unable to receive an income (to be considered nonetheless an integral part of a modern

conception of social system)<sup>196</sup>, in which wages no longer become the only way to exist.

Removing people from precariousness, guaranteeing everyone the opportunity to live in dignity without being subjected to need, recovering their place in the community undoubtedly represent important and courageous steps towards the construction of a different model of a more equitable, supportive, just society., stable, although it is necessary to be aware that, in this virtuous path, the measure of universal income does not represent "the magic panacea for all evils"<sup>197</sup>, but nevertheless it can be considered the first piece of a broader discourse on how solve many of the problems within our global system<sup>198</sup>.

In this sense, then, the universal income or unconditional basic income, if you prefer, must not replace the welfare state, but rather complete it and transform it from a welfare state into an emancipatory welfare state, in which the person, the man and no longer the labor market must be relocated to the center, with possible bivalent satisfaction not only of the visual and perspective approach typical of the proponents of a purely philanthropic concept, but also of the more liberal concepts of the consumerist and pioneering economy of a globalized matrix<sup>199</sup>.

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<sup>196</sup>)- In these terms, prof. Gianfranco Sabattini, professor of Economic Policy at the University of Cagliari, in the book "Reform of the welfare state and distribution problem in the market economy".

<sup>197</sup>)- As highlighted by Anthony Painter in the Guardian of 04 January 2017, in the article entitled "Universal basic income is not a magic solution, but it could help millions".

<sup>198</sup>)- According to Natalie Shoemaker basic income will not solve all problems, but it will be a different start for some people and an advantage for all, so on Big Think. From 02 January 2017, in the article entitled "It'll Take More Than" Free Money "To Reform Social Welfare".

<sup>199</sup>)- Considering how, in the globalized and technologized society, there will be less and less space for work and for workers, but while wanting to relegate the growing masses of unemployed to the mere consumerist role of absorbing and receiving the products of the market,

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these consumers however, they will need an income that will enable them to purchase the products, otherwise the system will explode.





# **The universal basic income as the type of mutual social security**

*Bruna Augusto, Marcus Brancaglione and  
Pedro Theodoro dos Santos*

## **1. Introduction**

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### **- First Part**

The Work

What are the results observed regarding to work and wealth generation?

### **- Second Part**

Social Security

Correlated to the first part, besides these, what other results made us present the proposal to establish within the local microeconomics scope a type of community social security for the payment of the Basic Income by means of the mutual security modality?

### **- Third Part**

The Status of the Situation

What is the operational situation and operation of this established model, both in terms of the Institute's accounts

and in relation to the provision of public services to the community nowadays (especially during the Pandemic)?

#### **- Fourth Part**

##### New Initiatives and Future

What is our reading of the new technologies, payment systems, and income transfers that we know of and how do we stand and relate to them? (A necessary complement).

##### Approach, Methods and Proceedings

Although the present text is not an article, or a case study, nor an essay, we use it as a mirror for the approach in the pursue to bring us closer to the extent of our language and format trying to foster a better solution to the issues. Therefore, aiming at the formation of progressively more inclusive, comprehensive and democratized public networks of protection and social security from the integration of the model carried out by the case study of the basic nucleus of payment of the basic income used by NG/NPO Re-Civitas in the Community of Quatinga Velho - Brazil, from 2008 to the present date.

To this end, as a method, we have also tried to refrain from making any inference other than those which are not referred to, in what does not belong to the database, which in general is not, (not without reason) declassified, so we immediately disregard it, as an empirically irrelevant sample.

Therefore, we seek to stick only to the data and results that can be demonstrated and considered at least as sufficient evidence to contribute to basically sustain our hypotheses and propositions, despite the fact that these are related to the topic; they will be presented with more connection to

the conclusions. As for the analysis procedure, we perform the data collection with the documents and historic archives maintained by the institution itself, and we perform the comparative examination of the data in contrast to the current state of the social project according to the circumstances.

We take this proceeding as the basic indicator of our forecasts, decision-making and action, consisting of the statements of social, economic and financial results of public benefits and accounting and tax demonstrations as well as strategic planning published periodically. All in all, likewise, we will try to briefly present here the data and results that correspond to the memory of the activities, the projections of the situation through the reference of the trajectory in this history, in order to conclude with arguments about social possibilities and economic viabilities according to the realization of the reasons and social purpose still present and, if correct in our estimates of action, as well as in the future ones.

## **2.1 Data and Results**

### Data Collection

It is fundamental to determine the truthfulness and reliability of the information that we provide about the project, the data collection was carried out and that continues to be, in a way to preserve privacy, and prioritize the respect for the human person, assuming that we do not have objects of study, but above all, we gather partners in order to put this right into practice.

This document consists of a survey of data and information collected from the project through our institutional archives and reports from independent researchers in the community of Quatinga Velho that maintains similar population characteristics since the beginning of the project in relation to the data provided.

The choice of a data collection does not focus on quantification, but on the observation, the most spontaneous and in this sense trustworthy of the qualitative relations; this gave us the sensitive material under which we develop our understanding and reflection that we express in our conclusions. We do not do inspection disguised of visits, but true visits where we naturally make our observations. They are always during the informal weekly visits when we gather spontaneous declarations from informers and very often, they end up telling us what they did with the BI, or sometimes, they let the cat out of the bag and report what some people have done, which somehow, in a particular way, transmit the changes they have felt in the community.

*“The Basic Income transfers would take over as seed money for rural/local economic development, supplying not only those households with migrant workers, but all households (Howard, 2007). This way, transfer policies do not have to be intrinsically connected to migration policies for having a positive impact on the issue by reducing local desperation and inequality over time, and thereby assuaging the underlying causes leading to mass migration (ibid). In the even longer term, as jobs are created, poverty declines and income differences shrink (ibid) population increases will moderate and migratory pressure is likely to sink.”*

*Krozer, Alice. A Regional Basic Income: towards the*

*Eradication of Extreme Poverty in Central America. Economic Development Unit of the ECLAC Subregional Headquarters in Mexico, United Nations, 2010.*

#### Venue

Mogi das Cruzes is situated in the East region of the Sao Paulo state. It is an economic area and it borders the east side the city of Sao Paulo. It is 721 square kilometers (km<sup>2</sup>).

### **3.1 Investment in Quatinga Velho**

Since our establishment in 2006, the ReCivitas has been providing partners, individual entities and business financial reports with detailed expenditures, expenses all the accountability from the experience acquired from the private sector in the Third Sector. This strictness is due not only to working with NGO NPO, but due to the nature of the unconditional income transfer project, the amount paid and the non-wasting of resources so that donors are sure that 100% of donations will reach their recipients. Always aiming at transparency, we are looking for partner companies so that we can put all these administrative documents, reports and articles on blockchain.

From 2008 to 2014

After the initial planning to pay the Basic Income - BI in the village of Paranapiacaba, Santo André, we were uneasy and spending our time and a little money, when we realized that we were spending a lot of trying to convince people that the BI was viable. So, why not use this resource and pay the BI in a location that accepts the project and that was the size we could afford?

We searched around the village, and by an indication of

a friend we went to Quatinga Velho, we just crossed the municipal borders.

After weeks of active searching, knocking from door to door introducing us, explaining the project and intentions to people who have never heard of us, we made a great assembly with all of the locals. There, at the end of the meeting, 27 people agreed to start this journey and began to receive R \$30 per month, without any demand, at first, for 1 year, as we believed that the public power could incorporate this pilot project as a program from the municipal public policies and why not, federal.

**October 25<sup>th</sup>, 2008** we made the first payment of Basic Income in Quatinga Velho, R\$30.00 to 27 people, a total value of R\$ 810 from our own pocket.

The contributions came from enthusiasts from all over the world; the first international contribution came from Italy. The vast majority is from Europe. All donations are used in the project; the administrative cost is incorporated by the organization's directors. There are several invitations to lecture at European and at Japanese universities; also, there are invitations to take part in study groups, and to attend international congresses and to publish books.

- Keynote speaker World Social Forum, Montreal, 2016.
- School of Public Policy at Central European University, Budapest. 2015
- CCFD, France.
- ISCTE, Portugal.
- Hamburger Netzwerk Grundeinkommen, Germany. 2016.
- TEDxItaimBibi 2013.
- Oxford University, England 2012.

- Keynote speaker no XIV International BIEN Congress, Munich 2012.
- Leuven University, Belgium 2012.
- TEDxBlogne 2011.
- Ritsumeikan University, Kyoto, Japan 2010.
- Sophia University, Tokyo, Japan 2010.
- Doshisha University, Kyoto, Japan 2010.
- Karlshure University, Germany 2010.
- Sussex University, England 2010.
- Getulio Vargas Foundation, Brazil 2009.
- Sao Paulo University, Brazil 2008.
- X ISTR International Conference (Johns Hopkins University), Siena, Italy, 2012.
- XIV International BIEN Congress, Munich, Germany, 2012.

Along this time and going through the 2012 and 2014 crises, our donations declined, and the project unfortunately had to stop due to lack of resources at the end of 2014. But we did not stop working on fundraising, and looking into the market trend. We opened a platform account to receive donations in Bitcoins, always aiming to create a Permanent Fund. At this point, we had a small flow of families leaving QV, and the project reached 120 people at its peak.

From 2016 to date

In January 2016, we resumed the project with the resources available to assist 14 people (3 families), but now we are operating in a Fund format, as an endowment, we only use the interest from our income for the payment of the BI. Now, the participants also contribute with part of the BI to the creation of the BI-QV Guarantee Fund, in view of the fact that, given the maintenance of Brazilian economic policy, the forecast is so that in 20 years they can have their own Fund, from the locality, for the provision of their own



BI, thus financially emancipating Quatinga Velho.

In this table, we can observe the 3 families that receive the BI through this new model from 2016 to 2020 with the beginning of the pandemic.

## COVID

As for the role of the basic income for us, it is clear that, regardless of what the final result of this confrontation with the COVID may be, whether in Quatinga Velho or anywhere else, the basic income could never have been merely occasional, emergency, or late and now cease. Right now, the Government has just barely started to learn about its operational curve, which is not *helicopter money* as many believed it to be. On the contrary, it must evolve into not only a passive

bureau-technocratic service, but active in the search of constant social security and early provision within the possible reserve and never substituting for the provision, not only of access, but also of the universal provision of essential public and private social services and concomitant without any kind of obstruction, starting from direct or indirect pecuniary woes. Therefore, we have said before that the basic income without democracy was not democratic, and democracy without the basic income was hypocrisy

So, on March 16<sup>th</sup>, 2020 in the face of this situation and lockdown, we talked to the 14 people who received the BI and decided to make the payment from March until December 2020 in a single payment so that the capital volume would be higher at this time of emergency. We published our decision, warned partners, and in Japan, a magazine advertising through Professor Toru Yamamori and in Germany with the GLS Bank, our institutional partner. All this effort was not in vain, we raised more resources.

On January 6<sup>th</sup> and 7<sup>th</sup>, 2021, we paid the Basic Income to 88 people in the Old Quatinga Community. Everyone who had been waiting, 2 more families were included. 18 families that received an average of 2400 reais, 480 reais per person, or 40 a month, received the funds in a single deposit.

Thanks to the increase in funds from donations, we have finally obtained resources to include the people who had been waiting, but it was not enough to provide sustained payments after 2022, once the current financial conditions from the Institution and the Economy prevails.

What does it mean for the project?

Without much ado, if we do not raise more funds, the project will die after this date. And if so, let it be. Rather the project than the people, and also the ReCivitas, because ReCivitas and its members do not live at the expense of the donations, on the contrary. So let all the people we can assist have as much funds as we can provide, as long as we can do it all the time, even more during the moment that we cannot fail or disappear. Projects, organizations and institutions must die for people and never the other way around. If we have to lift everything up again out of nowhere, as we have done since we started, as we once did when we fell. We'll do it as long as we can. If not. Well, the purpose has been fulfilled.

## 4.1 Results

*"For those who have nothing, BI is everything."* To understand the importance we attach to these acts of affirmation, as a result of the work done in QV, we cannot confine ourselves only to observations and impressions. We are going to resort again to the independent inquiries and scholars' observations of the BI, which represent undoubtedly some of the most important values collected for the project, so much in terms of credibility and recognition of the work, as the database for the analyses that follow.

So, without neglecting our own data and surveys, we will base most of the results presented below on the data and conclusions measured by independent international studies as follows.

Along this analysis, we will use mainly the data collected by the German researcher Mathias Rudolph, in the richest independent study ever conducted on the QV BR experiment. In this, we have the best idea of the primary conditions that we encountered at the beginning of our work, and of the subsequent transformations observed not from the point of view of the institution or the scholar, but of those who most care, from who receives the BI, the members of the community of QV.

Of course, data and observations will be added, but the geopolitical character of the community remains the same, the same families, some with new children, others, where young people left the locality. There are only 2 new families who had already heard about the project, but did not participate in the first phase.

#### 4.1.1 *The use of the Basic Income*

*"The argument that poor people do not know how to responsibly spend their revenue making transfer programs preferable in nature, or linked to certain conditions is empirically taken down: very poor families and with little access to paid jobs, have shown that they are able to spend the money they have received on the consumption of basic necessities, education and health for their family members (Schubert, 2005; ReCivitas, 2009), they are perfectly capable of making strategic decisions to improve family living conditions in the medium and long term through responsible spending patterns (Standing, 2008). " Alice Krozer, A regional basic income: towards the eradication of extreme poverty in Central America. CEPAL-ONU, 2010.*

This is the following table of expenses in QV, already in the first months of project that have remained more or less within the same standards.

This first survey is the most significant in terms of the effects of the BI, because it demonstrates that there was no need for any training for individuals to learn how to use the money. We can state that this pattern presented from the first months of the project was the manifestation of an inherent or latent potential of the community, since it is quite implausible that it arose pure and simple at the same time of the project or so only because of it.

We cannot simply generalize data to more extreme conditions, as we cannot also assume that the opportunity will necessarily be wasted without empirical data proving the inefficiency of the BI per se under such exception conditions. In any case, by observing the QV spending pattern

along these three years, we can affirm that the assumptions have not been confirmed: poverty is caused by the inability of the individual to make optimal decisions on their own; and poverty will necessarily incapacitate individuals for such decision-making.

QV data clearly demonstrate that the availability of the BI does not stimulate any behavior that could be defined as inappropriate or pervasive in the use of money; on the contrary, the BI seems to have the capacity to promote the responsible use of resources where there is reasonable social integration and knowledge as it entails healthy competition for those who make better use of the resource. Such conditions are always present to a greater or lesser degree and can be strengthened or weakened by the method applied in the design or distribution program.

It is impossible for someone whose only immediate concern is to survive, to be able to develop their full human potential, or even to express it through plans or planning. However, the fact that the BI itself or only through an appropriate methodology, is able to promote a gradual release of this state of passivity in relation to the designs of life itself is without a doubt it is one of the most important results for the fulfilment of the main objective of the project, human development, as we come to have the BI as an instrument not only to work in the present emergency, but in fact, for the construction of the future and where the future must be built: not in third-party social planning, but within the plans of people who become increasingly responsible for their own future.

