



19th BIEN Congress Hyderabad, India

Abstracts of Papers
presented at the
Congress

August 22-25, 2019

Abstracts

ABSTRACTS OF PAPERS PRESENTED AT THE CONGRESS

AUGUST 22-25, 2019

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CS1- Perspectives on Basic Income

1

Telemaque Masson

Basic Income as an answer to the Fundamental Contradiction of all Liberal Theory

Abstract: Writing a century after Marx theorized the fundamental contradiction of Capitalism (the fact that those who produce most own next to nothing ; while those who own the most produce next to nothing), Harvard professor and prominent figure of the Critical Legal Studies movement Duncan Kennedy insisted that a fundamental tension lied hidden at the heart of all liberal theorizing, as between individual freedom on the one hand ; and the establishment of a central legal authority, necessary to guarantee that freedom, on the other. This paper will consider the possibility that Basic Income – in the broad sense of the unconditional guarantee of the material means of individual autonomy (i.e. potentially including more than just cash) – may be understood as the beginning of an answer to both of these contradictions which, it will be argued, appear nowhere more clearly than in property theory. That is because, as legal philosopher and private property expert Jeremy Waldron explains, a system of property is nothing but “a system of rules that provide freedom and prosperity for some by imposing restrictions on others” – which is fine as long as everyone shares in the burdens as well as in the benefits, but becomes unjustifiable when some start to bear all the restrictions and derive no benefit whatsoever from the existence of such a system. This explains why the central claim of the first Basic Income proposal ever to have been put forth in the west, Tom Paine’s Agrarian Justice, is that the most destitute of American Indian were infinitely better off in comparison to the poor of European cities, where “the contrast of affluence and wretchedness continually meets and offends the eye like dead bodies and living bodies chained together”. Thus, while Ludwig Von Mises might be right that the apology of private property is the whole program of Liberalism, the logical conclusion flowing from this (pace Mises) appears to be that propertylessness therefore constitutes, in the word of Jeremy Waldron “a matter of the utmost concern in relation to some of the most fundamental and abstract principles of liberal value. (...) it is a matter that ought to preoccupy liberal theorist every bit as much as more familiar worries about torture, the suppression of dissent, and other violations of human rights.” And we cannot but agree with his conclusion that: “That the partisans of liberty in our legal and philosophical culture have not always been willing to see this (or say it) should be taken as an indication of the consistency and good faith with which they espouse and proclaim their principles”. This perspective, it will be argued here, allows us to see in the unconditional guarantee of the material means of individual autonomy the beginning of a resolution of the fundamental contradiction of all liberal theory, as it makes this guarantee come out as the only

way by which the very existence of a system of property (and the restrictions on individual freedom it necessarily entails) may be justified from a liberal perspective.

Abstract: The notion of basic income (BI), be it guaranteed or universal in nature, has been the focus of prolonged debate within the realm of social policy, largely centre around questions of fundamental justice as well as work (dis)incentives. More recently, BI has also found its way into the feminist consciousness, which extends concerns surrounding BI to its role in attaining gender and other forms of equality, through, for example, compensation for care work or as a cushion for fleeing abusive relationships. An increasing interest in BI both in academic and policy spaces renders feminist analysis an important one, yet one that remains nevertheless peripheral and narrow. In particular, existing analyses a) often conflate gender equality with parity in labour market participation, b) rarely incorporate intersectional approaches through a consideration of the way other axes of power interact with gender, and c) fail to consider the lived experiences of BI participants, as feminist methodology would generally demand.

The proposed research aims to build on existing scholarship that questions whether feminists should embrace BI, intervening through an approach that centres the lived experiences of BI participants combined with an explicitly-intersectional analysis that unsettles how we define “equality.” Through semi-structured interviews with participants in Ontario, Canada’s recently-cancelled Basic Income Pilot Project, I explore the following question: what are the feminist prospects for state-administered basic income programmes? Crucially, this broader research question lends itself to a number of more specific concerns, including the gendered nature of state-citizen relationships and administrative legibility, the role of the welfare state in reinforcing or abolishing gender roles, gendered experiences of poverty, the intersection of gender, class, and ability, feminist critiques of universalism, and – given the pilot’s premature cancellation – the gendered implications of programme termination. Ultimately, this project serves to diversify the current conversations surrounding BI, while providing preliminary evidence to inform the perspectives of feminist academics, policymakers, activists, and media concerned with this controversial policy proposal.

Abstract: This presentation will examine some of the objections to a basic income from the political left, focusing on the claim that, granting that basic income is desirable in the long run, it is strategically a mistake to favor basic income over competing policies when the left is not strong enough to demand the kind of basic income that would improve the condition of the least advantaged and enable workers to say no to undesirable employment. Critics worry that mobilizing for a basic income will at best result in a neoliberal version that guts the welfare state, and will divert energy from more attainable goals. This paper will defend the thesis that progressive steps toward a liberatory basic income are possible and can complement other objectives of egalitarian movements.

Related to theme 11: Basic Income and Political Action

Evolutionary Economics and Universal Basic Income: Complex Adaptation under Radical Uncertainty

Abstract: The common moral case for UBI as a tool of securing basic human rights (such as freedom and dignity) is a convincing one in ideal theory, since it promises to institutionalize the economic right to a social minimum through the direct abolition of poverty. However, I will claim that its successful implementation in the real world depends on an institutional understanding of the challenges faced by welfare states in the socioeconomic context of the new economy. These challenges can be briefly described as challenges of *complex adaptation under radical uncertainty*. To simplify, this framework has two main implications: 1) the system is difficult to model and 2) the system is difficult to control.

The prevalent policy discussion around welfare state reform often relies on a naïve neoclassical notion of optimization under simplified equilibrium conditions. Under such models, “optimal” paths to full employment, growth, and innovation are assumed to be within the prediction and control of the scientists and policy makers. This assumes a sufficient capacity of scientists and policy makers to exert foresight and control over the whole socioeconomic system. However, such policy models run against increasing problems of modelling and control in an economy subject to rapid technological change and industrial creative destruction. This leads to an inevitable difficulty of implementing mixed policy aims, e.g. securing basic human rights while fostering growth and innovation.

We therefore need a new explanatory paradigm, which can be found in complexity theory and evolutionary economics, which provides the tools of modelling the society, and the interactions within it, as a complex adaptive system. The central insight of complexity paradigm is that radical uncertainty is a necessary feature of a complex and evolving socioeconomic system. The radical uncertainty of the socioeconomic system jeopardizes the wellbeing of ordinary citizens, whose welfare prospects, job opportunities, and income stream are rendered insecure. The same radical uncertainty also blinds policy makers from seeing the future and renders them largely helpless to steer the course of the complex adaptation of the whole socioeconomic system.

The systemic features of UBI – e.g. its unconditionality, absence of bureaucratic discretion, universality, and egalitarian nature – have many advantages from the point of view of these challenges. The evolutionary and complexity point of view therefore speaks in favour of UBI as opposed to other types of welfare state policies. However, securing a minimum income floor should be done in conjunction with complementary (pro-adaptive and pro-evolutionary)

reforms in the economy that shift power away from top-down centres of power, both in the government and in the private sector, to bottom-up organizations and autonomous individuals. This constitutes a drive to empower the system to perform complex adaptation as a spontaneous process. A complexity-sensitive welfare state requires such “bottom-up” freedom-enhancing reforms in order to successfully tackle the radical uncertainty of the economy as a complex adaptive system.

Abstract: A brief history of the Basic Income debate in the UK will be offered, followed by descriptions of three significant incidents. The Basic Income debate in the UK is found to have been characterized by an educational approach, and in particular by the ubiquity of research on financial feasibility. Conclusions will be drawn in relation to the requirement for careful definition, the importance of high quality research, and the usefulness of a diversity of approaches and institutions.

CS2- Basic Income and Employment

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Roberto Merrill

UBI, Employment and Experiments

Abstract: Many of the arguments in favour of basic income are related to the topic about the future of work in societies where technological unemployment for vast proportions of workers seems inevitable in the next decades. In this context UBI seems to be a just and efficient solution to this problem. However, there is an alternative proposal to this problem, which sees the State as an Employer of Last Resort (SELR). I will compare the practical and normative arguments for and against UBI with the practical and normative arguments in favor and against SELR. Following Stuart White's work, I will conclude that in a Rawlsian framework, the normative arguments are stronger in favour of SELR. But at a practical level, the arguments in favour of UBI are stronger. I will use results from basic income experiments to illustrate my point, which is an important topic of research in the research group on UBI I coordinate at my university in Portugal (website here: <https://ubiexperiments.weebly.com/>).