Analyzing within A. Sen's capabilities approach, this openness of horizons as glimpsed possibilities represents the individual's own perception of the magnification of his

capabilities. Again, in terms of freedom and human development that does not come down to a mere access to opportunity, but it denotes the greatest degree of freedom as different functionalities (functioning).

However, experience has shown that even amongst the poorest, such small values, besides the consumption of basic goods, were also used as capital to leverage small ventures. We then decided to try microcredit with the Basic Income, even because of its very low risks, after all as long as there was a Guaranteed Basic Income, the loan would never cease to be paid off.

*"In short, considering this double justification to" accelerate "the development of urgency and necessity, in contrast to the alarmingly slow developments occurring,*

*this article suggests a shift in the current development paradigm, away from palliative and short-term program-oriented charity towards an efficient poverty eradication program, a universal, unconditional and rights-based support scheme for the region: the Basic Income. "Alice Krozer, A regional basic income: towards the eradication of extreme poverty in Central America. CEPAL-ONU, 2010.*

#### 4.1.2 Social Capital

*"In QV, the neighborhood in all its forms seems to be the most important common social good. The time devoted to others outside the family, without being paid for is more than the average of per capita work in many developed countries. The BI project in QV shows that the supply of an BI can be the cheapest solution and with a better effect on the social capital and common good of a locality. "*

*Dr. Alexander Dill - Local Commons in rural Sao Paulo,*

2009.

As we have suggested, it is possible that the methodology used to implement the BI had an important influence on the positive performance measured above all in terms of social capital; however, the methodology applied does not contradict the principles of the BI, on the contrary, it is a consequence of compliance with these principles; we can affirm that a consistent BI with its definition promotes the manifestation of social capital inherent to a community. And it may even become a catalyst for the generation of this capital if its application observes the principles of freedom and democracy.

However, if the methodology played a key role for such results, the differentiated social approach for all capital was decisive, including for the very development of this methodology. An approach within the systemic paradigm of networks, in which: poverty is not reduced only its material perception; nor is the community reduced to mere geopolitical grouping.

We therefore prefer the term community to neighborhood; because not every neighborhood makes up a community. The closure stimulates animosity and not the social capital, once the greater number of people imprisoned - physically, politically or economically, within any space, tend to lose the quality of their social relations, it increases the aggressiveness in the competition for exclusive resources and spaces in this place, and it prevents the emergence of systems based on a more cooperative competition.

The systems based on the sharing of fundamental spaces or resources are constituted as networked social structures that, unlike the previous one, they expand the potential for

the development of quality social relationships, resulting in an increase in social capital.

#### *4.1.3 Direct Democracy*

*"However, the pilot projects differ as to the final objective of the project. BIG has never been planned to be a guaranteed program, this was the goal of the BI-QV from the beginning. This is reflected in the process of determining eligibility (unique in Otjivero-Omitara; permanent in QV) and in the pursuit of financial sustainability. Moreover, the emphasis on political emancipation is much greater in the Brazilian pilot project. Thus, unlike the BIG Committee, a purely representative and advisory body, the QV assembly is a direct democracy that is destined to take over the central functions of the project. "*

*Anthony Baert, Universal income transfer experiences and recommendations for the BI project in Santo Antonio do Pinhal, 2011.*

It is undeniable that the model of direct democracy adopted influenced the success of the project. It is possible that if people did not have so much participation and responsibility in defining their own community, if, for example, they could only provide proof to receive the money or wait for a check at home, the levels of social capital would not have reached levels as high as those measured by independent studies.

However, we should not understand this common good, direct democracy, as a strange value or merely added to the BI, but as an essential part of the BI as a political capital, just like knowledge is a cultural capital. Therefore, money itself, only



a third of the share capital formed by this complex: guaranteed income; information; democracy.

Democracy is the stronger and more genuine the more direct and equal the exercise of political power is performed by every citizen. We can assure you that not only the BI is incompatible with authoritarian or populist regimes, but it cannot, strictly speaking, genuinely exist in weak states or in no democracy.

#### *4.1.4 Citizenship*

*"In addition to this, we have learned from BI-QV that to really evolve from simple transfer of universal income to the BI, it is necessary that the management model of the program promote the values of citizenship."*

*Anthony Baert, Universal income transfer experiences and recommendations for the BI project in Santo Antonio do Pinhal, 2011.*

Also, considering the triad: income, information, democracy, we can state that as important as the power to decide is to know what is after all being decided.

The BI being provided without the participants even knowing what they are receiving; not even aware of what it means; and worse, without ever having it recognized as a right, it can even be considered as an BI by scholars in the analysis of its definition, but it is not really a BI exactly for those who matter the most, the people who receive it.

In order to understand it as essential, the coherence between principles and methods for obtaining results, we devote much attention to the joint provision to the BR of the necessary information and its understanding through the

pedagogy of inspiration based on the concepts of meaning and meaning of acts and actions.

In fact, we postulate that where actions are manifestations of the pedagogical process itself, it becomes dispensable to create an artificial environment, separate from everyday life, in order to affirm or deny what is already experienced and really appreciated in one's social life. Based on the development of the critical thought observed, we can assert that this civic and social education is not primarily done in schools, but within the every society in which schools are just another component, not a shelter or an exception. If it were possible to generalize such a generalization, from the experience of QV, we would say that the best way to educate is by giving the world and the very society in which we are immersed the character and, above all, the meaning of what we want to teach.

#### *4.1.5 The value of the Basic Income*

*"The 30 reais value in QV is only enough to help people meet the most basic material needs. Especially the children from QV take advantage of this benefit. The ReCivitas project succeeded using extremely limited financial resources TO achieve significant social effects. Positive impacts for the satisfaction of basic needs and the quality of life of project participants should be emphasized. The results show that BI has contributed to sustainable development in QV. The effects were convincing, particularly in the area of basic needs assurance, quality of life improvement and social empowerment. "*

*Mathias Rudolph, Leuphana Universität Lüneburg, 2010.*

We believe that we have so far adequately emphasized the fundamental importance of democracy and information

about the effectiveness of the BI and the consequent composition of its empirical definition. At least, enough to deepen our analysis of its economic and financial value without fear of falling into a reduced approach to these. Therefore, sure that the understanding of the meaning and the democratic self-management are an integral part of the applied BI, we turn to evaluate its socio-economic results that led us to formulate the hypothesis focusing on financial value.

In reality, 30 reais per month, or even 100 reais do not allow most members of the community to live without working, and neither this is that the goal of the project or of the BI. These are sums that although not yet within an ideal amount will enable people to seek for a job according to their vocation, at least they have so far proved to be within a level perfectly sufficient for a person to refuse illegal or degrading work, whether by nature or by payment, it is the minimum basic freedom that can be a reference for the strategic establishment of a BI anywhere.

#### *4.1.6 Lack of Drive/Hindrance*

*“(...)Conditional transfers impose de facto minimum wages, keeping people from taking up jobs (even if they would like to) that earn less than the guaranteed minimum income, since this would make them financially worse than maintaining the subsidy (van der Veen & van Parijs, 2006). If, on the other hand, the transfer is unconditional, people start earning additional income as soon as they take up work, independently of the magnitude of the wage paid.”*

*Alice Krozer, A regional basic income: towards the eradication of extreme poverty in Central America. CEPAL-ONU, 2010.*

We cannot state from the experience of QV whether the argument that the easiness of access to the money destroys the individual's ability is true or false, although at the superficial level analysis, we tend to assume them as false, for otherwise, we would observe that children of wealthier parents would generally be less able to endure than those of poorer parents who did not have so much easy access to resources and opportunities.

The BI does not promote easiness of access or generate hindrances, because it technically frees the individual not only from a condition of deprivation already configured, but from the fear of falling into this condition that is more than enough to trigger a behavior far more harmful to society than any possible hindrance.

One cannot deny the lack of drive in the face of poverty, or in more precise terms, conform to deprivation in deprived places. However, it is not poverty that results from the lack of drive, but the lack of drive is the result of too long a stay in poverty.

Extreme material deprivation does not only hinder the productive potential, but also the development of citizenship. If in plentifulness what does not kill fattens; in poverty what does not kill cripples - and for all life. And the sooner the person is subjected to these conditions of deprivation the more difficult it is to reverse the damage, including physiological damage.

Moreover, a basic income within the limits of sufficiency is not sufficient to generate the satisfaction that leads to a situation of comfort or stimulus to convenience. According to the data shown, it seems that the basic income at least from this standpoint has little influence on the level of

satisfaction.

#### 4.1.7 Entrepreneurism

*"The condition of a free and sustainable agent emerges as a fundamental drive of the development. (...) What people can positively accomplish is influenced by economic opportunities, political freedoms, social powers and enabling conditions such as good health, basic education and encouragement and improvement of initiatives. The institutional arrangements that provide such opportunities are also influenced by the exercise of people's freedoms, through the freedom to participate in social choice and public decision-making that drive the progress of these opportunities. "*

*Amartya Sen, Development as Freedom, 1999.*

The BI definitely does not generate or stimulate the lack of drive, the strongest proof that the BI does not cause hindrance, conformism, nor does it promote voluntary unemployment, is without a shadow of doubt, the emergence of productive activities or microenterprises that were capitalized with the BI or arose from its introduction. We can state from this phenomenon that contrary to what could be assumed, the BI does not have an innocuous or much less harmful effect on productivity, but precisely the opposite, also constituting in practice as an incentive to production and the entrepreneurial spirit.

Of course, in a sole analysis, such a small BI only allows precarious ventures that could not sustain all local economic development. But the QV experience demonstrates that even in isolation, the BI is capable of awakening the entrepreneurial spirit, or rather, allowing it to manifest itself. And while we cannot claim that a larger BI alone could

increase the number of these entrepreneurs, or the performance of the enterprises, this is a hypothesis that deserves to be tested.

*“From a more social perspective, the receipt of the basic income has promoted more inclusive decision-making processes at 38% of respondents’ homes by easing the financial burden of families. 92% of respondents have also reported higher levels of self-esteem as a result of receiving Recivitas’ unconditional basic income and loans. Recivitas’ microcredit program has further allowed 100% of respondents to cope better with unexpected expenses, especially in terms of medicines, food, and household improvements. Recivitas’ programs have thus allowed the villagers of Quatinga Velho to cope better with stress, as evidenced by the fact that 90% of respondents reporting lower levels of stress as a result of increased unconditional financial support. “*

*Oxford Microfinance Initiative, 2014.*

#### *4.1.8 Microcredit*

*Noticing this entrepreneurial spirit in some people and the economic planning in others, we decided to propose to the community to make loans in BI, establishing with the participants the general terms of Social Credit.*

## SOCIAL CREDIT GENERAL TERMS

1. Considering that loans will be granted according to the availability of resources and the constant need to raise and increase capital to be made available as Social Credit,

2. Alone or in groups, all members of the BIG community in Quatinga Velho, and only them, have the right to request the Social-Credit Consignee in Basic Income (CRCBIG).

3. According to the BIG principles, the Social-Credit (CSCBIG) will not imply in any obligations or conditions.

4. **NO INTERESTS WILL BE CHARGED/APPLIED.**

5. **ALL VOLUNTARY CONTRIBUTION CAN BE SUSPENDED OR DEFINETELY INTERRUPTED AT ANY TIME AND IT WILL NOT CONSTITUTE A DEBT/OBLIGATION.**

6. The factors considered when granting the loan are: Value of the loan: preferably smaller ones; b. instalment values: that does not impact on the BIG; c. Voluntary contribution: those who achieve the best levels of solidarity and reliability.

7. The priority for the loans will be defined by the following criteria: 1<sup>st</sup> solidarity; 2<sup>nd</sup> trustworthiness.

8. People whose donation records are proportionally higher towards the total of acquired loans will be considered more empathic with higher solidarity levels.

9. As a tie breaking criterion between identical solidarity indexes, the trustworthiness index will be used.

10. Trustworthiness is the faithful fulfillment of the request proposal and it is defined by the reason among the total pledged and in effect by the donations.

11. In the first rounds, and or for members with no record of participation in previous rounds of loans, pledges of

donation will be exceptionally considered for the composition of the solidarity index calculation, and will subsequently be disregarded.

Another reason, besides entrepreneurship, for which we have started to make loans is the lack of access to credit, since the vast majority of residents had no bank account, where interest is also high, access to credit would be practically impossible, only available with family loans or from loan sharks who charge outrageous interest rates.

The result was better than expected; the voluntary contribution return was relatively higher than the bank fees, proving to be a good investment, as well as the most supportive contributing to the Fund itself and which could be enjoyed whenever necessary.

Undoubtedly, that guidance or instruction would also come at a given time to improve the performance of these ventures. However, what we should take into account is the cost-benefit ratio of this added value, not only intrinsically, but above all compared to the increase in the productivity obtained, in case exactly the same capital is invested directly on the entrepreneur. Taking this into account, we would certainly strike a balance between direct and indirect investments, so as not to waste time nor money trying to teach what is naturally grasped and better with practice, nor on the other hand, letting the entrepreneurs waste a precious time learning through attempts and mistakes what could be simply and cheaply supplied with information.

*“Generally speaking, both the extended provision of the unconditional basic income and the recent introduction of microcredit by Recivitas have had overwhelmingly positive outcomes for the villagers of Quatinga Velho. Additionally,*



*54% of children in recipient households were reported to have demonstrated increased focus and motivation as well as better outcomes in education. 69% of respondents reported further that Recivitas' programmes have positively affected the health conditions of households."*

*Oxford Microfinance Initiative Report 2014.*

#### *4.1.9 A Civil Organized Society*

*"The experience of ReCivitas through the" Consortium of BI in QV "proves how the 3<sup>rd</sup> Sector can also be important to foster a fairer reality. This example shows that initiatives by the organised civil society, without government support, also contribute to social change. " Francisco Ladeira, the Basic income of citizenship: important resource in the fight for social justice, 2010.*

When the Third Sector (3<sup>o</sup> S) is not merely configured as an appendix to the public power in para-governmental organizations; when one more bureaucratic instance which hinders the free initiative of civil society is not reduced; nor, on the other hand, if it provides for the so called "toilet paper" service for private companies and corporations, but when it finally constitutes a politically autonomous and economically integrated sector, it may be the protagonist in the development of new technologies and social ventures; except for the inherent merits of public policies developed by and for citizens, at least in view of the fact that it is not up to the public authorities to experiment in social policy, but, yes, to support its development, so that it can be applied more efficiently than the previous ones.

This requires not only the professionalization of the NGOs, but greater emphasis on verifying the effects of their

public policies. Professionalization that does not mean in any hypothesis their expansion, to crystallize their hierarchy in the image and likeliness of corporations, but just the opposite, the development of a new professionalism sought in these corporations; the professionalism that carries all the enthusiasm and commitment that only free and voluntary work can give to the individuals; a new kind of work that is for the wage earner, as the wage earner was one day for slavery.

For this reason, the NGOs need to work with models open to public verification and technical measurement of their results and efficiency. That does not mean to reduce your actions to spreadsheet figures, but to challenge the mediocrity of the models of analysis of public policies imprisoned in linear models, demanding from them a more adequate understanding of the complexity of a capital that being social is not measured by its mere accumulation and quantity, but by the multiplication of its diversity and quality.

#### *4.1.10 Sustainability*

Banking and financial systems are very powerful and underused technologies in the achievement of the common good, and, as incredible as it seems, they can be used for the establishment of new, fairer and fairer social contracts capable of providing without waste the theoretical purpose as exclusively of the State: equal distribution of rights as opportunities.

Something that can be accomplished through a social contract where all members of a community contribute equitably with their income to the provision of an equal BI to all members of this community without any discrimination

on the absolute value of their contributions.

## **5.1 Basic Income Startup**

A system planned not only so that the invested capital is not dilapidated, but to constitute private savings associated in a common fund to sponsor the basic income in complementarity to the redistributive system itself formed by the voluntary contributions of the associates. A common good formed by the particular heritage associated with the mutual commitment of the voluntary contribution and which constitutes the security and redistributive basis of the system of social protection independent of each community of this guaranteed basic income network.

We are pursuing resources to expand the model that can change the lives of many people once we have the capital to achieve this. We still do not know how many people will be altogether at the end of this story, but henceforth, this transformation will be in the most definitive and sure way we can provide. It will be a new borderless model of non-governmental public policies. A process of political and economic independence that has been designed to take place not only from person to person, but from one person to another person, one community to another community, gaining scale in network with open societies and self-generated by direct democracy. A system planned not only so that the invested capital is not dilapidated, but to constitute private savings associated in a common fund to sponsor the basic income in complementarity to the redistributive system itself formed by the voluntary contributions of the associates. A common asset formed by the private heritage associated with the mutual commitment of the voluntary

contribution and which constitutes the security and the redistributive basis of the system of social protection independent of each community of this guaranteed basic income network.

After 20 years, the Garantor Fund formed by the asset from the ABC would have the condition of paying without any more any additional contribution a basic income around 80 euros per month for each one.

Nowadays, due to the interest gained by conservative investments in the bank account that we own, it takes R \$12 thousand for a person to be emancipated, so that they can get the Basic Income along their whole life. At each R \$12,000 reais we can add one more person to the project ensuring that it receives from BI monthly, also contributing to the Guarantee Fund specific to its locality.

In the search for financial sustainability from the beginning, we sought partnership with Mattos Filho Law firm, where we created the Regulation of the ReCivitas Fixed Income Investment Fund, also guided by a stockholder from Credit Suisse Hedging-Griffo, which today guides us in the best investments.

#### *“SEVENTH CLAUSE– DISTRIBUTION OF RESULTS AND QUOTAS HERITAGE*

*7.1. The results obtained by the Fund owing to its investments, such as dividends, interest on equity and other income from the Fund's portfolio assets will be distributed in May and November to Fund Quota holders and ReCivitas in accordance with item 7.2. and below.*

*7.2. It is instituted on the Quotas, Heritage, free of charge, in favor of ReCivitas, reserving each Quota holder*

*the ownership of the Quotas of its ownership. The heritage now instituted comprises only and exclusively the property right represented by [•]% of the dividends inherent in each Quota on each Distribution Date, and all other rights inherent in the mentioned Quotas, including political rights that are expressly excluded from the Heritage.*

*7.2.1. The dividends distributed to ReCivitas at each Distribution Date should be used by ReCivitas Single and exclusively on the Basic Income Projects.*

*"The project is very small, but it shows an unbelievable gigantic potential and possibilities for the social and economic development of the local community. I dare say that the project marks a turning point in World History of hunger and misery. Because in the locality of the project, we were finally able to find empirical evidence of the effectiveness of a new and simple means to eradicate poverty in the world. "*

*Prof. Tadashi Okanouchi, Hosei University in Tokyo, 2011.*

## **6.1 Notes and Considerations Forecasting and Subsiding past Objections and Possible Future ones**

### *6.1.1 Of the different conceptions and meanings of the scopes of the terms and actions in different places and times according to the reference of a trajectory*

First of all, we need to state some obvious things, since they self-critically judge us in the duty of placing ourselves within our sector as much as we pass on our knowledge regarding the situation of this position, in particular and in general, in relation to these perceptions respectively about these social movements over time.

Therefore, to do so, we need to make some corrections and break ambiguities of the different uses and understanding of the following terms by ourselves employed in the reports, in particular: "basic income" and "social activism." These terms are naturally adapted with their use and understanding of the knowledge of the cause acquired both through experience and together with the evolution of practice, by the application of the basic income. So, it is necessary to update it and record the present definition of the meaning we give to practices in relation to the meaning of these ideas and words and the meaning they have gained over the time, depending on the correspondence with nature due to the carrying out of the end activities, as a new paradigm reference of the same, whether by the practice itself or self-critical reflection during this learning process.

#### Activism and Social Activity

We are publicly reputed and even eventually listed,

among the lawyers and prosecutors of basic income as activists. We don't deny it, quite the contrary, we have raised the flag. But by order, with 2 purposes that necessarily integrated and are complementary, but that with no activity should be confused, even more when the so-called social reason of this organization and activity, voluntary or not, it is definitely, by definition, the Social Action.

This alone causes tremendous confusion, even if there is no distinction between the exercise of the activity itself and the defense and promotion of the social cause, that it is that of the flags that rise, if and only, as long as these prove corresponding to good faith, good science and good judgment given by the free exercise of the state of the majority of conscience responsible for the social reason of the end activity, in the case of a non-transferable and irrevocable liability, since it is none other than ours.

It is not only the judge and the scientist who must have judgment, science, and responsibility, except for those have the exclusion of lawfulness, legal license to harm, kill, or have related privileges to the contrary. Every so-called ordinary person naturally responds about what they do and speak even claiming to have no judgment or science, whether of the laws of cause and consequence of nature or of the lack such as civilizing projects in progress.

It is up to the responsables of the civil society organizations, either by accumulating the functions of coordinating projects with that of the social activity agent, or guiding, effecting, calling, and enforcing rights as long as their duty and responsibility and not carrying out the transfer of responsibilities, submitting their freedom via null subrogation acts or much emulating imposing or coercive acts, equally illegitimate, against their equals in authority and freedom,

under the penalty of reinforcing such inequalities of privileges rather than diminishing them. Raising flags is an obligation of public transparency in two ways, giving the knowledge of what tools are being used and what their positive and negative effects are. In such a way that in the event of failure, it is not enough to lower it or to issue modest notes and rather, a correction if not of same enthusiasm, with the same seriousness and visibility with which supposedly adhered to the defense of a cause. In this sense, such devices or remedies, legal devices, socio-economic projects, and technologies are governed by the same logic as the production of goods and the provision of public services or not of all activities.

Every citizen has the right to maintain their own personal opinions; however, they should apply them only for the exercise of their activities. There is another parameter regarding their activities, it is not automatic and it is much less permanent, rather the opposite, if not steady, that of the maintenance of the most frequent and reiterate reasonable doubt for the raising of the greatest number of possible objections before they actually pose problems. What evidently is the basis of the decision-making of mere adherence to a thesis, when applying a formula as the possible solution from the first moment of its practice as a social activity.

Activism does not lack or require knowledge of the cause to be exercised; it is a right of the citizen. The social activity of defense of the social causes requires from the organizations and responsible the threefold commitment to order. First, with the fulfillment of the social exercise, the dissemination of knowledge of theoretical, practical tools and materials and methods that it uses to produce social effects and purposes. And the collaboration with the communities that in fact produce with rigor this knowledge and



technologies indispensable to society and humanity, as long as all 3 act reliably in the same sense and purpose. That is, to eliminate the misery and inequalities both material and immaterial of these properties and the enjoyment of these common goods, which are the common goods and assets of humanity: nature, the arts, and sciences of production, agreement and communion of peace and freedom.

Of course, we're not going to be hypocritical, if by any chance we had proven that the theory of basic income, which we turn into a tool for the achievement of our social activities in promoting peace activism, justice, and freedom, being completely flawed, soon we would have to be, without reluctance, the first to immediately stop applying it and signal it to other organizations, it would be very painful, because it is a life in both studies and field and base work, as well as struggle and hard work. Here is the difference between the love for the flag or for the cause, to love; to what it is really the organization, project, activity, and sign itself. And not the importance in it, though it is in the message, not in the messenger, it is in the subjects than in the appointment, which are not things of value; however, it is the reason for the appreciation and importance of all things.

Experiences, experiments and or projects and social programs

There is, therefore, only one core where no activity is exercised such as art for art, it is its core or code of the very science for its ethics. Even science is subject to that code of conduct. Where even the result, although scientifically valid is absolutely not consistent as the scientific procedure for reasons that human sciences and history can explain.

The proposition of the hypotheses formulated here made

from the observations of the Old Quatinga social project, although, they have been referred to by the name of experience and experiment are not, and should not be taken as such. They are neither a social experiment nor the experiment of the basic income in a reduced scale, with the primary objective of validating or distorting such thesis or practices.

Case studies were prepared by us and by third parties, with this goal, to carry out the necessary demonstration of the validity of the application of the basic income both for the purpose of accountability and publicity of the results to the collaborators and to the society, mainly for its verification of the validity. Also, as informative retrofitting of the system, in order not to incur the risk that with our small vessel at the sea we might incur in the mistake of losing ourselves and shipwrecking on the high seas, even knowing that the things are not flat, we try to circumvent the grandeur of the circle that is much greater than our tiny possibilities.

Finding something even if it were nothing would be a lot, even if it were isolated in the old new world, and not in the whole new world, from the new possibilities. Opening other paths and settling down, because with regards to the validation of new forms of life or living is the determining factor not the order of the number but the cardinality of the sets, it is enough to have a set, no matter how many elements larger than the denominator itself, to mathematically have a new one. Since this is the reality and not an abstraction, we need at least more than one family to call this community collective.

In this sense it is important to make it very clear that the origins of the project, once its principle is maintained and it

is what guides it, within the plans of the cultural superstructure that is reflected in a socio-economic infrastructure division that implies in the division of human potentialities in, those who wait for salvation and those who claim or arrogate such a prerogative of being and doing so. There are those who are regarded as burdens and those who claim to carry them (the burden). We, who are not and were not able to be in the quality of the second and cannot continue in a condition of the first, we sought to get out of both designated conditions by applying the following calculation. Instead of trying to carry the impossible burden, we stopped begging that they should not be imposed or relieved and went on carrying our own, where the weight of its gravity was less for us and the power of our contribution was greater and more effective for carrying burdens that were not only relatively larger than ours, but absolutely heavier; since they did not have larger ones.

As there is no way out of not affording lives and their forms, not without the penalty of the condemnation to death and I do not mean by the law of men, by the just natural law of the causes and widespread consequences of the links between lives. Thus, pursuing the plan of actions, first to the extent of our abilities and possibilities, not only to practice mutual aid without discrimination, so that in the sphere of the logical constancy of this correlation, everyone can see and can be seen. Taking positions and attitude as subjects-agents and not exclusively as objects of expectation and projection of decision-making and other action in spite of this, in a chain or network reaction from its own correlate nuclear action.

Case studies, including academic and scientific studies published independently by third parties, as well as our articles, studies and research-based or not, on our own reports

and accounts were carried out with the objective if not to solve simple problems - say small town problems that once seemed like anecdotes, today with the post-pandemic that involves misuse and versions of the invisibility and blindness of people considered tiny, irrelevant and actions.

### Projects and Programs from the 3 Sectors:

1. ▪ There are Ghosts in tales and fables, and even on paper. They can have an address, are historically and eye-witnesses, nevertheless, different from the dinosaurs, they are like the Big Foot, when even the footprint is the doubtful. So as the poet would say, the best proof that a natural or legal person can give is that of life, especially if it is necessary to counter in the thesis and in practice the predictions and statistics, and preferably active in making and saying how it can. However, with caution once sellers of ghosts, in contrast to the real ones disappear. And in the tables of authoral sciences what was already a lesser life expectancy, decays further, by the exercise of dangerous activity. In this even journalism and nuclear physics are high-risk activities depending on the time and place that it is exercised.

2. ▪ Precarious. Nonsense projects and programs derive from this. There are good intentions and willingness, however, they do not correspond to what they claim or want and could even be. Therefore, it is not by bad faith, but literally by the lack of science to produce self-evaluation and demonstrations with correction actions, including correcting their evaluations and demonstrations and actions. Longing for logic and logistics not exclusive computational of the data, yet administrative and operational of the organization of the civil society when not of the governmental department, and not of the people seen by it. Strictly, every

organization that has and performs this self-critical procedure having it as ideal, the improvement knows, therefore, that the difference of the measure of the degree is that of the coefficient of the effectiveness of its actions versus the resources spent, wasted and gaBlage produced. The planning might not have been conceived, however, in case it does not actually constitute but, as a program, at least as a process within a system, it is not even a project, it needs and aims to be.

3. ▫ And flag. To provide the necessary signals, and indications with correction of our right actions and errors so that other projects can be carried out and connected through the sharing of social, informational and financial capital that makes up the platform of the common good of the system, since a core-base in fact does not form any associative network, an association.

### Basic Income

Nowadays, we use the term basic income, in the different general definitions, as follows:

The basic income is a payment system in cash in equal amounts, regularly and permanently through any means of current exchange and accepted values corresponding to the minimum vital for the whole population without any kind of exclusion, discrimination, segregation, elimination, decimation, impediment, omission, embarrassment or political demand, economic of any human person within the scope of this protection network, whether by imposition of conditions, tacit, veiled or explicit, or by the lack of dispositions or provisions, which cause, imply or will result in them.

The current phase of computerized capitalism demands the guarantee of access to payment systems and financial

technologies and income transfers, private or state, providing projects and programs that make use of this scope without exploiting famine, humanitarian solidarity, human dignity and social contributions as well as other new automated non-compulsory technologies of income transfers and data for loyalty purposes, clientelism, kidnapping, theft and trafficking of information and personal and common values of the populations incurring fraud, embezzlement and ideological falsification, in the formation of new cartels and industries of generation of misery, political-economic dependence for other antisocial purposes, via banking, financial, private, state, paraestatal, governmental or non-governmental, national and transnational entities.

As for the types of financing and contribution, there are many and various models, the main and most widespread is the redistribution of revenue, via the collection of taxes carried out by the Nation-States through the use of fiscal, judicial and police apparatus. Perceptively, for historically reasons, we have serious objections to nature, use and effects of these, often only null or adverse to the benefits spread to more vulnerable and excluded populations, yet, sometimes with the effect of necropolitical capital on people's life expectancies and expectations, families and peoples on the margins and peripheries of protection and social security and provision centres in the national and international divisions and borders of capital and labour. We do not objection or create impediments, our understanding is different. So, the model that we adopt as the practice and that we propose the consideration of possibilities is as follows:

Public services capable of progressively providing the universalisation of the regular and lifetime payment of basic income corresponding to the values of the provision of the minimum vital without any class of exclusion of the whole

population within the scope of universal social security, lifetime without frontiers or obstruction through international non-governmental and non-profit bodies.