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Rethinking the welfare-labour nexus from the perspective of basic income: from conditional to unconditional working-age social security?

Abstract: As inequality keeps rising around the world since the 2008 financial crisis, a renewed interest in Unconditional Basic Income (UBI) is emerging both in Europe and Asia. While both regions face a variety of challenges lying at the intersection of recent welfare reforms and rapid labour market changes, they share an increasingly precarious transnational labor market as well as new risks related to the rise of automation and AI. Against this background, a surge of public and governmental attention has recently emerged around UBI in both regions. At the same time, the conditionality/activation of social security for working age claimants has been largely intensified partly as a result of welfare spending reduction related to the 2008 financial crisis. In order to clarify which of those two welfare paradigms holds the best potential to reduce inequality, this paper will first critically contextualise this growing political tension between advocates of unconditional and conditional working-age social security policies by connecting the dots between the policy discourse coalitions that emerged between conditional and unconditional approaches to social security in countries such as Finland and the UK in Europe and South Korea and Japan in Asia. We then use recent cross-country empirical findings to determine with more clarity which working-age social security approach could work better for everyone at this juncture of history.

8

Paul Ross

Abstract: A UBI would meet people's potential for transformation better than a depressing and restrictive compulsion to work.

Humans are those animals that can transform - this is one of the exciting thoughts of Elias Canetti in "Crowds and Power". By transformation Canetti understands more than just to disguise, to imitate someone or to change into another role, but rather the experience that a person - spontaneously and openly - also "becomes" another inwardly. It is a transformation in which the world rearranges itself, in which new perspectives emerge. Something that can happen in love life. People experience empathy, in a way that goes far beyond the normal, "torn open" and completely "beside themselves". The fluidity and unsettling of transformation can dissolve the fixed and stable of rigid identities. Particular importance is attached to transformations in the field of gender identities and sexual orientations. With transformations, the powerless sometimes escape the grip of power. Hence the power's strong interest in preventing and forbidding transformations. Here, the happiness and the promise of happiness of emotionally risky transformation are always threatened by hierarchies and traditional norms that want to prohibit transformation.

It seems fruitful to relate the idea of transformation to working life and in particular to the possibility of a UBI. In a limited sense, in working life people are already transformed: he or she plays a different role than privately at home, may wear different clothes, may speak a professional language. The transformation in working life, however, lacks the open and fluid. Working life fixes the person in a role that the working person has to play anew day after day; the grafter as well as the smile worker. The effort to spend hours pretending to be a friendly smiling service provider is not a transformation. Exceptions would be transformation-intensive activities in some communication professions and creative professions. But in most gainful occupations our potential for transformation tends to be narrowed down and laid fallow.

Transformations can also be part of optimization efforts of employers and self-employed. And it is at least an open question to what extent this could be a win-win constellation: the workers are happier and therefore more productive and creative.

As long as the labor pressure is maintained, as long as the risk of poverty persists, working life will always cause a transformation-averse rigidification. For as long as this is the case, the worker's motive remains to minimize risks and remain the same for the purpose of securing

one's livelihood. What is needed is a freedom-friendly world in which transformation approaches can be practiced. And as long as an income is a prerequisite to participate freely in social life, a reliable UBI for all would be the indispensable framework condition.

CS4- What Forms of Freedom and What kind of Community Life does Basic Income Promote?

10

HalldóraMogensen

(Title Not Provided)

Abstract:Imagine not having to put a limit on yourself based on your need for an income.

If you had the basics taken care of what would you spend your days doing?

If you want to start a business, develop a new idea, devote yourself to your art, or dedicate your life to helping others – how much opportunity do you have to do so?

For those of us that have no fallback, no economic safety net, the stress that gives rise to is a burden we carry with us in all that we do.

What if people were truly free? The type of freedom that comes from the ability to make choices based on, not what you have to do to survive, but what you want to do to thrive.

The universal basic income enshrines the principle that we are all valued members of these societies we've collaboratively built all over the world and we have a right to share in their collective wealth.

We could continue riding the wave of rising inequality and wage slavery or we could sever the connection between work and income and take steps towards securing an abundant world for all.

Increased job automation means that income won't be distributed the same way it has in the past.

Who will benefit from automation in our current system?

The vision I came here to share with you is one of freedom, equality and abundance.

Redistributive policies like universal basic income could be key to this vision but to tackle the root of inequality we must look beyond income redistribution and look at democratizing the ownership of wealth, redistributing sources of wealth as well as income.

So how do we do this?

Democratizing the ownership of ideas, moving away from the stagnant copyright system to a free world-wide network of open source design, where people all over the world can become community innovators by sharing and building upon each others ideas, creating a global knowledge commons.

The ownership of data that we give freely to large corporations who then profit from it, or the ownership of technological progress that is driven by centuries of interchanging ideas.

Universal basic income is unconditional and so it decentralizes the states power over its citizens. It empowers the individual economically to make free choices. Decentralization of power in all spheres is the key to a free society.

The systems that frame our lives are man made.

Our current system was designed to reach a goal grounded in an ideology that is today, at odds with an equitable and sustainable future..

That goal is maximal growth of the economy, in perpetuity.

We are living in a time when many of the conditions that make this planet beautiful, bountiful and capable of sustaining human life are facing threats.

Our measure for success and well-being is still gross domestic product.

Do we not have to rethink our very definition of success? What makes a nation truly wealthy?

Abstract: This paper addresses the following question: What is the potential of UBI into inducing transformative social processes in a deeply neoliberal society like Chile? And what does an emancipatory perspective mean in such context? First, we describe the main socio-cultural features of Chile from a historical perspective, focusing on the deeply embedded values of meritocracy and market-driven approaches to inequality. We argue that this has built a mentality that has resisted the discussion and implementation of basic social services in the last decades of democratic governance. Chile's recent history has seen social and political movements pushing for a principle of universalization, as opposed to the current system's extreme narrow focalization of each relevant area - health, education, housing and pensions. Regardless of some significant advancement in the last years, a strong resistance among citizens to the principles of free access to social rights still remains.

Secondly, we approach basic income from an emancipatory perspective in two different dimensions. On the one hand, the broadly discussed positive potentialities regarding economic security and incrementation of freedom in relation to time. On the other hand, we approach UBI as a potential pedagogical tool towards conscientization of embedded oppressions in deeply neoliberal societies, like the Chilean. From that perspective, we examine the value shifts that can happen with a conscious implementation of UBI, and how these value shifts intersect with a more universal understanding of social rights regarding housing, health, pensions, and education.

Thirdly, we explore how these value shifts are encouraged not only by the material freedom that emerges from UBI, but also by understanding UBI as a tool for social empowerment. We find evidence of this social response in contexts where UBI pilots have been implemented and interrupted, in which we could say UBI played a role in people's empowerment. Within the paper, we understand empowerment interconnected with emancipation from Paulo Freire's *pedagogy of the oppressed* perspective. We argue that UBI could be linked with a popular pedagogical process of visualization and understanding of social oppressions from a bottom-up perspective. This approach urges UBI's design to include a participatory logic that thoughtfully includes people and communities in initial pilots and larger scale implementation.

Finally, we discuss potential guidelines that intertwine UBI's advocacy, design and implementation from a participatory perspective, which we suspect is especially relevant for countries like Chile and in the Global South in general, where welfare public policies are still far

in the horizon, and where citizens' advocacy is crucial for a proper discussion of this issue. Here we draw in our own experience as academics, activists and members of political and social movements.

Abstract: Fears and hopes around the future of work and the possibilities of universal basic income have long been interlinked. UBI promises a new way to distribute resources in a potential future age of mass joblessness and automation. At the same time, some proponents of basic income have argued that it could serve as a permanent strike fund for workers to demand shorter hours and better working conditions. This paper examines hopes and fears around automation and the future of work from a historical perspective, and considers the role that UBI could play in a new, agential vision of redistributing the goods of technological change. To do so, we draw on three cases: campaigns for shorter working hours in Europe and North America in the 19th and early 20th century, writings around cybernation in the United States during the 1960s, and contemporary popular press discussion of artificial intelligence and the future of work. We use this history to argue that contemporary discussions about the future of work are frequently based on an implicit teleology, which assumes an inevitable future of robotic dispossession in which UBI would mitigate the economic pain of mass joblessness. In contrast, earlier discourses saw technological change and mechanization as a source of potential liberation and increasing wellbeing for workers. In the 19th century and early 1900s, this underpinned a worker-led struggle for shorter hours (alongside higher wages). In the 1960s, the “cybernation frenzy” imbued the possibility of widespread automation with a sense of liberating possibility. Rather than invoking basic income as a palliative for technological unemployment, earlier activists and thinkers used the potential effects of mechanization and automation as a catalyst to interrogate basic assumptions about deservingness, productivity, distribution and time use within capitalist society.

Drawing on 19th and early 20th century campaigns and 1960s debates, we argue for a renewed understanding of collective agency around automation and the future of work, one that focuses on a key potential good of automation: free time. This paper contends that rather than debating the inevitability of dispossessed futures alleviated by UBI, we must instead revive old thinking around the emancipatory potential of mechanization. Through resuscitating earlier discourses about the liberating possibilities of technological progress, our paper suggests a new perspective on how UBI can help decommodify labour and forge a new movement around a just distribution of the fruits of productivity growth and automation – through shorter working hours as well as redistributory payments and wages.

CS5- Basic Income and Gandhian Thought (Roundtable)

13

Dr John Chelladurai and Dr Mark Lindley

"A Conversation With and Within the Mahatma"

Our presentation could fit into the planned discussions, at the congress, of "Emancipatory Potential: What forms of Freedom and what kind of Community Life does Basic Income promote?"). Our concluding proposal might fit nicely into a discussion of "BI Pilots: Opportunities and Limits of Evidence".

Abstract: We would say that the Chief Economic Adviser to the Government of India, Arvind Subramanian, *correctly* entitled a chapter of the 2018 national *Economic Survey* of India (tabled in parliament in January 2018), "Universal Basic Income: A Conversation With and Within the Mahatma".

After mentioning Marx's assertion (1875) that the precept of allotting "to each according to his needs" (*jedernachseinenFähigkeiten, jedernachseinenBedürfnissen*) would remain inapplicable until "a higher phase of communist society" would have been achieved, we would show that various remarks made by Gandhi – such as (in 1925):

"My ahimsa would not tolerate the idea of giving a free meal to a healthy person who has not worked for it in some honest way."

and

"Everyone [at Sabarmati Ashram] is expected to perform sufficient body labour in order to entitle him [or her] to it [i.e. to the food served there]. It is *not* therefore necessary *to earn one's living* [our italics] by bread labour, taking the word 'living' in its broader sense. But everyone must perform *some* useful body labour [i.e. physical work]..."

– indicate that he would not have approved of UBI (if "U" means "unconditional").

(We would mention that Tolstoy's own "bread labour" was, unlike the "bread labour" at Gandhi's ashrams, voluntary: Tolstoy did it because he wished to, not because anyone obliged him.)

We would, however, suggest that if Gandhi were to return now and were to approve of UBI, this latter fact would be because he would recognize the relevant *historically unprecedented* socio-economic circumstances (which Robert Solow would subsume, insofar as GNPs are concerned, under his "Factor A(t)" where *t* stands formally for "time" but informally for technology).

We would propose that since national implementation of UBI (say, to all the resident adult citizens of a nation) would be an unprecedented measure, and since the cultural conditions in different countries may differ considerably, and since many UBI-sceptics exist, therefore some of

the currently publicized enthusiastic accounts of the psychological results of certain UBI experiments (see for instance www.zeit.de/arbeit/2019-01/bedingungsloses-grundeinkommen-michael-bohmeyer-buchauszug/, with its analytical description of the psychological outcomes as consisting of “entrustment”, “freedom from...”, “freedom to...”, “self-care”, “zest for deeds” and “community feeling”) should be seconded by investigations conducted by fair-minded UBI sceptics in order to get accounts more nuanced, more convincing and more useful for tweaking wisely the details in further experimentation and in broad implementation. (We would mention that this proposal has been inspired by a certain empirical streak in a good deal of the Mahatma’s work.)

CS6 – Roundtable on Asia

14

RunyaQiaoan and Hermann Aubie

Universal Basic Income Localised? The Dividend (Fenhong) Practice in China

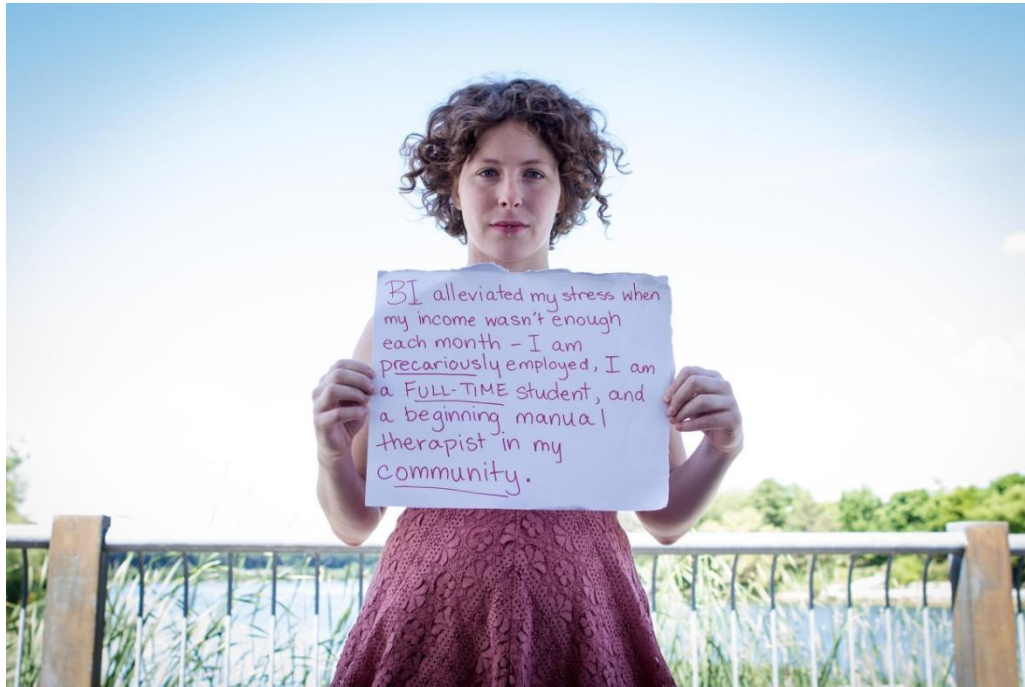
Abstract: Universal Basic Income (UBI) is increasingly seen in the social policy debate as a solution to growing poverty and inequality and it has been recommended by various international institutions as policy solutions. As a developing country facing poverty issues, China has been practising poverty-reducing policies on both central and local levels. However, it can be claimed that China is still not part of the international UBI discussion and little research has done to reveal what has been going on in China regarding the debate and experiment. Why is China not active in the UBI debate and is there any functional equivalent of UBI in the Chinese context? Some claim that China has been practising basic income through dividend (fenhong) or dibao for years, but rigorous studies comparing these policies and UBI are still scarce. In this paper, we examine the practices of different types of dividend (fenhong) in Chinese villages, aiming to (1) contribute to a clearer understanding of the recent interest in basic income in China; (2) examine the claim that villages using the dividend (fenhong) system are the closest examples/equivalents of UBI in China, and (3) link what we found about our cases to the transnational UBI discussion by teasing out their wider significance if any beyond their specific context. In order to address the research questions, this paper adopts a qualitative and case-oriented research design by using a small-N study. After an initial investigation, we noticed that even though the dividend (fenhong) practice in China shares a few attributes of UBI, such as its poverty alleviation effect, it is different from the UBI regarding the source, distribution, and impacts of the fund.

CS7- Basic Income Pilots: Opportunities and Limits

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Jessie Golem

Humans of Basic Income



Abstract: Humans of Basic Income is a portrait series documenting the stories of the recipients of the prematurely cancelled Basic Income Pilot Project that took place in Ontario Canada in 2017, and was cancelled in July 2018 by a newly elected Conservative government.

Photographer Jessie Golem, herself a participant in the Basic Income Pilot, created this portrait series by finding other participants and having them write out their stories in their own handwriting, on cardboard, stating what they were using the money for. What she discovered was that people were using basic income to go back to school, start businesses, move into safer housing, and buy healthier food. Basic income was giving people a chance to get out of poverty, and afford simple dignities, that most people take for granted. The portraits expose the failures of Canada and Ontario's social welfare systems, and what a basic income can do in this current economic landscape to give people opportunities to live meaningful

lives and access opportunities.