## Fundamentals

The arguments presented here refer to the socioeconomic viability of the steady and lifetime provision of the minimum vital in current use and exchange currencies for the entire universe of a population within the sphere of its ability to reach its global scope without any kind of discrimination for institution or progressive universalization of public social security services through mutual social security modalities by means of a system of contributions for the transfer of regular basic income in face of local cost of living.

Therefore, aiming to meet and fulfill the responsibility that we have imposed on ourselves as a business and voluntary profession without causing any loss, conflict, harm or even any adverse reaction, we imposing on ourselves the premise and strategy for this work respecting and observing the prerogatives of the various instances of powers legitimately or not geopolitically constituted. We aim to promote the common peace and concord elements, still the same proposals and dispositions: social and economic base actions of solidarity that we have proposed and adopted by the community of networks of social protection without the borders of the most direct democracies in international cosmopolitan collaboration of peoples and persons around the world. In this context, Quatinga Velho fits like as a cell, or vector thread, a core-base to connect and integrate collaboratively with other international cosmopolitan initiatives within that of the topography of this same solidarity matrix.

For this, the socioeconomic viability of the constant and

lifelong provision of the minimum vital in currencies of use and current exchange rates for the entire universe of a population within the scope of its capacity to reach its global scope without any kind of discrimination is given by the progressive universalization the provision of public social security services through social security modalities by means of a system of mutual contributions for the transfer of regular basic income at the cost of living.

What can be done through social investment financial funds of public interest, of private or state nature, constituted by the most diverse types of capital, including with usage of the tokens, blockchains and cryptocurrency markets since they are exchangeable and generate wealth in the real economy that in the last instance, that is, no more than at the end of the process but also, throughout the educational process of emancipation and economic-financial independence, they must promote the self-sustaining of the local wealth generation itself, through, for example, the financing of microcredits with or without interest via the basic income advancement. And they are also guaranteed in the mutual modalities for both the maintenance of funds and the regularity of income between communities

These are all alternatives and possibilities that should not be taken as sure to happen, despite that they are hypotheses that need and cannot and should not be taken for granted without their due consideration and observation, not for the purpose of testing or proving them or their ideas, but because one should not just wait or pray for measures or for a change in the conjuncture or the formation of a favorable conjunction of events and devices and disposition of interests and agents is not a viable hypothesis, this is neither macro nor micro cosmology, it is a political spell, an economic astrology, although it is common sense.



Evidently, such decision-making and action implies in risks, not only financial, but social, perhaps even greater than those of government partnerships. We are constantly looking for partnerships with other initiatives, and currently we have made contact with initiatives like these, contact and surveillance is not different from what we once had with government actors.

For these, it is necessary to consider whether the agents are not as centralizing as any transparency or endowed with no concern, for example, who are the people who will receive the basic income, if they really exist, if they have been born, have died, are ghosts, or just a dot or figure in this gamified demonstration in the pyramids with as much correspondence with reality in its electronic maps as old reports of eradication of racism and misery from hygienist worksheets that rule out with the poor on paper and, if necessary, in the practices to prove the results. Now, this is not what it is called the elimination of inequality and poverty, although, for all purposes, it disappears, whether in the active or passive search or in the selective omission and blindness, the criminalization surplus of the taking and dissemination of science, although contrary to the license and license giving of this now reduced as the privilege or the license to kill as included practicing anti-science under the scope of its aegis, the future debris.

However, we cannot, in advance, discredit what in fact they are, or can be due to the contacts we have established with these new initiatives, except for rare exceptions that we cannot testify against, we only have some reasonable doubts as to the their seriousness, the others have proved to be very serious. The basic income is already a reality and at this point we are no longer referring to cases, projects that

use their scope whether at the governmental level, in the financial market or hybrids that understand and use their scope as a way of attracting and retaining users are taking courses for political and economic purposes, others as well as the maintenance of businesses or criminal regimes that use this fundamental human right and the unfulfilled duty of humanity as a field to politically and financially explore good faith and despair, especially at times and places where deprivation is most extreme.

We understand that guaranteeing the minimum vital has always been a necessity of human ecology that political economies would have to provide, whether they wanted to or not. Strictly speaking, the logic is the same for all life, it is ecology. Every living being lacks and is entitled to this vital and environmental right, since it is not only mere capital, it is also a reproductive entity of wealth whose need to live and rights are logical, inseparable and packable and to do so is not just an ethical error, so, it is literally, the capital for the entire eco-socioeconomic system that leads to the extinction of civilizations that actually necrocapitalize life and externalize death. And if it doesn't stop in time, they end up dying in their own feces and gaBIage and disease, dreaming of literally fleeing to another new world, in the case now of the Planet to reproduce the same paraphilia as a rationalization of the disorder of holocusal eschatology, the chaos that does not improvises. However, without apocalyptic discourses since they are counterproductive and result in the opposite didactic effect: fear and paralysis of solidarity, and more impulse to primitive instincts.

Hope navigates from other gestures and signs, it might be words or actions, as long as these bonds and actions are not empty of meaning; the message, the act and the payment for the generation process do not disregard wealth, even so,

before the values and importance that are not given, but are conquered by the nature of the very contextualization of the symbol full of meaning as an action, and the action that translates the importance and value of the activities that assign the signs of importance. This game of intellect recognition in which the languages of endowments and exchanges are based, both cultural and commercial, and which will allow the creation of exchange objects with exchange values for usage through the reading of the other's world, is in essence a process of not only endowment but also, of the adoption of habits and customs and soon learning. It is a pedagogical process, not alienated, however, inherent in itself, where the school is lived from the experience and cannot be put apart from the appropriation and reappropriation in itself. Despite this, the subjects are references of the political-economic trajectories and historicities of this values-importance of this thing and not a dead thing, but the living working capital, it is power, it is stamina, it is social. When disintegrating it for the purpose of subtraction, it is like dissecting a living being in search of the soul, the heart is torn out, the brain is opened, the body is opened, and the spirit of the thing is different, because the spirit of an organism or organization is not a ghost inside a machine, or a machine without a spirit, it is a moment within the sphere, the spirit of the thing, it is not in your plans, let alone in others, otherwise it is in every moment of the sphere, literally in the atmosphere that makes up his humanity.

The essence of the being is never the entity or in the concepts; it is in the scope of the realm, in the world of the phenomena. It is disintegrated and separated, and it is strictly an abstraction, when abstracted, it disintegrates; it is in the state of communion of the solidary peace and it takes place in freedom from all deprivations beginning with the annulment and decimation of the alienation from the world

and even nature of its own-concept and self-determination as an equal subject who has the right to conceive like the heir with the right to enjoy the right to be a child of life and not a slave-object condemned to death by another.

Strictly speaking, we have not defined anything new, different or in disagreement with the principles and spirit of basic income theory; it remains simply as money for everyone, without exception. We only translated it from the thesis into our reality coherently as the practices that we can afford and sustain. The basic income is money, not for persons to live on, but not to die from, or more precisely from the lack or deprivation of it. And above all, it is not for intermediaries, including NGOs, in this process to gain undue advantages or cause losses and waste.

This kind of economic-financial illiteracy is generally among us, not popular but as popular agents. Such a political economy ignorance is still only one of the worst forms of inequality in the human and socioeconomic sciences, however, it is in itself one of the worst or best ways to promote such inequality and political-cultural alienation, especially since it is very difficult to carry out any form of economic and / or financial education when some of the main requirements are: (free) time and money. In fact empirically, to buy free time, to understand what the quality of a hereditary right, or patrimonial inheritance is capital as income. It is necessary, not only to promote work and education, but also to make them happen, and that is the challenge, both, without hurting and further damaging the lack of provision for the minimum vital, on the contrary providing it without taking the time of those who do not have time as they need to work, while this process of social and financial capitalization is processed as providence-social security, and freedom as a common minimum security for all.

In this sense, the methodology of the inspiration project at the Paulo Freire School of Philosophy is used to make the correspondence between the sign-value of the device-material and the materialization of the values to be made available, to be transferred and disseminated both while learning of all places encompassed in this empathetic-solidary reconstruction process of social capitals as a representation of the importance in the circulation of common wealth itself, to be added to the purpose of the creation-production, within the case of the system formed by this microuniverse for the reappropriation of the self-determination socio-economic status of the community.

Added to deprivation and extreme misery, it is not only the lack of money that is the consequence of the lack of access to knowledge and science, as having it as a share, not as a response to work, rights or capital. The share of capital and revenue are the worst ways to lead to such a deprivation that can produce such alienation. Never having experienced the right to inherit an asset, including knowledge and what it really means and to belong to a heritage society, in this case the human society without the right to capital or income, yet only having the duty to work even to support the costs of others without even knowing what it is to be entitled to one.

In other words, the basic income is in a simple and direct way at a definite level, much earlier than any of us would ever imagined. What we do not know is if it will return to be nothing. Nowadays it is not utopia anymore, it is a real practice, and reality as well as a social technology that can be used as a legal-economic tool and remedy to set free and emancipate peoples from the miseries and disgrace. It is applied with some correction measures so as to reach its social goal. Or we can define it literally as a powerful tool in the

hands of populist dictatorships or boards and money holders who are now disguised into liberal or even social investors.

In general, most people try, not only for ethical reasons, not to destroy oneself and their own work while performing individually or collectively not to involve science which will bring the awareness of their ideas and community ideas that they are part of. It is different from the collective spirit. This is the spirit of the collective, the *matter* soul that supports the knowledge community and not literally composes literature, the book code of life of the knowledge field. It is the son of Sofia. The sense of gravity of the whole Science.

*Ethos*, which is the guideline of science to avoid entering the pseudoscience that are even worse than those sciences that lose their status of truthfulness or validity for being fake and not working any longer. The worse it works, as an anti-science; it serves to slaughter humanity itself. It is not science anymore, it is arms technology that in the hands of those who do not master it as science, will destroy science and humanity. It is the use of science for the treason of science and humanity or, more precisely, the science of the sciences.

It is not uncommon for the Third Sector, having agents who cumulate and perform various jobs for the social activity fulfillment. The ones in charge should not confuse them under the penalty of not fulfilling any tasks or social activity. Those who are responsible for it should not get confused under the penalty of not fulfilling any of them nor disobeying all of them.

Here we raise the flag of the basic income with a different scope and goal; it is the tool we use to fulfill our social purpose, the thrill for the cause. To put the basic income at stake, as well as defining if it works or not truthfully is

therefore a necessary and mandatory condition, this is not the goal of the activity, or its cause. It is guaranteed by the facts of human rights to life, peace and freedom. Not stunts of social actors who dismiss stunts, and do not dub political actors.

The coordination of a project that uses the basic income, even having the obligation of doing so is signaling that this instrument is in use within its projects and social activities. Being the first to evaluate the risks before using it and how the operation will be performed from the point of view of the use and habits of the population. In other words, the words of those who object should be the first, not the last, under the penalty of being the spreader of a bad proposal, as well as the distributor of a fake legal and socioeconomic remedy. This is not a joke. It is not helicopter money, neither at the societal community microeconomic plan, nor at the macroeconomic plan.

A previous evaluation and not a late one, a prior evaluation of the social and economic impact of different types and logistics of the distribution and redistribution of the income, according to the culture and social organization that is present in a community. That is so, unless one will randomly depend on luck, but with the integration of the social capital present in the community, not exclusively, to foster the potential of human development not wasting it in the process of making up microproductive chains of economic and financial wealth which the assessment to the accepted means of exchanging and use will enable.

A basic income project is not an experiment; it is a carrier, whether one understands it as a boat or a ship with passengers aboard. It is not possible to get people aboard and

not reach a destination; it cannot sink or leave anyone behind. If it is small and people are thrown at sea, it might be too many people, if it is big, the number might be gigantic. In both situations it is not possible to spend more money on the crew or fuel than on the rescue. It must encompass the rescue process as well as the education about navigation as even passengers need to know how to regularly contribute, because even the pilot and crew need to rest. When they do so, it is not the pilots who exchange roles with those who were their companions as a passenger or a pupil. It is a carrier which is not made to arrive, but not to halt, as it is the safe port itself whose owners are the crew-passengers. By being owners of the craft they will define their destination. This is somehow the direct basic income democracy metaphor in a mutual regime where it is not necessary to have too many crafts competing among themselves, but it is necessary to have cooperation and collaboration so that the whole thing and their universe will not leave any human being as a shipwreck of the lack of human affection.

Therefore, the basic income is not inserted in the concept of labor or permanent retirement. It is undeniable that along history, there are many people who opt to voluntarily personal self-sacrifice or there are others who sacrifice for entire populations, justifying it to preserve a group of elected ones or selected people by value criteria and importance according to their income capacity, service provision, usefulness and production or even in the quality of their assets and resources, according to previously discriminated by their origins namely by inherited asset and genetic, memetic or simply phenotic allopatric providence.

When such processes refer to beings who were supposed to present an instinct or collective survival, in general, it appears under adverse conditions where living beings do not believe they can survive or provide the survival for their



own life and the life of others, remaining at tribes and societies seen as civilized, even when there are no dangers, fears and high costs regarding marginal or peripheral groups which are considered more distant or weird. It gets more striking according to the degree and amplitude of empathy considering the solidarity awareness, where this feeling is the reason how much the degree of science is reduced from the need of presence and accomplishment for both; the effect of the composition of understandings and peace society as well as the communal collaboration among persons and peoples to prevent manslaughter or even mutual and generalized extinctions.

While operating with distinct logics, human beings surrender to fear and their most primitive instincts and become an easy prey to predators of their own species. There is no work where there is this kind of fear and deprivation because there is no basic condition to provide what is called work, even with the whole cost of all that is produced.

Thus, we no longer need to be our own critics and questioners before making our decisions. The judges of the cause of our actions are the consequences and the proofs of the evident effects. It is uncommon; however, a badly designed or built house might not even come true, or may fall upon us or upon the community. Nevertheless, it is not uncommon that one might end up with a bad machine, one which does not turn on, it is expensive, heavy and has no power and its energy consumption is high and it breaks easily and heats faster, it is good for nothing. All in all, the work of a project or organization that is no good to produce heat, it will only waste the resources acquired.

This proposal of expansion from the theories of Action Sphere resulting in the instrumentalization of the interweaving of all the free interpretation from the readings of

the theoretical references regarding the basic income and the so called Solidarity Economies, Social or Popular theories with its own result to the expansion of the methodological practice to fulfill the social purpose as a project, program and technology of the same interest and social, economic and pedagogic purpose.

The social project or program should apply the basic income observing how the instrument fulfills its social reasoning goal. For such, it must be simultaneously an operational process in which the material becomes concrete at the same time it provides the right determined and the empiric pedagogic learning that is inherent to the accomplishment of such a goal as the praxis of the social purpose for such projections of economic-financial emancipation and sustainability for the members of the community as participants and associates and no longer as dependent beneficiaries, who have no freedom to decide, except for individual decisions, for the usage of the money, but collectively in the decision making process, both in a direct democratic consultation as well as a proposition.