In her talk, Jessie speaks about her own experience as a recipient of basic income, and the political activism the cancellation of the Ontario pilot threw her into. She talks about the power of visual storytelling to inspire and effect change, and the quest she is now on to bring awareness about basic income through art and storytelling. Jessie explores her place in the basic income movement as an artist, and the power to communicate to the masses using storytelling. With the rise of technology and AI replacing jobs, we are standing at the doorstep of a revolution as big as the Industrial Revolution in terms of how we work, and what does work look like. It's time to imagine a different economy that reflects this new world order, and a guaranteed basic income is a very compelling concept that addresses that question. The photographs from the portrait series can also be exhibited for people to connect and see the humans behind the stories.

<https://humansofbasicincome.ca/>



Korean Pilot and Policy: The Effects of the 'Comma Project' of Basic Income Pilot in Jeonlabuk-do and the Seongnam City Youth Dividend as a Partial Basic Income Policy

Abstract: This study will show the results of the 'Comma Project' of basic income pilot which has conducted by BIKN(Basic Income Korean Network)' Jeonbuk Network and the Seongnam city Youth dividend which is a partial basic income policy.

The Comma Project has informed the general public of basic income in the Jeonbuk area, has received a basic income project application, has selected 4 applicants randomly among 820 applicants, has payed 500,000 won a month for six months, and has interviewed the participants. Seongnam city youth dividend has been paid to all 24 - year - olds from 2016 on an unconditional basis, 250,000 won per quarter.

In order to examine the effects of basic income payments to individuals, the interviews of the experiment analyze the effects of basic income on the goals, principles, expectations, and results. Also, the participants were interviewed about how they understood the effects of basic income on happiness, leisure, working motivation, time use, bargaining power, change of diet, relationships, interest and participation in community and politics, and education (higher education and lifelong education).

Key words: basic income pilot, Basic Income Korean Network(BIKN), Comma Project, the Youth dividend in Seongnam city, partial basic income

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Abstract:The Finnish basic income experiment was the first randomized controlled experiment about a basic income scheme at the national level. The treatment group of 2,000 persons was randomly selected from the 175,000 recipients of basic unemployment benefits, and the amount of basic income was the same as that of basic unemployment benefits. The Finnish government released the first “preliminary results” of the two-year experiment (2017-2018), focusing on the employment effect and wellbeing effect. The report indicated no significant employment effect, based on the first-year registry data, and significant wellbeing effect, based on the data from a survey conducted toward the end of the two-year experiment.

There were different interpretations of the preliminary results. Some even declared the failure of the basic income experiment, emphasizing the absence of employment effect. However, the wellbeing effect alone should be an important merit of basic income. In addition, I find that the survey data indicates a significantly positive employment effect of basic income, while the official “preliminary results” did not report this. There was a significant difference between the treatment and control groups in terms of the probability of working at the time of the survey. Since there is a concern on sample selection bias in the survey data, any reliable assessment of employment effect should await the availability of the registry data for the second year of the experiment.

In this paper, I will discuss how we should interpret the “preliminary results” and what we should see from the “final results”, which will be available in the spring of 2020.

With basic income you are not bowling alone: preliminary results from the Finnish basic income experiment

Abstract: The Finnish basic income (BI) experiment ran for two years (2017-2018). It was based on a nation-wide random sampling of people (175,000) who were receiving basic unemployment benefits (BUB) from the Finnish Social Insurance Institution (Kela). In the experiment, there were two groups: a “treatment group” (TG) of 2,000 unemployed people, who were given the BI, and a “control group” (CG), consisting of the rest of the unemployed people, who did not receive the BI. Participation in the TG was mandatory, in order to avoid selection bias. The level of the BI was €560 per month. BI was unconditional and exempted from taxation, and it was not reduced by income from employment.

In this study, interest lies in the effects of BI on the formation of social capital. According to Robert Putnam, bowling alone is detrimental to the cohesion and functioning of societies. For any kind of social organization, mutual trust is a prerequisite. The societies with low level of generalized trust and trust in institutions are bound to struggle with political instability and corruption. Hence, when reforming social institutions, and when experimenting new social models, attention should be focused on how to increase trust (and how to get people to bowl together again).

By utilizing a survey targeted to the TG and to the 5 000 randomly sampled members of CG, we analyse three dimensions of trust (trust in other persons, trust in institutions and trust in politicians) measured on a scale of 0 to 10, where the value 0 indicates total distrust and the value 10 the highest level of trust. In all the three dimensions respondents in the TG displayed significantly higher levels of trust than did the CG. The average trust level in other persons was 6.7 in the TG vs. 6.3 in the CG (sig. = .0030). The corresponding numbers for trust in the legal system and politicians were 6.6 vs. 6.3 (sig. = .0183) and 4.3 vs. 3.8 (sig. = .0007), respectively. The results remained significant after controlling for socio-demographic background variables.

CS8- Basic Income and Political Action: What does it take to transform an Idea into Policy?

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LeireRincónGarcía

Understanding public opinion support for basic income: A conjoint experiment

Abstract: The increasing prospects of labour automatization, structural unemployment, changing labour market demands and the inability of current welfare models to cope with these new challenges have opened up the debate about the need to reform the welfare system. Amongst the proposals on the table, universal basic income is receiving growing attention in various contexts. Aside from addressing these interrelated problems, basic income has presented itself as an effective policy to improve gender equality, health, poverty, ecological sustainability and bureaucratic simplicity amongst others. However, a key challenge remains for policy-makers: understanding public opinion support towards this policy. The objective of this paper is to understand under which conditions public opinion is in favour of basic income policy. Existing research and surveys cannot fully answer this question. On the one hand, current work has treated basic income as a unidimensional policy, usually asking the degree of support towards a specific definition of basic income. This work cannot capture how the different policy characteristics play out in configuring public opinion approval. It can neither explain basic income support in relation to other policies and the mechanisms behind these patterns. For instance, according to the recent European Social Survey (ESS) round, approximately 70% of the individuals who declared to be in favour of basic income, also showed support for reducing unemployment benefits if recipients failed to take up a lower paid job or unpaid work. This pattern is incoherent and goes against the theoretical expectations of preferences towards universal policies. To advance knowledge in the field, we employ a conjoint experiment, which is an unobtrusive experimental design that has been increasingly used to understand multi-dimensional preferences. Respondents are forced to choose between two competing policy proposals that vary in four basic income dimensions (in this case: conditionality, funding sources, individuality and quantity). Through this method we can capture the trade-offs between different policy choices. We design this experiment in Qualtrics, and field it through Netquest, to a nationally representative sample of 1000 individuals in Spain and Finland, during the month of February 2019.

Abstract: In August 2016 I set myself the goal of getting Basic Income implemented in Canada in my lifetime (I am 65). My immediate goal was to get the ruling Federal Liberal Party to put the issue on the platform for the October 2019 election. This is an individual effort requiring no resources other than a bit of time and a lot of persistence.

Amazingly, it is not all that difficult to connect with some powerful and influential people, as I will illustrate with real life examples. Many up-and-coming leaders will remember the help and support I gave them when they were getting started and were open to new ideas. All relationships with engaged citizens are an investment. You can't predict which connection in your network will prove fruitful.

Along the way I made some startling discoveries about Basic Income, especially how to frame it in a manner that does not exacerbate skepticism and prejudice. For example, the association of UBI with poverty reduction is a dead end. Any mention of poverty is counterproductive; it is the kiss of death for any social policy. No one will dare disagree and yet everyone will instinctively steer clear of the political suicide it entails.

From a policy point of view, the objections to Basic Income are principally political and ideological rather than social and economic. This must be addressed vigorously, yet not head-on. Basic Income can be used as a winning (as in winning re-election) political issue. The specious arguments of short-sighted economists and pundits must be denounced and discredited. However, the public deserves to be treated with more respect. Their values must be acknowledged and validated. Basic Income will be integrated into the real world, not some hypothetical society of "improved" humans.

Part of my, so far successful, plan to transform an idea into policy is the acceptance of the cards I am dealt. People are the way they are and will not change before UBI is implemented. This is the key insight I am offering in the presentation of my experience and, in my view, the secret to what it takes to transform an Idea into Policy. By all means dream the result. Use reality to get there.