## **7.1 Conclusions**

In general, regarding the issues raised by the paper and the mutual issues, we reckon there are subsidies to support the validity and viability of the continuity and expansion of these types of social securities guaranteed by the basic income in an urgent and growing character, however, the organization does not have the necessary infrastructure to sustain such a proposal or to carry it out any further.

Work

It is necessary to break the bonds of constant provision of the minimum vital for all from the equally necessary reward of the work produced. And from all the revenue of the capital accumulated and the not distributed income upon productivity to provide this minimum, or else, we will have more subrogation and transfer of duties and responsibilities and the increase of inequality until the production chains and the national and international social tissues are broken. These accumulate some parcels of the capital upon those parcels that are not accounted for as production or consumption externally vital or environmental to the ecology and economy of society and humanity whatsoever.

## Model

The possibility of the universalization to reach the provision of public services that encompass the guarantee of regular and permanent minimum vital in cash without any sort of discrimination can be reached with the progressive expansion of the protection network by the multiplication and interconnection of community base-nucleus duly and strategically mapped and geolocated according to the cost of living aiming to immediately eliminate misery and extreme poverty which is not just a mere hypothesis, but according to the present situation, it should not be taken for granted. It is incredible that sciences and industry that finance trips to the sidereal space can not, at the short-term, prevent the death of citizens, families and peoples owing to a germ or micromolecular pathogenous, or other parasite or opportunist infection that is the lack of social security, provision and defense of public and social bodies.

## The Present Situation

Specifically regarding the points raised about the work

and the mutualities, we consider that there are subsidies that support the validity and viability of the continuity and extension of these mutualist social security modalities of guaranteeing the basic income in an urgent and growing character. However, there is a with real necessity to improve the methods and procedures for the collection of resources and income, both for the restoration of the balance of the fund's accounts and to the return of the guarantee of its lifetime quality, as reported by deliberation put at stake, to prioritize the maximization of the safety and inclusion of the life of those people who were waiting for funds in a way toward emancipation. The pandemic demanded the interruption of this gradual process, and by that we put ourselves back in the pre-2016 logics, where again the project needed capital injection. It will fail to keep the payment indefinitely or to compose its present reserves on account of the pandemic itself, because it does not have enough funds to provide a basic income for the entire community concerned. Having funds, as verified in the microcredit, it is possible to play the role of income provider, even nowadays, with better rates that we have managed to get on the market, however without these, what we have left are alternatives to local currencies and or digital exposure, which in fact do not pose a problem, if well integrated with the local macroeconomics and microeconomics it can be applied either as a solution or even as a reserve of values not only acquired through the basic income as well as the production.

## The Future

In this sense, we are in contact and seeking the collaboration of the new initiatives and bodies that have acted in the decentralized economies and finances, as well as in the technological field of computational mathematics of the production of social contracts, digital-automated means of

exchange based on tokens and blockchains, with the criteria of democracy and social interests. Being updated with the scientific community is as fundamental as with partnerships and collaborations. It is not only the materiality of all properties that are vital and which is under attack still, also their spirit, not as intellectual property, as the vital means, the very faculty of the intellect and the laboratory understanding. Chasms of diffusion, science, and consciousness inequality such as illiteracy in various economic and mathematical areas, even of the understanding of speech and writing in the same language are ongoing. Organizational measures that confront and make this discord and disagreement that are already widespread are urgent. However, collaborative organized actions must be carried out without stopping the production of knowledge or of the necessary means of sustaining life and learning that shall be distributed free of charge at the same time to all people, ages and without discrimination, by devices of the synchronic and tuned signal-value of intellectual immaterial and basic utility of materiality gadgets. It is, literally, a process of reintegrated cultural-intellectual-economic reappropriation through economic, financial and social technologies.

Within our organized or not civil society, we have again turned our forces to contribute to our expertise in the formation of new agents and actors of professional practice who provide service of public and humanitarian interest and are able to perform and guide efficiently this diversity of functions in the handling of the social issues that make up the development of these activities, in order to form a more solid and solidary basis to be able to measure the validity of this proposal in the evolution of the constitution and not in obviously isolated projections, without this, we cannot deny it, it is true, this is what this proposal is.

We obviously do not need to state the fact that the pandemic has made this search to find ways of enabling alternatives and social agents ubiquitous, putting them at the top of the agenda of all organizations. We also collaborate with governments that are active and help in the process.

It is feasible only to the capable non-governmental and non-profit organizations, which does not have to govern and thus will not hurt the sovereignty of any people or submit to the prerogatives of any government to mobilize civil societies such as the United Nations. It is the direct work of the UN in conjunction with the organizations defined by it in the postwar period, the NGOs.

## 8.1 Complement: Subsidiary Reflection to the Conclusions

Honestly, these are not the conclusions we aimed at, it is not even a conclusion, and we cannot even draw further conclusions about what will be the end or continuity of this project. In reality, we wish we had other results and accomplishments and not only projections, we wish we had a more promising hypothesis, not to depend on possibilities from the specialists which might be enormous or tiny. Under technical terms, the survival specialists under low statistical probabilities popularly known as miserable or *lumpens* for Marx's pupils.

Very few things here are new. Unfortunately, it is not a bricolage from previous writings. I feel I lost the rigor and vigor and vice and verse often. I did not manage to reach the core of the issue. It escapes me. The more one reflects upon the basic income rigorously, the more it takes us to authorial sciences. It is a fundamental issue that in the tables and spreadsheet of mortality is the x of the issue, both for the prize paid for death of live, so that others do not perish and the inflection point where expectancy of life is lower than death, not smaller than regarding a determined time of lived life or habit, but in relation to its characteristics that determine its class, genre, sex, origin, address etc. There are those who visit fortune tellers, map readers, zodiac specialists and even quiromance to learn about their fate, they should not have an appointment with an insurance seller to learn and consult the fields of concentration and deconcentration of their expectations and hopes of life and death.

It is not the life or death books, despite this, projections are made, whether it is to change and improve the projections and to ensure that the next generations may have some

resource to build their destiny upon without having a legacy and will other than the embezzlement and damage caused to the heritage of humanity as their parent. Far from being the payment of a promise or the promissory note, it is the certainty of the collection of a debt in the form of a death sentence in installments; the interest increases in the inverse proportion of the profits and the time that passes to pay it off. But how rare, precious and scarce can everything be all that is free, if it is not well taken care of as if it were gold, the carat of the seed of the carob tree.

Without taking into account the evident limitations of our possibilities and of course our capital, time and intellection capacities, of which there will never be time, money or education to cure, although it is inevitable, and all of them at the end of the accounting will inevitably not slow down and get lost.

From the reading and interpreting of both the participation and collaboration in recent initiatives of the so-called Solidarity, Social or Democratic Economy that are partners with Popular Banks, micro loans and micro finance and local currencies, as well as the use of decentralized financial technologies including cash, cash books or social contracts registered in formulas and computational mathematical algorithms by means of electronic-automated means, as well as in the logic of the Sphere of the Actions of Entities and Organisms. That is: From the social action singularity reason without considering the endeavor of social actions, the whole constellation of universalities included in the humanities is created.

The possibilities of amplitude of this field of action derive from the simple nucleus of social activity and it is mul-



tiplied by the coefficient of speed of the learning of the information in space and time and squared of the factor of the frequent power of its matricidal replication in red that subtracted the errors, and added the adaptations to the medium form the universe set of this progression.

So, if we considered the potential of the work in general for the production of the matter and energy inside the perceptive of the harmonic transformations:

The inequality provides the quantitative-creative difference full of potential that can produce harmonic transformations and synergistic inside the system of organizational equitable redistribution, which respects the minimum corresponding vital to human dignity, or in its lack or loss a destructive explosion destructive with a reorganizational bias for the given measure of the deprivations. The absolute misery is a quantity of power of entropy that is so absolute that it simply and immediately produces nothing less than all the possible means. It is such an explosive peculiarity that it is not only able to destroy everything, at the same time it can begin everything from scratch, fortunately except for life and the death, there is no such a sort of so complete cosmological peculiarity in our astronomical or molecular scale of being living, human beings.

Therefore, the income, the right to labor and capital, every human being is not born with only the natural right and duty to work, every human being must have the hereditary right to have a share in the capital necessary to produce and reproduce biologically and socially the minimum to their survival, in peace and with freedom, or at least they should have. Although without this participation in capitalist society the human person may not be a slave to politics, economics or be in a condition analogous to one or so-

called war or natural state, they are vulnerable by primitive deprivation by the lack and omission of society or social exclusion to such a condition and state. Whether or not they are present in the territory of a civil society, whether or not they work for their partners. As while they do not participate and therefore do not enjoy or can bequeath hereditary rights for their descendants, they only constitute themselves as a living resource after having died as the patrimony of this humanity or nation. They are not strictly part of humanity or society, but rather a resource that is consumable and disposable. As an asset and often after they have produced, or even before they are able to prove that they can do so it is tacitly or explicitly decimated in rates, plots, interest or and discarded in gradable plots in the medium and long term, or in the short term. This if not aware of not becoming a subversive, revolutionary or criminal element when it turns out that otherwise destiny or overall rates of security and mortality are not that of the labor and oratory of others and that they will turn out to become merely a figure of the fine arts, books and museums of their foes.

It cannot be said that this kind of economy or its diffusion is based in science; it is precisely on the inequality of science among those who hold it and those who do not, the subjects and objects both of the capital as a resource and knowledge. However, those who possess scientific knowledge are often also obliged to reproduce it, despite not having the means to produce it. And in this sense they somehow suffer from the same fate as those of the population in general, provided that it does not commune of the condition of the population or its science is reduced to rubble by the antiscientific denial of the industry that takes it for its counter production. Here is the dilemma of every person who has no guarantee of minimum vital, depending on the circumstances, it is not only economic but also political,

not being able to sustain independence without putting themselves at risk for acting according to their faith and passion for the truth and reason itself and its diffusion with universal wellness and not exclusive unequal or fake.

All production units and communities must have guaranteed a quantity that corresponds to its subsistence to carry out their work with freedom. The risk and error in democratic communities can be paid for by exclusion and ostracism, for not corresponding to paradigms, despite this, never with the deprivation of means of subsistence, or should production be subject to such an industry of fear and terror, even if the breeder and producer might lose their ability to produce independently, but with the proper correction of science and consciousness its art industry including that of the very production of the scientific method. All production must be rewarded for its productivity, however no producer must be vulnerable to being pressured under such a penalty or risk, otherwise there is no necessary dissent that contributes to the appropriation and monopolization included for the purpose of bankruptcy and destruction of a particular community or production. In the absence of such systems of protection to guarantee fundamental freedoms communities come to depend on morally inadequate acts, yet they are not able to sustain them for long.

No human being who will say that the people is a heritage of humanity, every human being has a natural and hereditary right to enjoy their share of the income of this capital that corresponds to their vital and biological environmental needs. Therefore, an individual entity under the private or non-private law who holds or retains a share corresponds to that minimum vital, but not to theft, kidnapping and killing through the worst and most appalling form of torture, kidnapping and extortion and terrorism, that is, the

fear of hunger or misery. It is not rare that people prefer to kill themselves, to kill each other, acquaintances or unknown people or beg for execution before reaching this point. Wars are the preview that seed the discord of every kind of misery and horrendous solution not only against all who suffer from famine and deprivation, however, the fear of increasing feelings of loss of insecurity and hopelessness that hurt, attack and wound psychological neuro-empathic cognitive bonds of solidarity both physiologically and sociologically promoting the death of tissues, social networks and bodies of connections and networks in both spheres.

*Again, thank you for your time and attention, especially at this moment. I do not know whether we have been able to respond adequately to the questions, but in order to make a voluntary contribution, we put ourselves on the spot. And who doesn't? Anyone who once has surpassed the risks of life for the loved ones would not take the risk for themselves? And who is not able to risk everything or at least to put an end to so many risks for the loved ones? For sure, only ashes are left behind, but for whom, what can we never leave behind? And when I finish this work, I will turn to the news again, and here lies the founding question of human brotherhood, what have we done of our brothers and sisters? Fortune or love for Sofia and Thomas?*



## **Universal basic income for india a myth**

*Prof. Shobana Nelasco*

The increasing dependent population and increasing fascistic administration has resulted in glaring inequalities and miseries of India. India was a beautiful country under the leadership of Chera, Chola and Pandya, where there was no scope for any poverty and inequality. All the foreign travellers have written about the beauty of this nation. Our kings had international transactions and international trade. They were masters in all 64 types of arts. No other local or foreign empire was able to overpower them. They ruled this nation for more than 10,000 years. Their army was super powerful with multiple gadgets and animals (horse, elephant, dogs etc. Their navy was super powerful and has five layers of protections. They were good in all martial arts, Silambattam, Kazhari, Verma etc. They equally empowered their public with all dances, songs, martial arts, cooking medicine, vastu shastra, yoga, astrology, astronomy and all types of skills. All our native people had trade with all nations mainly with Rome. Slowly many European and middle east migrants entered into this nation. Indian Kings were so generous and were hosting them with all welcoming gifts. But that became the root of their destruction.

The migrants who entered into this nation did not have the same energy levels of the natives, instead they were busy in creating Gods and were very good in exploiting and cheating these kings. They adopted divide and rule among natives and destroyed the whole beauty of this nation. Native India had the beauty of Kurinchi, Mullai, Maurutham,

Neithal and Palai where different types of trades were taking place according to the type of land. Nobody was superior and nobody was inferior in this beautiful nation.

But the Brahmanical structure, who called themselves as Aryans (Indo Europeans as per Indian Census) called themselves as superior in varnashrama and made the natives as outcasts. They created human hierarchy like Brahmins (Priests), Shatriya (warriors), Vaishya (agriculturalists), Sutra (sweepers and outcasts) etc. These Aryans did not have knowledge of any business or trade. So they introduced Gods and made themselves as superior beings and as closer people to God. Through Manu Shastra they made women as inferior and workers as inferiors etc. The Kings innocently donated everything to the Aryans and slowly the kings were destroyed. Slowly India faced poverty and inequality.

Now it has become a great challenge for the natives to remove this poverty and inequality as the Aryans continue to be in Political and Bureaucratic positions. The Political leaders want to have the poor as poor for they consider them as vote banks. The agriculturalists fight in the capital for more than four months has no voice with the ministers of the Government of India.

Though the Britishers entry brought out some reforms, till date India could not see those ancient happy days. Laws on Anti Sati, Anti Dowry, Anti untouchability etc helped them to come out. But till date there is not much scope for poverty free nation

India being the biggest democracy has the basic duty of satisfying the basic Necessities like food, education, health and shelter. But these basic necessities are compromised by the governments. Agriculture the core of any country is pushed aside. Farmers rights are in question. The taxpayers pay tax in expectation that the money will be spent for securing the welfare of the deserving. Every individual has the constitutional Rights on Life and Work. The Penal Code

assures them the right to life. Article 21 declares that no citizen can be denied his life.