Prosperity, Not Austerity: Why and How the Pursuit of the Universal Basic Income Is the Better Response to a Financial Meltdown

Abstract: In financial meltdowns, austerity has been the usual response of technocrats and politicians. For government to remain afloat AND bail out bureaucracies and financial institutions whose imprudence and corruption caused the very crises, the policy prescription has been to resort to whatever taxes and levies it could generate, reduce expenditures it can and lavish protection to prevent the wealthy's capital from being eroded. The result: the sacrifice of lives and dignity of millions of ordinary families and individuals, as well as the worsening of the situation for years before the economy could normalize again. Are we left with no other choice? This paper proposes a bolder approach and even a contrarian strategy that a universal basic income (UBI) is best applied when the economy has attained a level of wealth and stability. It will discuss the basic shortcomings of the models of neo-Keynesian and modern monetary theories that address the issues of adequacy and sustainability which put at risk the successful and sustainable launch of a UBI. Moreover, it will demonstrate mathematical corrections to the mainstream models based on the theories of Henry George, Sun Yat Sen, Silvio Gessel and the co-operative movements. Furthermore, it will attempt to broadly project how a troubled economy could perform if the model and strategy were applied. Further still, it will identify components of the policy strategy by calling on proofs of concept from historical cases of Worgl, Austria and the Raiffeisen movement in Germany in the 1930s as well as the economic turnarounds of Botswana, Taiwan, South Korea and Singapore and coping strategies of Zimbabwe. Finally, it will identify points of resistance and potential threats from vested interests that will resist this alternative but will propose counter strategies in order to deal with them.

Abstract: There are three political conditions.

- The vast majority of the population needs to understand the basic income idea and a stable majority has to support it. The support of the present welfare system has eroded because of a growing precariat and increasing poverty traps. Part of this paper is about the increasing of income related measures to target the poor in Dutch society and the resulting growth of the poverty trap. Leading that half the Dutch adult population is now trapped in poverty.
- There has to be detailed scheme's how – in a budget neutral way - a modest basic income can be implemented and what the income effects will be for different groups in the society. At the same time a detailed scheme how a full basic income can be implemented that needs a modest (10 %) tax increase and how the income effects will work out for different social strata. The budget neutral scheme is necessary to convince sceptical politicians who might have different budget preferences than introducing a basic scheme. The second scheme will appeal to left wing parties and hard-core followers of the basic income movement. The Dutch organisation has developed these two schemes and the national budget organisation NIBUD has done the calculations for the Vereniging Basisinkomen (= Dutch Branch of BIEN since 1991)
- Political parties that are taking serious as potential partner in a coalition government have to embrace the introduction a (partial) basic income scheme as one of the main points of their party manifesto.

Only when all three political conditions are met than successful implementing a basic income scheme will be possible.

CS9- Basic Income and Mental Health

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Klemens Witte LL.M.

The effects of automation on unemployment and mental health: UBI as the ultimate cure?

Abstract: Globally, mental health and substance use disorders are the 5th most important reason why people miss healthy years of life. There is a link between unemployment and/or financial insecurity and mental well-being (Llosa-Fernández et al 2018, Rajani et al 2016 Watson et 2018, Burgard et al 2016, Laszlo et 2010, Rohde et al 2016). Being in constant fear of losing one's job or not having enough money to pay the bills is most likely associated with deteriorated mental well-being (Gross et al 2016). Precarity in all its form, is anticipated to potentially deteriorate mental health even in the future. Technological progress is one among the many other drivers behind precarity. Estimates vary on how deeply that impact will. Just for the US, they go from 9% (OECD 2016) to 38% (PWC 2018). Nevertheless, there is unanimity with respect to a dramatic increase in the need for reskilling as a result of tectonic and rapid changes which, in some sectors, could lead to worsened psychological well-being. Among the research questions to be tackled are:

- *What is the state of art of research on mental health and precarity? What is the state of art in research on the threat of automation of jobs in Global South and North?*
- *What did previous pilot tell us about mental health and UBI*
- *What is a suitable indicator that provides a causal link between mental health and precarity?*
- *Policy options: How can technological progress be shaped in order to increase mental well-being? What role is UBI playing in that?*

This paper will shed light on the correlation between precarity, automation and mental health. Relevant literature will be reviewed. Moreover, a small number of experts in the field of mental health and automation will be interviewed. Secondary data on mental health, precarity and automation in different countries will be collected and compared. The task is to find out whether there is further evidence for a causal link.

Policy recommendation will be compiled with a view to search for solutions able to accommodate technological change in a way that is advantageous for humans. UBI and other social policy measures will be included in this analysis. Policy recommendation will explicitly take account of the different contexts in each country concerned.

Nonstandard work

<http://policyoptions.irpp.org/magazines/january-2018/we-dont-know-the-extent-of-precarious-work/>

<https://www.ilo.org/infostories/en-GB/Stories/Employment/Non-Standard-Employment>

PSYCHOLOGICAL BENEFITS OF UNIVERSAL BASIC INCOME

Abstract: The idea of Universal Basic Income (UBI) has recently been vigorously discussed as to how a welfare state should evolve. It has been increasingly seen as a part of the solution to deal with challenges of persistent poverty, rising inequality, and futuristic societal needs. However, the debate has been centre around the socio-economic-political impacts that are expected to arise out of UBI. These structural changes will consequently have psychological effects which have unfortunately been sidelined from the current debate on UBI. The psychological effects are concerning because they might be persistent and fundamentally alter the overall well-being. To assess the psychological impact of UBI, five evidence-based psychological indicators of a healthy society namely- agency, connection, security, trust, and meaning have been chosen. This paper will aim to document and capture the psychological impacts of UBI on the overall well-being of the people in the Indian context using the above chosen indicators. The policy has seen little experimentation and has been discussed without inputs from the people at the bottom of the pyramid-whom it promises to benefit the most. It calls for more significant public debate on the issue and conducting of long-term studies incorporating psychological well-being assessment for better and conclusive evidence on the issue at hand.

Keywords: Universal Basic Income, Unconditional Basic Income, psychological well-being, UBI, India, poverty, inequality

Abstract: A UBI needs to be analyzed in the broader technological and cultural context in which it would be implemented. Cash transfers alone cannot prevent the degradation of mental health and wellbeing. As a result, the health care system may experience too much of a burden, which would make a UBI not sustainable in the long run. Developing countries have the opportunity to learn from the Western malaise and skip the negative consequences for mental health caused by the economic development and create a unique mix of cash transfers, re-organization of production, and health-informed cultural development.

CS11- Basic Income as a Foundation of a Caring Economy and Society

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Julio Linares & Gabriela Cabaña

Towards an ecology of care: UBI after the nation-state

Abstract: In this paper we build an argument for the implementation of a Universal Basic Income (UBI) that includes the reformulation of the production of money itself, and degrowth as the overarching framework of economic activity. Our argument can be thought of as a three-legged table, in which all three elements must be present to create a viable alternative, that we call *an ecology of care*.

The first element, UBI, has been highlighted as a potential tool for freedom and recognition of forms of unwaged labor. While agreeing with this, we believe that for UBI to generate truly revolutionary transformations, its relation with the state must be reconsidered. A significant proportion of the arguments around UBI have been locked in a debate about how to finance it, with different proposals and models for its implementation. Most, if not all existing alternatives to finance a UBI fall under the paradigm of the nation-state for its realization. This implies a dependence on a type of money system which is in contradiction with the regeneration of the biophysical systems of the planet. Today, money begets more money in a cycle of extraction of value without any consideration for the negative impact this has on other forms of life and natural processes.

This leads us into the second leg of *the ecology of care*, which fundamentally tackles the question of changing the nature of money in order to make a UBI a viable alternative. We suggest that a new form of money that works as a commons must be brought into being, one that favours circulation - and not accumulation - in a constant flow in order to allow social reproduction. This form of money puts the value of human life at the center and not as a means to reproduce the capitalist cycles of value extraction. This form of UBI would guarantee a minimum level sufficient for everyone to live their lives with freedom and dignity. At the same time, the notion of sufficiency is the precondition for transitioning into a degrowth economy.

Degrowth is the last of the legs. Through a reformulation of money, this framework allows for a recentering of the economy from unrealistic expectations of the perpetual increase in wealth to a democratically managed ecology that puts environmental regeneration and the care of human life at the centre. The money system programs the way the economy works, and without an active focus on dismantling our addiction to growth, it will be impossible to avoid

more environmental collapse. This implies a change in the money system but also in how we organize social reproduction and every other human activity

The alignment of these three reforms would be the funding cornerstones to what we call *an ecology of care*. We argue that none of those proposals can achieve their goals totally without being embedded in the other two. As a conclusion, we describe strategies and examples to move towards this direction.

Abstract: Care plays a key role in basic income debates, both as an *ethic* to mobilise and transform society, as well as an *economic practice* of production and reproduction. If care is understood as an ontological ethic, then basic income has the potential to help shape an economy and a society that is based on values of caring, sharing and solidarity, rather than economic compensation and wealth accumulation. If care is understood as an economic practice, then basic income could help economically support (and perhaps even acknowledge and compensate) unpaid reproductive and care labour, which contribute an enormous – and unacknowledged – amount to the formal economy, with much of this labour performed by women. At the same time, basic income could play a role in decommodifying and delinking wage labour from economy security, and in the process potentially decentre the primacy of formal employment and thus broaden the concept of work beyond wage labour to include unpaid care work.

This paper critically explores the potentialities and politics of institutionalising care – either as a form of governmentality (when care functions as an ethic to construct society around), or as a form of economic commodification (when unpaid care work becomes paid). Its focal point is an analysis of the relationship between care and work, and the role that value plays in mediating this relationship. We utilise this relationship to question the epistemic and social boundaries around concepts of labour, intimacy, physicality and reproduction. When is care a form of work, and when is it not? What are the implications – both negative and positive – of formally compensating and commodifying unpaid care work? Can and should the value of care work be expressed outside of economic compensation and the wage relation? How can collective resources be used to support both an ethic and an economy of care? And what role could a guaranteed income play in mediating the ways care is valued though and beyond the wage?

Abstract:Basic income represents a fundamental shift in the relations between people, governing bodies, and socioeconomic institutions. This change in modes of interaction prompts a reimagining of community—in definition and in structure. Social contracts will begin to shift and have the potential to make room for care like never before; however, this is not guaranteed by any means.

Both poverty and capital markets create pressures which favor decisions that provide immediate returns. As basic income attacks this problem directly—by providing individuals with the breathing room necessary to make more informed socioeconomic decisions—markets will be more capable of respecting acts of care within communities. As such space for social change is created, new problems emerge which could threaten the fabric of society.

With the influence of uncertainty in the marketplace on social development ameliorated, institutions serve as important mechanisms of social advancement can be threatened by increasing social financialization. Even as the pressure to make short-term decisions is relieved, the habit can perpetuate and costs of implementing a policy like basic income could push sectors like health and education toward privatization. Furthermore, as people emerge from poverty, money management becomes increasingly important. Predatory lending and other such practices must be prevented, as they not only threaten individuals but can also be quite problematic for the macro economy.

The proliferation of a basic income is a necessary precondition for the creation of a fundamentally caring society, but it is by no means the only such requirement. The social upheaval that will follow such an intense transformation of economic life must be harnessed positively and guided forward with respect for the value of human rights. Ever-present threats to social institutions, such as pressure to privatize, will remain or even grow while new ethical dilemmas merge. How these problems are managed will determine whether the economy moves toward one of care or one dominated by finance.

CS13- Basic Income Modelling Methods and Uses

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Andrew Saxe

The BIG cost confusion: A mathematical proof of the cost equivalency of Universal Basic Income and Negative Income Tax, and why it matters

Abstract:What gains political attention are votes. In New Zealand 33% of people will vote for the policies that are best for them and their families.

The myubi.co.nz website details to each individual how they will be affected by a UBI funded from a variety of different sources. The vast majority were shown they are better off and were also shown which funding policies (income taxes, carbon taxes, GST rates, and capital gains) were best for them personally.

This I presented in a BIEN congress in Seoul 2017 after 4000 results were analysed (see attached Implementation of a UBI). In October 2018 we surpassed 200,000 saved responses.

My intention towards this congresses presentation is to;

- Analyse the results from the 200,000 new responses, summarised in a report.
- Delivering to New Zealand political stake holders – previously we managed to converse with the minister of finance on our results.
- Convey the results in my presentation showing the responses/actions from both the political left and the right.

Last year I presented a paper at Freiburg University “Financial Feasibility of a UBI” (see attached) which supported a European Dividend and set out the calculations arriving at the minimum VAT rate to finance a UBI that every nation there could afford. The rate of 8.2% was needed for Romania & Bulgaria to achieve a fiscally neutral UBI. Every other nation had large surpluses from imposing this new VAT rate.

In my presentation I will show;

- A summary of these results.
- Detail what further steps could be taken to develop a myubi website in every nation in the European Union.
- Explain the difficulties on individual countries implementing a UBI and detail the results and advantages of a European wide UBI.

Using my research I will offer informed arguments for a federal UBI in India. My presentation will conclude with;

- The steps required to complete an Indian my ubi website.

- Show the steps State governments could take towards a UBI with suggestions to Sikhism supporting this to mutual advantage.
- Show the steps that the federal government could be taking to implement a UBI and get voted in while supporting a UBI platform.

An informed population debate through the media will ensure political response and eventual party position/policy.

CS14- Roundtable on North America

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Bill Raley

THE CITIZEN'S DIVIDEND: An Adequate, Affordable, Sustainable, and Justifiable Basic Income Program Designed for the United States

Abstract: This paper proposes a radically-novel type of basic income program that is designed to avoid common weaknesses of other basic income plans. It proposes a basic income system that eliminates poverty, self-corrects against disincentives to work, is deficit-neutral, does not require an unprecedentedly-high tax rate, self-corrects against inflationary or deflationary spirals, smooths out the business cycle, and incentivizes co-parenting and replacement-level population growth. The program is also designed to appeal to principled opponents of redistribution in the United States. The paper proposes that the United States adopt a constitutional amendment to impose a 20% value-added tax, and deposit the VAT revenue into a common fund at the start of each fiscal quarter. Simultaneously with the deposit, the government will issue 90-92 (equal to the number of days in the upcoming quarter) unvested shares of the fund to every adult citizen (parents of minors may receive additional shares). During the quarter, one share will vest each day, and the holder can then redeem the vested share for an amount of cash equal to the balance of the fund divided by the total number of outstanding shares.

Thematic Areas:

1. Ideological Perspectives on Basic Income
 2. Basic Income, the Commons, and Sovereign Wealth Funds: Is Public Inheritance an emerging issue?
 3. Basic Income and Political Action: What does it take to transform an Idea into Policy?
- Basic Income and Children

CS15- Shame and Stigma

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Gaohui Wu

Shame, Injustice and Stigma: Analysis on Fighting for instead of Self-denial of Poverty in Rural China*

Gaohui Wu**

Abstract: Research on the life of the poor shows that self-denial of poverty is a common feature of the poor, and that stigmatization (geographical location and rurality) is an important explanation. However, a large number of village households are fighting for poverty during the practice of targeted poverty alleviation (*jingzhunufpin*), now China's largest anti-poverty movement. In this study, the proposition that place and rurality moderate the deterrent effect of stigma was examined disproved with respect to China as a deviant case, based on which the feasibility of basic income theory and practice in rural China is discussed. Qualitative fieldwork in M village reveals: (1) The place has laid the psychological motive: the villagers in the same village will fall into the mutual comparison and envy within the village; (2) the rurality is an important environmental condition, but the Chinese villagers' denial-of-rurality is fundamentally different from that of British villager, which did not alleviate the stigma but achieved the "destigmatization"; (3) under the above conditions, not taking poverty as a shame, the injustice idea that it is unfair the poverty alleviation resources cannot be collectively shared has become the persistent cultural mechanism for the villagers' fighting behaviors. Furthermore, this study briefly discusses the differences and coincidence between the western basic income theory and China's targeted poverty alleviation mainly from two perspectives: (1) the fairness idea of basic income and Chinese villagers' concept of injustice; (2) the welfare practice of full coverage embodied in the basic income and the targeted poverty alleviation of partly coverage. Based on the rural China's practice, this study launched a Sino-British comparative dialogue on the study of the lives of the poor, and attempted to improve China's idea of targeted poverty alleviation with the basic income theory. Whether China's poverty alleviation can achieve full coverage in the sense of basic income becomes the next research direction.

Keywords: Fight for poverty and self-denial of poverty; shame and injustice; stigma ; basic income; China

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CS16- Roundtable on South America

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Marianna Branco

Universal Basic Income in Brazil: a proposal

Abstract: The present study has the goal to discuss universal basic income, as well as propose a form of implementation in Brazil, calculating its costs and forms of funding, aiming to demonstrate the cost viability in the country. In the first part, we discuss briefly what is an universal basic income and how it would benefit developing countries. In the second part we focus our analysis in the Brazilian case, exploring the problem of poverty in the country, the country's targeted cash transfer program, BolsaFamília and how the conditionalities imposed impact negatively the reach ability and effectiveness of the program. On the third part we present the proposal of universal basic income for Brazil. We specify the targeted population, the gross cost of the program and how it could be financed through adjustments in the income tax system. The form of funding is calculated and shown in detail, mainly using the latest information available of income tax payers (2016). Through the information available we analyze the income disparity in the country and how a redistributive policy such as universal basic income could collaborate to attenuate the income inequality in Brazil. We demonstrate that a universal basic income program is economically viable and could be implemented in Brazil without raising government spending.