### **Challenges threatening India:**

India is engulfed with very severe problems

India fails to plan its population and is going to supersede Chinese population and to become the top most populous country by 2025,

India tops the list of global poor. India has the largest share of global poor. In addition the inequality level is excessively high.

India also has maximum unemployed and unemployable youth in the world.

India has maximum illiterates in the world

Crimes against women- Rapes, Gang-rapes of girls etc are very high

India has a severe problem of corruption.

We predict heavy food production shortage due to drought and water shortage. In addition India has water problems.

The Government of India estimates that about 2.40 million Indians are living with HIV India ranks third in the world with people living with HIV/AIDS(2,100,00)

India is ranked 7<sup>th</sup> in Global Terrorism index.

In addition India has excessive budgetary allotment for defense

India has excessive external Borrowing and Interest Payment. 20 percent of the total budget is spent on interest payment.

### **Proposals on Universal Basic Income:**

Many come out with multiple proposals for India. But none of the proposals have the quality or any feature of Universal Basic Income. Also Indian Politicians generally have



attractions towards American or European Educated Brahmins. The Politician's import abroad professors thinking that they are great scholars. But they do not know that the person who abandoned his nation cannot make his nation the best. Since they consider India as an useless country, they leave and wait for citizenship in America or in Europe. So such proposals made in America are suitable for America and not for India. The economic education attained in developed countries has proved as a misfit into Indian Policy Framing. As Gandhiji says western education will not suit Indian Policy framing.

### **Suresh Tendulkar Committee (2005)<sup>200</sup>**

Suresh Tendulkar suggested a minimum of Rs. 7,620 per person/year to the poor people of the country as a minimum level of income needed to sustain life so as to avail the nutritional food or come out of the poverty line based on his poverty line formula. The survey had estimated that such a model of UBI will cost 4.9 per cent of India's GDP in comparison to 5.2 per cent of GDP spent on all 950 central sector schemes. As per the Union Budget 2016-17, even after the creation of 28 umbrella programs, there were 950 Central Sector and CSS sub-schemes accounting for about 5 percent of the GDP and 9 percent of the total central expenditure. While examining this proposal, more concept clarity is needed to explain the poor. Tendulkar says Rs 7620 for a poor person. In India we do not have any solid definition for the poor. The person who is defined as a poor is an owner of acres of land. A person who is not poor has anything to eat.

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<sup>200</sup> [http://planningcommission.nic.in/reports/genrep/rep\\_pov.pdf](http://planningcommission.nic.in/reports/genrep/rep_pov.pdf)

### **Quasi Universal Basic Income<sup>201</sup> (QUBRI):**

This model was suggested by Josh Felman, Boban Paul, M.R. Sharan and Arvind Subramanian. Rs 18,000 per year(1500PM) was suggested to each rural household, except for those which are "demonstrably well-off", at an estimated cost of Rs. 2.64 lakh crore so as to tackle agrarian distress. There are crorepati living in Rural India. How can we call all rural people an eligible person for basic Income?

### **A Minimum income guarantee (MIG) scheme 'NYAY' (Nyuntam Aay Yojana)**

Congress Manifesto of 2019 assured 72,000 per year for 20 percent of families in the poorest of the poor category each annually as a minimum income. They aimed at five crore families and 25 crore people. Under what criteria Congress government siu going to choose these people is a great question

### **PM-Kisan scheme:**

The BJP government introduced this scheme and it has been operational since 1-12-2018 with an annual support of 6000 given in three instalments. Approximately 8 million to ten million farmers are benefited by this scheme. The Tamil Nadu government has uncovered a scam amounting to over ₹110 crore in the Pradhan Mantri Kisan Samman Nidhi Scheme.

It was found that several north Indian migrant workers(who do not own any land) were included as beneficiaries in districts like Salem and Dharmapuri. Though their accounts have been frozen, recovery of money from them has not happened since they have left for their hometowns due

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<sup>201</sup>[https://www.business-standard.com/article/economy-policy/quasi-universal-basic-rural-income-the-way-forward-119012700713\\_1.html](https://www.business-standard.com/article/economy-policy/quasi-universal-basic-rural-income-the-way-forward-119012700713_1.html)  
27-1-2019

to lockdowns<sup>202</sup>

It has been a practice if congress government distributes money, it gives to its party men, If BJP gives income, it gives to its partymen. This has been the regular practice. Most of the money distributions are considered as election gifts for voting and hence Basic Income distribution is simply becoming another concept of bribe payment for voting.

### **Experiment of a UNICEFFunded Project by Sarath Davla, Guy Standing and SEWA at MadhyaPradesh:**

This project was implemented in Madhya Pradesh from June 2011 to November 2011. Every adult man and woman in the treatment villages received a 200 Rupees (about US\$ 3) per month and every child received 100 Rupees per month. After one year, the amounts were increased to 300 Rupees and 150 Rupees respectively. A total of 6,000 individuals in the 8 vilâlages received the grants for 12 to 17 months. This experiment has no validity as 2 dollar or 3 dollar per month will not be enough for any beggar on the road to survive. With this 2 or 3 dollar, a person can buy just two kg of rice or two kag of vegetables. Considering that as an experiment looks totally irrelevant.

### **The Economic survey 2016-17:**

The Economic survey 2016-17 proposed the word Universal Basic Income. Then it says that strict universality is not possible. And it proposes some alternatives. First, the survey targets the bottom 75 percent of the population and this is termed as ‘quasi-universality’’. The cost for this quasi-universality is estimated to be around 4.9 percent of GDP. Second alternative targets women,

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<sup>202</sup><https://timesofindia.indiatimes.com/india/how-pm-kisan-scheme-became-a-scam-here/articleshow/78998454.cms>

who generally face worse prospects in employment opportunities, education, health or financial inclusion. A UBI for women can reduce the fiscal cost of providing a UBI to about half. The great fun of this proposal is that it calls itself as an Universal Basic Income. But speaks about a partial society.

### **Universal Basic Income Assurance for Sikkim:**

On January 10, 2019, the Sikkim Democratic Front (SDF), the present Ruling Party announced in the national media that they would be implementing Universal Basic Income (UBI) in Sikkim by 2021 and they included that in their election manifesto. P.D Ray became popular using this. This attracted the attention of all media, especially international media, including The Washington Post and The Strait Times. Tseten Lepcha, working president of the Affected Citizens of Teesta (ACT) also supported UBI. So Bhaichung Bhutia also announced on March 26 that the opposition Hamro Sikkim Party (HSP) would also implement Universal Basic Income in Sikkim, calling it 'Sikkim Samman Yojana'. To win elections, they use magical words. But once they come to power, they make it a pure election galatta. They refused to implement any of their promises. When P.D Rai(Prem Das Rai), Sikkim Democratic Front (SDF) was interviewed, he said it will not be possible as it costs monetary burden. When you cannot implement, why do you assure the people as an election manifesto? Political leaders continue to be political leaders with their election manifesto that they are confident of not implementing.

In India Universal Basic Income is continuing to be an attractive magical light that is used by the political leaders for their personal gains of Political Power and it has nothing to do with implementation. NGOs try to get some or other form of funding, so as to gain some importance for them-

selves. NRIs try to gain popularity by giving some irrelevant Proposals, which will not be implemented. Every election in India has assurance of Income distribution, which can never be called as Universal Basic Income. The current election (April 2021) manifesto of DMK assured Rs 1000 for every poor woman family head and immediately AI-ADMK assured Rs 1500 for every poor woman family head. These sorts of election manifestos are just election gifts and have nothing to do with Universal Basic Income.

India will have a bright future only when all borrowings are stopped and only when all defence expenditures are stopped. There is scope for India only when Indian Policies are officially converted as Universal Basic Income to be distributed for each and every individual citizen of this country.

## **The decisive role of the media**

*Antonio Diomede*

It goes without saying that on a theoretical level everyone should contribute to improving the social conditions of citizens. Especially if they operate in the world of information. And this for a very simple reason: information is the basis of everything. Without free information, a truly efficient welfare state will never be built. Defending true information pluralism everywhere means giving hope to millions of people who today live in absolute poverty and who have less than 2 dollars a day. Approximately half of the world population is then in serious economic difficulties.

The basic idea is that an authentic social tsunami is about to hit the entire planet if the heavy entry into the scene of new technologies is not properly managed, which, according to some experts, risk mowing down most of the existing jobs in a very short time. If this were to happen, the political, economic and social consequences would be disastrous. On the contrary, if we manage to manage this phenomenon, we could concretely open a new era of well-being and serenity”.

Many are of the opinion that journalists and the media should remain completely neutral and limit themselves to coldly reporting what is happening. REA, Associate European Radio and Television, does not share this opinion, on the contrary, it even considers it a little hypocritical. It is well known, in fact, that behind an apparent neutrality there is almost always a hidden message in support of particular

interests carried out through a continuous manipulation of data and artfully constructed combinations. The REA is for a militant, autonomous and certainly independent journalism.

Only a great collective awareness can reverse a direction of travel that sees a very small group of people assume, above the citizens, above the States, above the great International Organizations, the exclusive control of the political, economic and financial system. This is not political fiction but concrete reality that rests on the integral control of information: a control that is moving forward at very fast steps. Trying to stop it is an essential question: without free information, every new social conquest becomes very problematic.

Of course, as incisive as they are, newspapers, radio and TV alone are unable to undermine a process of decomposition of social rights at the international level. The media must create solid alliances with other organizations and people sensitive to social issues. Including the world of jurists (magistrates and lawyers, university professorships), many of whom are seriously committed to defending the rights of the weakest. In addition, close links must be created with professionals involved in the world of work, nutrition, construction, health and education.

Promoting effective local information basically means verifying on the territory how the various measures decided at national and international level then find concrete application in the Regions and Cities. Furthermore, it means stimulating the birth of new initiatives, checking the good and correct management of administrators, entering schools, hospitals, hospices, companies, banks. It means following the Municipal and Regional Councils, as well as

the representatives sent to Parliament.

Unfortunately, for many of the so-called neoliberals it is not enough to bribe politicians, tame opinion leaders, dismantle all public intervention, privatize everything, concentrate the entire banking system, put finance above politics and the economy. For them, the final victory requires the conquest of the information monopoly and the definitive affirmation of the single thought. That is why every association of journalists, every single journalist, every radio, TV, blogger, has the moral obligation to be in the front row in this very hard final battle.

The media initiatives conducted by the REA are often the result of a wide debate between journalists, collaborators and people who gravitate around the association, as well as by numerous international experts and ordinary people met during travel and travel. This commitment was then translated, in collaboration with other bodies, into the creation of the Social Protection Movement, an international movement of opinion that has among its main objectives precisely that of encouraging the introduction in all States of a Universal Income.

A world without the obligation to work to lead a dignified life would be a completely different world. It would certainly be much more fair, humane and satisfying. We would work only for the pleasure of doing it. But even if we were not to reach this goal, the mere effort to minimize the costs of social services (an indispensable prerequisite for achieving the Universal Income) would already be more than justified and worthwhile.





## **Universal income: first experiments in the world end concluding remark**

*Rainero Schembri*

### **1. First experiments in the world**

Here are some (actually still very timid) attempts on an international scale to introduce a form of Universal Income at the local level.

**Alaska** (USA). Regardless of age, profession and social position, all citizens of Alaska (residing in the country for over a year) receive a government grant ranging from 100 to 200 dollars per month. For now, this is the only example of Universal Income applied in full on a huge territory (over 1 million 700 thousand square kilometres) and with a population of less than one million inhabitants.

Historically, Alaska, with Anchorage as its capital, was bought by the United States in 1867 from Russia for 7.2 million dollars (about 120 million current dollars). The country, bordering Canada, is endowed with enormous natural wealth (oil, natural gas, fishing and tourism).

The so-called Basic Income in Alaska is called the Alaska Permanent Fund Dividend and is managed by a corporation in the state. Each year, part of the revenue from the sale of oil is returned to citizens. "The idea," explains Valerie Mertz, CEO of the Alaska Permanent Fund, "is to take non-renewable resources and turn them into a sustainable resource for the state, a reserve for difficult times."

The natives then have a second income distributed by the Native Corporations: they are private companies that

manage the territory and distribute dividends to the natives. There is also a fisheries support policy included in a social safety net program.

The founder of the Universal Income of Alaska was Governor Jay Hammond who died in 2005. For Nobel laureate Vernon Smith it is "a model that all governments in the world should wisely copy". In 2012 Scott Goldsmith, professor of economics at the University of Alaska presented a research on the Fund which showed that from the 1980s through the 2000s, Alaska was the only US state where the income of 20 percent of the population poorer grew faster (about 25 percent) than the richest 20 percent (only 10 percent). For Goldsmith it is a true Universal Income as it is "universal, individual, unconditional, uniform, punctual, and distributed in cash."

Despite the fact that the money raised from oil has dropped dramatically in recent years, the fund appears richer than ever. An interesting fact: analysing the results of a study by the US National Economic Research Office, the Wall Street Journal found that the payments made to every Alaskan resident did not reduce employment levels. This bodes well for the plan to guarantee a minimum income for all American citizens. Especially since the ability for every person to spend has stimulated the Alaskan economy and offset the tendency to live on subsidies alone.

Today this state is one of the richest in America. And if on the one hand it must be admitted that in such a rich and depopulated location giving 100 or 200 dollars a month to everyone is not extremely difficult, on the other hand it is right to appreciate Alaska's choice to redistribute wealth without increasing taxes for the social sector.

**Australia.** The Australian social system is very efficient and intervenes in various sectors. Health care, for example, is free for everyone and there are subsidies for pensioners,

the unemployed, families, students, etc. Special life subsidies are provided for Aborigines (about 600,000), regardless of whether they work or not. Yet many of the Aborigines continue to live in extreme poverty due to the near impossibility of working, the chronic consumption of alcohol and drugs, the degradation and endemic violence. Most Aborigines consider themselves to be victims of racism even if they show little inclination to integrate.

Strongly supporting the introduction of the Universal Income in Australia is the Pirate Party which is part of the International of Pirate Parties (the first was born in Sweden in 2006, today there are Pirate Parties in 22 countries). Says Sam Keams, authoritative representative of the Australian Pirate Party: “Technology is about to impact work in many ways, many jobs that currently employ thousands of people will be lost. The work will be increasingly uncertain, and many people will find themselves without the means to survive. Creating an antagonism”, continued Keams, “between the workers and the machines that are replacing them does not seem the right choice. A basic income must be guaranteed for a solid economy that reduces the economic and social damage of people who lose their jobs. The current welfare system is totally inadequate to deal with these changes. It is therefore proposed to introduce an unconditional basic income. This will reduce the bureaucratic machine of the current welfare system and ensure an income for those who lose a job”.

**Brazil.** Starting in 2003, former President Luiz Inácio da Silva had launched the Bolsa Familia program. The goal was to guarantee an income to defeat hunger, poverty and inequality. The plan also aimed to improve health and education, facilitating social inclusion. According to the World Bank, the percentage of people living below the poverty line fell from 42.84% in 2003 to 27.60% in 2011 during its

presidency.