Keywords: universal basic income; unconditional cash transfer; redistributive policy; universal basic income in Brazil; ProgramaBolsaFamília

CS19- Complementary Currencies and Basic Income

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Jonas Nyamador

FECES STANDARD MONEY: BEYOND SHARING

KEYWORDS: Feces, standard, money, currency, human income, basic income, share, simulation, value, community

Abstract: Feces Standard Money (fSM), is a complementary currency that is different from other currencies in a number of ways. It is the first currency to adopt feces as its standard. In a world where objects and people are thought of as "goods and services," reality is compressed into conceptions of "use value" or "utility". However, in the Science Walden system, feces and food waste that traditionally and culturally been classified as "human waste" are used to produce biogas, creating value. Additionally, fSM has the quality of accessibility and inclusivity as all humans can make some amount of feces.

Science Walden envisions a world where the value of underutilized resources is maximized to create a new sharing society. Underutilized goods and services can be contributed towards a pool and acquired by others creating a circular economy where "waste" is drastically reduced. fSM is also different from other types of credit such as mileage, coupons, and digital currencies because it is directly connected to our existence and free will and aims to give freedom and motivation to carry out meaningful acts of sharing.

fSM has the unit "ggool" which is Korean for honey. The fSM system includes BeeVi, a water-saving toilet, anaerobic digester and applications, including a toilet sensor, smartphone application, payment and purchasing tools with devices using either Bluetooth, radio frequency ID, or QR, and peer networks. Users of the BeeVi toilet receive, human income of 10 "ggool" per each use. Besides the BeeVi toilet-based fSM, basic income fSM of 10 "ggool" is paid every day to all participants in the system irrespective of the BeeVi toilet usage. Recipients of the 10 ggool are required to distribute 3 "ggool" out of the 10 "ggool" to other peers in the network. There is a negative 7% percent interest on this basic income "ggool". Basic income paid on a day reduces to half its value in 10 days and 10% its value in 30 days. This mechanism is aimed at promoting circulation of the currency and sharing amongst members of the community. Recent surveys have shown that fSM is a difficult concept to grasp due to the fact that it incorporates numerous ideas; a toilet that produces biogas, human and a basic income as well as negative interest. Studies have shown that through gaming simulation, we can behave under an "operating model of central features of elements of a real or proposed system, process or environment" (ibid, 14). This paper explores the use of a gaming simulation to investigate the

circulation of fSM in a simulated community comprising students and staff of the Ulsan National Institute of Science and Technology and how well participants were able to conceptualize the ideas related to fSM.

The author attempts to better understand the willingness of the participants to engage in the proposed sharing economy through a series of events including a concert and a flea market. Social network analysis is used to consider scenarios that might result with the introduction of fSM as a complementary currency in communities.

Roadmap to a Government-Independent Basic Income (UBI) Digital Currency

Abstract: This paper examines the challenges involved in designing and implementing a permanent currency whose objective is to provide some level of unconditional income universally. We do this by approaching the discussion from six different angles: economic policy, adoption, governance, unique identity, technology, and principles. Critical observations include noting that the implementation of such a currency is primarily a political challenge, not a technical challenge. However, technology does play a role: sovereign-grade censorship-resistant payments infrastructure is now widely available, which represents an unprecedented opportunity to implement a government-independent platform for a universal basic income (UBI) currency. However, it is crucial to recognize that if the goal of such a currency is not explicitly to coexist with the existing nation-state currency and government structure, then it is implicitly a challenge to it.

[Link to the PDF of the full article.](#)

CS20- Basic Income, Poverty and Livelihoods

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Dr. ShobanaNelasco

Growth Versus Development in the light of Universal Basic income.

Development is more a broader concept, which incorporate the wellbeing of the people and this has more space for Universal Basic Income. Such a periodic cash payment delivered will be the best alternative for the freebies given to poor countries. Freebies are used as a means to exploit the poverty of the people for vote bank, though the money is a public tax money. The multiple schemes existing in India leads to multiple leakages which result in a meagre amount at the hands of the end user. This paper will study the applicability of this scheme in India. The feasibility of application will be analysed. The pros and cons of the implementation will be analysed. This paper also will analyse the UBI as the next best alternative to all the government schemes.

Under different schemes government consider the poor people as beggars, as the beggars are not choosers. They are given some sort of benefit and crores of money are allotted for the same. The frauds undergoing at Ration shops are too heavy that it does not reach the so called beneficiary.

Public Distribution System (PDS) subsidized food allocations are differentiated by their income status. But this Public Distribution System (PDS) is highly corrupt[1]

So the full benefit does not reach the public

Former prime minister Rajiv Gandhi's made a remark in 1985 that only 15 paise of every rupee meant for welfare of downtrodden reaches them. Thomas More introduced this concept of guaranteed income in his 1516 book, Utopia. the main purpose of the UBI is to prevent or reduce poverty and increase equality among citizens. This paper will analyse if there s scope for such a target of poverty removal.

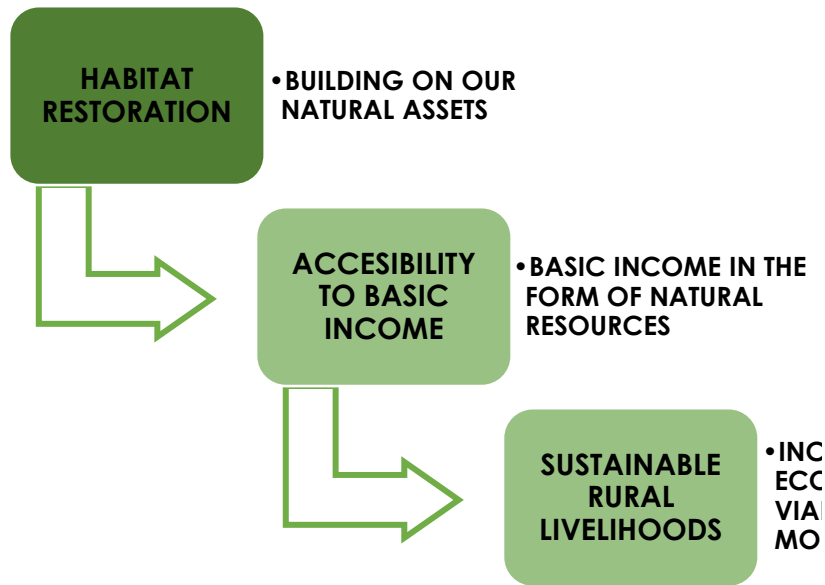
NATURE CAPITAL AS BASIC INCOME: ENHANCEMENT OF RURAL LIVELIHOODS AND ELIMINATION OF POVERTY

Abstract: The concept of community conservation began in the 1980s. It was a way to protest the biodiversity against escalating destruction of the forests around the local communities. Over the last couple of years, there have been deliberations, inclusive of the Paris Agreement on Climate Change, to profusely work towards containing the crisis by restoring at least 50% of the Earth's land as natural ecosystems. From 1950, there has been a growth in the economy with an increase in the purchasing power parity. We are at a tipping point where a realization has set in with regard to safeguarding our shrinking forests, vanishing species, drying rivers and lakes along with water scarcity – over any form of development.

Keeping in mind that natural ecosystems are basic to human prosperity, there looms a huge warning when it comes to global warming and poverty. While we sit our comfortably air-conditioned coups, there is an entire world out there – from life in the oceans, seas, lakes, deforested areas along with humans who are unable to access the comfort that they are entitled to in its natural state. But what if we already have a solution and all we need to do is implement it in the most efficient way possible? What if we combine the concept of habitat restoration to generating universal basic income? Basic income does not always have to be cash at hand. The asset that we are trying to put forth here is the nature around us that we have been exploiting for years on end.

Universal basic income through habitat restoration could address multitudes of issues converging to a point where we balance development and the freedom to live a healthy life. As the theme of the forum suggests that the concepts of freedom and development are independent of each other. On the contrary, NaturenomicsTM suggests that quality of human life will eventually if not now, will degenerate in the process of losing our natural assets inclusive of urban and rural livelihoods. Through the concept of Rural Futures embedded by Balipara Foundation, nature capital will not only establish the need to fight climate change but also address the basic needs of people in rural

Assam, especially those located in the forest fringe communities. Self-sustenance and resilience is the need of the hour for our local communities.



CS21- Basic Income and Political Action: What does it take to transform an Idea into Policy?

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Joy Ponader

Campaigning UBI by implementing society driven test runs: Learnings from the Campaigns in Germany.