The subsidy was paid to families in extreme poverty and to anyone with an income below the minimum. This subsidy was adjusted from year to year. In addition to the adults, the children also received a subsidy. However, the system included some obligations: mothers and babies had to undergo medical examinations; children up to 6 years had to be vaccinated; there was an obligation to attend school with an attendance rate of 85%. subsidies.

According to government sources, in three years (2003-2006) literacy and per capita GDP increased significantly, while the infant mortality rate and poverty decreased. The money is distributed through the so-called Cartão do Cidadão (the citizen's card) and sent to families by post.

This card works similar to any debit card and is issued by the Caixa Economica Federal. This debit card distribution system aims to avoid corruption linked to the distribution of subsidies and to dissociate the receipt of money from clientelism.

Marcus Brancaglione's experiment. From 2008 to 2014, the ReCivitas Institute, a non-governmental organization headed by Marcus Brancaglione together with Bruna Pereira, carried out a basic income pilot project in Quatinga Velho, a small village near São Paulo in Brazil. As part of the project, which was funded entirely by private donors, around 100 residents received a small guaranteed income paid in cash (\$ 15 per month). All the collaborators on the project were volunteers. The Quatinga Velho experiment also fuelled a series of studies and new projects outside Brazil in the medium and long term.

**Canada.** In Canada, an interesting attempt was made to introduce negative taxation. Specifically, the provincial government of Ontario has decided to provide an income to the inhabitants of three areas of the province for a period of

three years. The intervention is less focused on employment and more on the dignity of the person. We want to reduce poverty, food insecurity and protect mental and physical health caused by precariousness.

We can say that the Mincom of the locality of Dauphin (located in the Canadian province of Manitoba) is certainly one of the most studied models. The main objective was to understand if the Universal Income discouraged the willingness to work or if, on the contrary, it represented a stimulus. Unfortunately, the data collection was suspended after two years. They were later taken up by Professor Evelyn Forget, now a professor at the University of Manitoba (at the time a student in Toronto). Forget is the author of the book *The Town with No Poverty: The Health Effects of a Canadian Guaranteed Annual Income Field Experiment*.

With the rise to power at the provincial level of the New Democratic Party (NPD) in 1972, a \$ 17 million plan was enacted, two-thirds of which were paid for by the state and the rest on the province's budget. In addition, the negative tax based on the family unit was introduced. Negative tax is a theoretical concept developed by Milton Friedman and Juliet Rhys-Williams as an instrument of fiscal policy, and is understood as a personal income tax that, below a certain threshold, defined as the minimum taxable amount, is transformed into a subsidy. In the specific case of Canada, the minimum income was 1,255 Canadian dollars (25% of Canada's per capita GDP at the time).

The results showed that together with the reduction of poverty and inequalities there were numerous positive effects including the 8.5% reduction in the hospitalization rate (therefore lower health costs), greater stability and a drastic decrease in crime, fewer hours of work among married women and especially mothers (3%), more work among young people, increase of the school period and of people with high school degrees.

On July 31, 2018, this project was side-lined by the new Conservative government of the region. The last payment to 4000 recipients, as announced by the Minister of Social Services Lisa McLeod, took place on March 31, 2019. For the minister, "A research project that helps 4,000 people is not the answer and does not provide any hope to those who are in poverty ". Put simply, the program was failing for the government. An investigation was launched against this decision which, among other things, was limited to very general explanations.

Another interesting experiment is being conducted by the Ontario government in three locations: Hamilton, Thunder Bay and Lindsay, and may later include an additional study in a First Nations community (indigenous peoples). The analysis so far involves a low-income experimental group between the ages of 18 and 64. The researchers hope to examine the effects of a negative income tax on quality-of-life indicators, attitudes towards employment, education and self-entrepreneurship.

**Denmark.** In Denmark there is the Kontanthjælp, assistance which provides for a taxable subsidy to the unemployed who are however obliged to actively seek employment. For some years there has been talk of the opportunity to introduce negative tax.

**Finland.** In 2017, the Finnish federal government launched a two-year trial reserved for the unemployed. Income was intended as a tool to overcome the difficulties that prevent you from returning to work. It was aimed at 2,000 people who benefited from 560 euros in cash, an amount insufficient to cover the minimum needs but equal to the unemployment benefit. Several times there has been talking of interruption and resumption of the experiment. It should be noted that at the time, in the context of a congress

of the Finnish Social Democratic Party, the youth movement approved a motion that provided for the establishment of a citizenship income despite the resistance of the party's leadership.

The Social Democrats hypothesize three different levels of citizenship income: a base equal to 80% of the living wage set at € 520, that is € 485, a second equal to 100% that is 520 €, a third, which is 125% and equal to € 760.

The line of the Social Democrats is shared by the Greens and the Left but not even challenged by the Conservative party which focuses on Citizenship Income financed by a negative income tax, which, as already mentioned, provides for a transfer of money as a form of tax refund. There are currently many expectations about how the new and young Social Democratic Prime Minister Sanna Marin will manage social assistance.

**France.** French President Emmanuel Macron, illustrating the new anti-poverty plan which aims to ensure that all French citizens can live in dignity, spoke of the need to introduce a Universal Income. In essence, Macron focuses on a merger of three existing subsidies: Revenu de Solidarité Active (RSA, the guaranteed minimum income for those who do not work but demonstrate that they are actively seeking employment) currently equal to € 550.93; le Apl (Aide personnalisée au logement) and the Prime d'Activité. Each recipient will have to sign up for an "insertion path in which it will be impossible to refuse more than two reasonable job offers".

To combat poverty in France, which according to Insee (National Institute of Statistics and Economic Studies) amounted to 8.8 million poor before the pandemic, the head of the Elysée has allocated 8 billion euros in four years in which the main measures concern, in addition to the Universal Income, children and access to employment. There



are two fundamental pillars: compulsory schooling up to the age of 18 and reintegration into the labour market for young people and beyond. In particular, Macron wants "universal access" to the canteen for the most disadvantaged children "by providing meals for one euro" in the small towns and the most disadvantaged neighbourhoods of the country.

For some years there has been talk in France of the advisability of introducing the negative tax. "Economically and socially, basic income can be relevant and innovative", argued 10 economists, including Thomas Piketty, Emmanuel Saez, Antoine Bozio and sociologist Dominique Meda. It should also be noted that basic income had also become the most advanced proposal of the socialist candidate for the 2017 presidential elections in France, Benoît Hamon. For academics, "its introduction for young people aged 18-25 could be useful precisely to give greater autonomy and provide an answer to entry into professional life".

According to many economists, for all people with stable jobs, the Universal Basic Income, understood as an extra income from wages, could be paid directly on the pay check. It should be noted that Hamon had proposed a basic income divided into three phases: in the first phase, the RSA (the current minimum guaranteed income) would be increased by 10% up to 600 euros per person and paid to all beneficiaries. In addition, a basic income would be paid to all young people between the ages of 18 and 25. In the second phase, a "partial generalization of universal income" would take shape. The last step would have coincided with the introduction of an unconditional and universal basic income (to be launched in 2022).

**Germany.** There are various forms of subsidies, including support for livelihoods, social allowances for pensioners, subsidies for rent and heating, supplementary benefits for the disabled, single parents and pregnant women. All

EU citizens and political refugees can benefit from it. Those who are able to work must follow reintegration programs and accept offers that are appropriate to their training.

On March 1, 2021, the SPD (Social Democratic Party) presented an electoral program that provides for an increase in the minimum wage, the introduction of a citizen's income and a property tax.

**Greece.** Even the country most in crisis in the European Union since 2015 has introduced the Minimum Guaranteed Income. Financial aid is directly linked to the economic situation of the beneficiary and is equal to an average of 400 euros per month for a family with two minor children and without other certified income. The beneficiaries are about 700 thousand (7% of the population) and the fund ranges from 850 million to one billion euros.

**India.** For the ILO (the International Labour Organization), the introduction of a form of Citizenship Income has had positive effects. According to the director of the social policy department, Isabel Ortiz "The trials in India and Namibia have generated positive impacts on the beneficiaries and their families, in particular with regard to access to food and nutrition, health improvement, school enrolment. and a marked reduction in child labour.

It is not surprising to see significant positive impacts of a money transfer to poor individuals and families". A first, small, experiment conducted in 2010 in the state of Madhya Pradesh prompted Finance Minister Arun Jaitley to dedicate forty pages of the 2017 economic report to the nation to the hypothesis of a universal minimum income.

There are two states that have scheduled the provision of cash to all citizens who find themselves in a condition of absolute poverty. According to the estimates of the former chief economist of the government, Arvind Subramanian,

the application of this Universal Income to the whole of India could eliminate the share of Indians in conditions of extreme poverty who today represent 22% of the population. EUR.

**Ireland.** Through the Back to work Allowance, the unemployed who returns to work can continue to take advantage of the benefits for several months. The same goes for those who decide to resume their studies.

**Italy.** Italy has long found itself in the last place in the introduction of the Citizenship Income which, obviously, is not yet the Universal Income. After an uncertain start of the Minimum Insertion Income (Law 328/2000), something changed in 2017 when the Government approved the legislative decree that established the REI, Income for Inclusion.

The benefit of the Italian REI was conditioned by the willingness to work and an actual state of need. A decisive push forward was made by the 5 Star Movement which went to the Government on June 1st, 2018, together with the League.

The new proposal for Citizenship Income is not universal (and therefore differs from the Universal Income) provides a series of requirements (citizenship, enrolment in the Employment Centre, willingness to work 8 hours a week for socially useful jobs, attend training courses, acceptance of one of the three offers received, etc.).

After a year of government, the 5 Star Movement has changed alliances, moving from centre right to centre left: The Democratic Party has taken over from the League, with the support of some smaller parties. Citizenship income, on the other hand, remained one of the cornerstones of the Movement's policy. The provision, which entered into force on March 30, 2019, still presents many organizational and

interpretative problems that make any possible development very uncertain. However, it is not yet clear how the current government led by Mario Draghi will behave on this project.

**Kenya.** It's called Give Directly. It is an organization founded in 2012 by a group of American students from MIT and Harvard, which finances direct money transfers to poor villages in East Africa. In 2016, the official launch of the largest Universal Basic Income experiment in history was announced. The program predicts that 40 villages (approximately 6,000 people) will receive approximately \$ 22.50 per month, with no attached obligations, for 12 years. At the same time, 80 villages will have the same amount but for only two years and another 80 a lump sum, while 100 villages will receive no money.

**Namibia.** Independent since 1990, most of Namibia's population (just under 3 million inhabitants) lives in rural areas. The Basic Income Grant was launched in 2008. Specifically, a thousand adults from the village of Otjivero received a Universal Income. The project involved all the people of a community. It was a very poor and hopeless village. With the Basic Income Grant, the situation has improved a lot, especially from the food point of view. In addition, new businesses have sprung up. received, etc.).

The schooling rate has improved significantly. Crime was reduced by 42%. Naturally, the particular situation of extreme poverty in the village must be considered in evaluating the experiment. The project was extended until 2012. According to the researchers who followed the project they were palpable: absolute poverty which stood at 77% dropped to 37% and among people who were not migrants it dropped further to 16%. Undernourished children have dropped from 42 to 10% in just eight months and the overall

health condition has grown considerably.

The current Namibian government has commissioned a feasibility study to determine whether the country can introduce a form of basic income (BIG) for the benefit of approximately 1.2 million people. Once completed, the study will tell us if the country can implement current legislation and when this can happen.

Namibian Minister for Poverty Eradication and Social Welfare Zephania Kameeta said the BIG is part of the government's social protection policy which has already been drafted and should only be finalized. The implementation, if implemented, would cost the government about 3.6 billion Namibian dollars (243 million US dollars) per year.

**Holland.** For some years there has been talk of the opportunity to introduce negative tax. Basic income was mainly carried out by the Christian-inspired Politicked Party Radicalen in Holland. It should be noted that researchers from the Universities of Groningen, Tilburg and Utrecht have proposed to test a policy close to basic income at the local level. Proposal not accepted by the Ministry of Labour. Nevertheless, some experiments based on a mixed approach for the duration of two years have been designed in Gronigen, Wageningen, Tilburg, Deventer and Nijmegen. It is also talked about in Amsterdam and Utrecht.

**Scotland.** For Prime Minister Nicola Sturgeon, the time has come to introduce universal basic income in Scotland. In a press meeting, the Premier argued that there will be constructive discussions with the British government on the issue. In fact, Scotland is asking to introduce a basic income throughout the United Kingdom or, if not, to be able to have the state competences to introduce it in Scotland. Under the proposal, residents would be granted a universal payment by the government, with some other subsidies eliminated.

The Scottish government has already identified four areas, between counties and cities, to launch the pilot program, but it is the UK government that has the supreme power to carry out a national program. The Scottish government would in fact need greater control over taxation and social protection measures to make it possible to introduce a measure such as basic income and the prime minister said he hopes a constructive debate can be created with the government of the UK.

It should be noted that previously the Scottish Universities Insight Institute (SUII) in collaboration with Heriot-Watt and the University of Edinburgh has begun to study different models and different basic income proposals to be tested in Scotland. Studies have ranged from basic income to housing to the subject of human rights. But here are the main themes put at the centre of the debate: Human rights and equality; Employment and Entrepreneurship; the question of the lack of housing; Care and health; Implementation, evaluation and modelling of basic income.

**South Korea.** In Gyeonggi-do, the capital of the most populous province of the country with 13 million residents, a Youth dividend was tested for two years for citizens under 24 who received 220 Korean dollars every quarter. Provincial Governor Jae-myung Lee has set up a commission on basic income that can also consult with the population and civil society.

In South Korea there is a very intense debate also because Universal Basic Income has been the subject of academic analysis and research. Particular attention is paid to small farmers who have experienced a fall in income in recent years: in 2016, the average income of the family of a small farmer was 63.5% of that of an urban worker.

**Spain.** In 2020, the Spanish government approved a

guaranteed minimum income scheme ("ingreso mínimo vital") intended to help 850,000 of the neediest families in Spain, equal to approximately 4.89% of the population. The goal is to free people from a state of severe poverty through a general mechanism capable of guaranteeing earnings for families with or without income.

One of the most active cities on this front is certainly Barcelona which was chosen by the European Union from among 400 cities to manage additional funds for social innovation projects aimed at achieving a guaranteed minimum income and complementary policies (training, employment, accommodation, community work). The three-year project (2017-2019) had estimated a cost of six million euros, of which 4.8 funded directly by the European Union.

It should be noted that a movement known as Marea Basica has been mobilized in Spain since 2001. Among the most interesting publications is the Manual de Renta Basica written by Ramiro Pinto Canon and Xavier de Tusalle and José Miguel Sanchez Alcalde.

The Movement participates in demonstrations against unemployment and precariousness, also organizing international weeks for basic income in various locations in Spain (from Valencia to Valladolid, from Catalonia to Madrid). In addition, a meeting entitled Mujeres en Marcha por la renta básica (Women marching for basic income) was organized with Sarah Babiker, a journalist specializing in social issues working with El Salto, CTXT and Tribuna Feminista.

Finally, over the years Spain has raised minimum wages by 22%, with the aim of bringing them to 900 euros. This measure should not represent an obstacle to the public deficit reduction plan.

**Switzerland.** In a small town on the outskirts of Zurich, Rheinau, the possibility has been proposed for less well-off citizens to be able to enjoy 2,500 Swiss francs a month, the

equivalent of about 2,200 euros. Of the 1,300 inhabitants entitled to the basic income, more than half had signed the online petition to start the procedure.

However, the municipality did not intend to use taxpayers' money (about five million francs) hoping to convince foundations, various sponsors and private individuals by organizing crowdfunding. It would therefore have been the first privately funded experiment, which however did not receive the green light from the government, especially since it came after Switzerland on June 5, 2016 had overwhelmingly rejected (78%) the proposals for a basic income nationwide.

In detail, for the inhabitants of Rheinau it was envisaged the possibility of benefiting from an income guarantee set at 2500 francs for adults over 25 years, 1250 for 18-22 years old, 1875 for 22-25-year olds and 625 for those who have not yet turned 18 years old. Therefore, those who declared a salary or an annuity below this threshold would receive the difference, while those who earned more would not be entitled to any additional francs.

The goal was to make sure that no one would have to live anxious about their existence. For the promoters of the Universal Income, the *Dein Grundeinkommen* (Your Basic Income) movement, formed mainly by intellectuals, artists and activists, the outcome of these attempts did not disappoint too much: they knew that the path is still very long to reach the finish line.

**UK.** The minimum income is guaranteed through a complex system of subsidies focused on Income Support and reserved for those who do not have a full-time job. The amount is linked to age, family structure, disability and financial resources available. Then there is the Jobseeker Allowance for those who are enrolled in the employment lists and willing to work. Other forms of subsidies concern rent.



One particular case concerns Liverpool which could become the first city in the UK to have an unconditional basic income. Former deputy mayor and councillor Ann O'Byrne presented a motion to that effect in the City Council (the plan is part of the Labour Party's election manifesto). The idea is to overcome the traditional system of income support, based on the means test (i.e. the necessity test) and the obligations to accept any job, to introduce an unconditional and universal basic income, regardless of the economic situation of the beneficiary.

**European Union.** The Charter of Fundamental Rights of the European Union (CDFUE), also known as the Nice Charter, was proclaimed on 7 December 2000 in Nice and adapted a second time on 12 December 2007 in Strasbourg by Parliament, the Council and the Commission. With the entry into force of the Lisbon Treaty, the Charter of Nice now has the same legal value as the treaties, (pursuant to art.6 of the Treaty on European Union) and is therefore fully binding for the European institutions. and the Member States. It should be noted that with recommendation 92/441 the European Parliament in the fight against poverty has called for the introduction in all Member States of a guaranteed minimum income as a factor of integration into European society.

**United States.** If we exclude the particular case of Alaska (already dealt with previously) in other locations in the United States, there have been various attempts to strengthen the social protection system. During the early 1970s, for example, President Richard Nixon launched the Family Assistance Plan (FAP), which provided for a guaranteed income and economic supplements for workers. Approved by a large majority by Congress, however, it was

rejected by the Senate Finance Committee. Several experiments were also carried out regarding the negative tax.

Sam Altman's example. American entrepreneur Sam Altman, President in Silicon Valley of Y Combinator (considered the most important start-up accelerator in the world) has decided to introduce in Oakland, California, starting from 2019, a Basic Income for 3,000 people intended as remedy for the loss of employment caused by automation. Elizabeth Rhodes of the University of Michigan was called to lead the research group.

Altman explains: "The goal is to give life to a long-term study, working on methods to pay people, to collect data, to choose the sample even at random, etc. In our pilot project, the income will be unconditional and will have no obligation on the part of whoever receives the money; people will be able to volunteer, work, go to another country, anything. We just hope that Basic Income actually promotes freedom, and we want to see how people experience this freedom. If the pilot project goes well", Altman continued, "we plan to continue with the study. If the project does not go well, we will consider other approaches".

Another interesting initiative should be noted: in the city of Jackson in Mississippi, a group of mothers in poverty receives a thousand dollars a month. For its part, the city of Chicago is following this initiative with particular attention. The same happens in Stockton in California.

Finally, the reflection on the USA made by the Australian jurist Phillip Alston should be noted. In his capacity as UN special commissioner against extreme poverty and human rights, Alston recalled during the 18th BIEN World Congress (which took place from 24 to 26 August 2018 at the University of Tampere in Finland) that 15% of the world's population lives in absolute or near poverty, and that the United States has the highest income inequality in the Western world, and this can only be compounded by the

huge new tax cuts that overwhelmingly benefit the rich.

"40 million Americans", Alston argued, "live in poverty and of these 18.5 million live in extreme poverty." According to the US Treasury, in 2020 with the entry of Covid19 the poor in Americans increased by another 8 million. Poverty among African Americans and Latinos has even doubled.

## 2. Concluding Remark

**'Manna' or 'Disgrace'.** Robots and new technologies can be a godsend if they allow humans to work for the first time in history only for the pleasure of doing it and not because they are forced to survive. Instead, they will be a disgrace if they only serve to increase production and drastically cut employment levels: their mismanagement could, in fact, quickly create billions of unemployed and desperate people in the world. Well, both the 'manna' and the 'misfortune' largely depend on the introduction of the Universal Income.

But before going on, it is good to make a premise. Currently, more than 400 million people around the world live in extreme poverty, with less than \$ 2 a day. According to World Bank data, nearly half of the global population is in dire economic straits. A reality destined to worsen enormously following the Pandemic. And it is precisely to mitigate this situation that new forms of subsistence are maturing in various countries. They range from simple economic aid to the weakest part of the population (with the obligation to seek or accept job offers), to the creation of socially useful jobs, to the introduction of a minimum wage, to the application of a negative tax. In the latter case, the State sets a minimum amount necessary to survive: those who are below this limit can benefit from adequate integration.

The final goal is to approve a mechanism that guarantees everyone, without asking for anything in return, an economic coverage capable of guaranteeing sufficiently decent living conditions. And here we come to the Universal Income destined indiscriminately to all citizens. An objective that, to date, has been fully achieved only in the US state of Alaska, which distributes dividends originating from the

sale of oil to all residents.

Well, with respect to this objective, two basic objections are usually raised: 1) Why should money be given to those who are already rich and therefore do not need it? 2) How is it possible to finance the Universal Income?

Let us try to answer the first objection. To begin with, on the ethical level it is a question of making a decisive leap in quality, finally allowing all men to be born, live and die without constantly having the sword of Damocles on their heads of fear of becoming poor at any moment. And then, and here we answer the second objection, it is necessary to overcome the inevitable social envy. In this regard it is worth remembering that in the 2nd century BC. in Ancient Rome Gaius Gracchus, author of great social reforms, was very surprised to see that in the queue of the Annona (which provided food assistance to the poor) there was also Lucio Calpurnio Pisone, rich snob and former Consul, who thus justified himself: I don't approve of your decision to give mine to the first one who passes by, but since you do it anyway, I want my share too. Well, two thousand years later, the nobility of the English county of Oxfordshire demanded bus vouchers normally reserved for pensioners. For the series, man does not change over the centuries.

As regards the financing of the Universal Income, the second objection, is a decidedly gradual transition. First it is necessary to reduce to a minimum the costs necessary to guarantee the 7 Capital Rights: 1 - Right to Work or to the Universal Income; 2 - Right to a healthy diet; 3 - Right to Education; 4 - Right to Housing; 5 - Right to Health; 6 - Right to Humanitarian Legal Assistance; 7 - Right to Inform and be Informed. In other words, it is necessary to introduce a series of reforms that make it possible to live with

the minimum necessary. In essence, it is a matter of putting order in the great jungle of subsidies and aid, of entrusting a leading economic sector with the task of feeding a large Social Fund, of streamlining the gigantic public (and even private) machine that thrives on humanitarian aid, to gradually but deeply reform the pension system (which, possibly, should be unique for everyone, regardless of the contributions paid), to optimize large public services (electricity, gas, motorways, etc.). With these measures, the funds to activate the Universal Income will become available. Basically, it is not an economic question but a political choice.

Let it be clear, however, that the introduction of the Universal Income does not force anyone to live only with the bare minimum. In fact, we would enter a phase of dual economy: on the one hand there would be those who will continue to pursue wealth within a competitive economy; on the other hand, we will have many people who would be content to live happily within the economy of sharing, which provides above all satisfactions of a spiritual nature.

Along with these two objections, however, there is also a third, perhaps the subtlest: the introduction of the Universal Income would end up feeding an army of slackers. In practice, many fears that once the Universal Income is introduced, most citizens would settle down to do nothing more. If so it would certainly be negative. However, if we want to have a little faith and a less pessimistic outlook, we can assume that most people will take advantage of their free time to exercise pleasant activities, to read, to perform artistic and creative work, to cultivate friendships. Hence, not a sleeping mass but a serene and happy population.

Regardless, however, of these and other objections, for

many years various universities, as well as experts, economists, futurologists, have been studying how to introduce a Universal Income to be granted to all citizens as soon as possible. The ultimate goal is to stimulate the affirmation of a truly revolutionary, albeit peaceful, model of development. We are talking about a Welfare State model that, in addition to minimizing the costs of essential services, allows everyone to have a sufficient income to live in dignity.

Supporting the Universal Income, that is, the possibility of having an income from birth that can ensure a life worth living, means pursuing a splendid perspective, until yesterday only conceivable in the world of dreams, but which today, thanks to robots, to the internet, to artificial intelligence, could be concretely realized. After all, the alternative is to move quickly towards a new and dramatic collective slavery. Fortunately, some of the people who are not only rich but also enlightened are becoming convinced of this.

Now, we can say, we live in an age of overproduction and not scarcity, in which human labour is no longer necessary to keep production high. There are those who hypothesize that in a few decades 50% of all jobs will disappear and that they will only be partially replaced by other jobs. In the meantime, we can dispose of goods in much higher quantities, while working much less. It is only a question of initiating a more equitable distribution of resources and guaranteeing a secure source of livelihood for all. But to introduce the Universal Income we need to free ourselves from a series of established prejudices and thoughts.

Of course, as has already been said, it is almost impossible to reach Universal Income immediately. An intermediate phase is needed, entirely aimed at reducing the cost of

essential services to a minimum. We talk about health, education, house rentals, etc. And it is precisely in this phase that technology could lend a decisive hand, as long as it is not exclusively oriented towards increasing production and profits but is instead concerned with making the satisfaction of essential rights increasingly accessible.

**Changing a millenary conception of work.** In everyday life it happens every now and then to hear someone say that their main ambition is to become so rich that they no longer need to work. An auspice that is generally considered almost obvious. But if the same person had said that his desire is to live in a state that can guarantee everyone a minimum income, he would certainly be looked at wrong. And this for a very simple reason. The Universal Income, in its entirety, scratches a millenary conception of the man-work relationship.

It all goes back to original sin. In fact, the Bible narrates that God would have said to Adam: You will eat bread with the sweat of your face (Genesis 3,14-19). All this is only for having consumed, together with Eve, an apple from the forbidden tree. From the beginning, therefore, work was not a gift but a punishment from God. A real curse. Yet, after so many millennia, we are pleased to think that even for the good Lord, man has now definitively atoned for original sin. And therefore, free and pleasant work can finally take the place of painful and compulsory work.

To stay on the subject, the great naturalist Charles Darwin (1809-1882) liked to argue that "Work ennobles man". In the sixth century, St. Benedict exhorted: *Ora et labora*, in fact. Even before that, St. Paul (I century AD) stated: "but whoever does not want to work does not even eat". Among the many enhancers of hard work there were also the nobles



who, coincidentally, rarely got their hands dirty. At this point it is natural to think that it was a poor farmer who completed Darwin's famous sentence: Work ennobles man... and makes him similar to beasts. Here we return to the consideration that today, thanks to robots, it is possible to replace the work done with the sweat of the brow with a voluntary, free and rewarding activity. Of course, it takes time. But the goal is to enhance other activities too, perhaps not very or not profitable at all, but equally capable of offering spiritual well-being and cultural enrichment. Thanks to the Universal Income, having a lot of free time available, many new thinkers, artists, writers, musicians, etc. will probably emerge.

However, the real question is another: if in a few decades most of the jobs existing today will no longer exist (because they have been replaced, in fact, by robots and new technologies), what we do with the millions of unemployed who will emigrate around the world in search of something that no longer exists? Unfortunately, we must necessarily confront this dramatic reality. And if we do not find an adequate solution, we all risk, as already mentioned, facing a real social catastrophe.

By now there are many who have begun to reflect on the possibility of introducing a Universal Income as the only solution to the problem of possible mass unemployment. Moreover, the first attempts in this direction are already underway. At this point it is useless to continue to say that the Universal Income is madness, it is unfair, that there are no economic conditions to implement it. Instead, it is necessary to reflect on how to solve the problem. In other words, it is essential to try to correctly manage the incredible technological evolution experienced in this moment, in order to

allow mankind to lead a truly happy and peaceful life, without excessive fears for the future. Otherwise, if we let things remain as they are, without intervening on the process of general impoverishment and frightening concentration of economic and financial power, injustices and social imbalances will reach intolerable levels.

**Individual commitment.** Although many are becoming aware of this dramatic reality, few feel able to do something to change it. Many believe that the fate that sees the poor becoming poorer and poorer, but in an ever-greater number, and the rich ever richer but in an ever-smaller number (as prophesied at the time by a certain Carlo Marx), is almost ineluctable. For many, by now the only possible rebellion or reaction is to download their frustrations on social networks, which have become a real escape valve wisely managed by the ruling powers. But, fortunately, there is still other room for manoeuvre.

In the meantime, we must not rely exclusively on charity, a certainly laudable activity, but which cannot solve all problems on its own. Indeed, it is necessary to radically change the rules of the game. We assume that no one should be forced to say thank you for a loaf of bread. Every human being, from birth, should have the right to lead a dignified life. A condition that is beginning to be feasible thanks to new technologies. It is important to believe in it and to commit ourselves with conviction in this direction: especially since the time available to reverse the course is quickly running out.

In practice, we must all reflect and try to involve and sensitize a growing number of people on these issues: this is what REA, Radiotelevisioni Europee Associate, is doing, for example, promoting articles, videos, interviews, surveys

and even collective meetings. In essence, it is a question of identifying precise and achievable objectives in the short, medium and long term. With this aim, the Social Protection Movement was also born, an international opinion movement made up of journalists, economists, researchers, social workers and many people sensitive to these issues.

The Movement in its small way intends to make a concrete contribution to the effort to make a humanitarian change in the current development process. The belief is that all of this is in the interest of everyone, of any country and social strata. Therefore, even the minorities of privileged people who remained on the scene. In fact, it comes naturally to them to ask: if you allow most of humanity to be reduced to hunger, who are you thinking of selling your products and services that have made you rich?

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