Abstract: In this presentation, Joy Ponader is talking about the learnings from several UBI campaigns in Germany.

Joy is the co-founder of the Mein-Grundeinkommen.de campaign and the founder of the sanktionsfrei.de campaign, which are both piloting and advocating basic income in Germany on a campaign level. The campaigns are reaching out to over 1 million people and are raising more than 5 million Euro in donations every year.

Joy recently founded the basic income office, which will set up a big scale UBI pilot for Germany as the next step on the road.

In the presentation, Joy will talk about the ongoing projects and the results we achieved already in Germany. Joy will also discuss the planning stage of the full scale basic income pilot for Germany. We will discuss in particular:

- How to use referendums as a campaign tool to transform UBI into reality
- How to use crowd mobilization and how to organize volunteers for basic income
- Learnings from Media/Social Media approach and Campaign strategy

My basic income:

The Mein-Grundeinkommen.de team has raffled out about 300 one-year-basic incomes of 1.000 € a month to randomly selected users within the last 5 years. It has more than one million users from Germany and raises about 5 million Euro per year in small donations every year.

The project is Germany's biggest basic income experiment and, employing 30 full time staffers, Germany's biggest campaign for ubi so far. At the moment, experiences of the basic income testers are told via media and online storytelling, but scientific research on the participants is to be installed.

Links:

<https://www.dw.com/en/free-money-germanys-basic-income-lottery/a-18764779>

<https://www.euractiv.com/section/economy-jobs/news/how-meaningful-is-your-job/>

Sanction free:

The Sanktionsfrei.de team is working like an insurance against governmental money cuts on subsidies. By signing up to sanktionsfrei, you can get a guarantee that if the government cut's your welfare money because you didn't comply to some working/application conditions, you will get the lacking amount paid with campaign money. The people who are using the platform share similar experiences than the Mein-Grundeinkommen.de testers, e.g. they feel more secure, confident and more healthy.

Links:

<https://basicincome.org/news/2018/12/germany-the-first-basic-income-experiment-in-germany-will-start-in-2019/>

<https://www.dw.com/en/germanys-money-for-nothing-experiment-raises-basic-income-questions/a-47696884>

Basic income office:

Joy recently founded the Grundeinkommensbüro (basic income office), which started its work May 1st. The Grundeinkommensbüro is employing 4 full time staffers and is aiming to push basic income in Germany further forward.

The office does this by installing a full scale German basic income pilot (5.000+ participants), which will be conducted by several German states. The pilot will be brought into legislation by a people's initiative (referendum), which makes the design binding to the government. At the same time the referendum gives the office the opportunity to go on campaigning for basic income and have the people in Germany vote for it. As the support for basic income pilots is over 70% in polls among the German population, we expect a referendum to be accepted by the constituents.

Tyler Prochazka

Reformists or Radicals? A Study of the Discourse and Strategy of the Basic Income Movement in Taiwan

Abstract: Universal Basic Income (UBI) is a cash grant that contains no means test and no work requirement. With the acceleration of income inequality, automation, and precariousness, UBI has become a serious policy consideration around the world. Based on the level of development of the country, the considerations behind basic income can vary, from solving poverty to simplifying welfare administration. Thus far, the Asia Pacific has largely been overlooked in the global basic income discussion. Taiwan poses an interesting case in the global UBI movement because of its political history and international status. After Taiwan's successful land-reforms, the idea of equal division of dividends from natural resources gradually faded from public view. Taiwan is particularly unique in Asia for its progressive attitudes toward LGBT groups and open-society. Nonetheless, a strong conservative streak still runs through Taiwan's culture, with a significant portion of society opposing the idea of a "free lunch." After years of growing online activity, in 2016, Taiwan officially joined the largest international basic income organization Basic Income Earth Network (BIEN) as UBI Taiwan. Since that time, Taiwan's activists have engaged in a multi-prong strategy to facilitate discussion of basic income. Taiwan's basic income activists have been split between technical-based discourse, that emphasizes feasibility analysis and experimental frameworks, and a value-based discourse, that emphasizes the ethics of UBI. Leftist movements around the world, including for UBI, are often split on such lines between "reformists", who are willing to compromise their proposals for pragmatic political purposes, and "radicals", who are much more reticent to moderate their stance. Despite relative openness to the basic income concept, many Taiwanese view basic income through the lens of traditional welfare and remain skeptical that Taiwan could feasibly implement such a scheme. This presentation will analyze whether Taiwan's basic income movement has oriented primarily toward reformism or radicalism in its approach to promoting basic income. As the movement matured, activists have increasingly taken a reformist approach and have utilized moderated discourse that is perceived as more palatable to a broader audience in Taiwan.

Abstract: *This paper explores some of the barriers to a UBI gaining greater policy traction, some of which relates to the highly targeted nature of social security systems in so-called 'liberal welfare states'. In countries, such as the USA, the UK, New Zealand and Australia UBI is often represented by political elites as an expensive and unnecessary transfer payment that would go to 'people that don't need welfare'. While significant academic and experimental work is taking place in translating the idea of a UBI into concrete policy options, political and cultural feasibility remain a significant challenge. These political messages and the institutional arrangements for 'welfare' can make it difficult to break from the cultural hegemony of the paid work ethic and targeted assistance as the foundation of social citizenship. Cutting through these dominant frames cannot be achieved simply by producing more evidence on the affordability of a UBI. Economic modelling and simulated impacts on the tax-transfer system are a necessary feature in the policy debate about a UBI, but a tax and transfer discussion also run the risk of reducing UBI to a cost-benefit economic calculus. Greater attention needs to be paid to discourse and framing in getting beyond the ideational level and moving towards a discussion about 'preferable' social futures. This paper explores these possibilities and tensions drawing on the Australian case and the contemporary policy making literature.*

Abstract: We believe that; Taxi Drivers may have an important role to communicate UBI to the Public. During their work hours, they are communicating with their clients from different segments of the society.

There is a joke in Turkey; if a columnist have difficulties to find a topic to write in his column; he can have a taxi ride and learn the hot topics of the society, with details and different opinions.

Up to now, we held six separate visits to Taxi Stops in İstanbul, after mid nights. And; we are developing a project to be executed at the future stages.

Within this presentation; we would like to present;

- our aim and methodology regarding the first six visits,
- our observations,
- the materials we used during our visits,
- what we learned during these visits,
- the structure of the questionnaire,
- how to utilize the social media,
- the details of the project; “The Taxi Drivers; Potential UBI Advocates”, whose mottos are; “Basic Income Advocates at the Steering Wheels” and “Basic Income for Everybody”,
- proposed methodology for the execution of the project,
- how taxi drivers can contribute to this project,
- expectations from taxi drivers and taxi stops,
- how citizens, other taxi drivers can contribute to the project,
- how to monitor the performance of the project,
- how the model can be adapted to other jobs or professions

CS22- Campaigning for Basic Income

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Michael Pugh

Abstract: The Labour Party in the United Kingdom have announced their intention to put a UBI trial in their next manifesto (May 2019). However, the current conversation around UBI in the UK is limited to a handful of policy experts, academics and politicians. This debate has not extended to the wider public. Without a popular movement for a UBI, there is a risk the conversation does not go any further, politicians might go back on their promises, or the debate gets distorted and the moment for change is lost. However, could applying the lessons of the Living Wage Campaign in the UK - that of a community organising approach from an alliance of civil society organisations such as faith groups, schools, trade unions, and voluntary organisations, provide the impetus for a wider public conversation, and with it a powerful movement for a UBI trial? Thanks to funding from the Winston Churchill Memorial Trust, Michael Pugh, a Community Organiser from Citizens UK - the national home of community organising in the UK - will be travelling to the United States, Canada and India to explore how civil society can advocate for a UBI? There is expected leanings from the experiences in Stockton & Oakland, California - as well as Chicago, Washington DC, New York & Newark and in Ontario, Canada as to how community organisations have interacted with the state and market to campaign for - and then begin to plan and implement - pilot schemes.

Two things to note:

- I am not an academic and I'm not writing an 'academic' paper on this. I am writing a report on my findings and will be publicising that on my return to the UK in the Autumn of 2019.
- I finish my trip to the US/Canada on 18th August, so beyond some reflections, notes and a PowerPoint presentation - its unlikely I will have anything of my notes written down in any form that I can publish before the conference starts on 22nd August.
- I hope the above two points are not a barrier to participation as a speaker.
- Sarah suggested the US session as a possible place to speak and by August, even as a British person and thus an observer rather than a participant on what's happening US, I'm sure I'll have some interesting reflections to contribute to any session about what's happening in the US.
- Alternatively, as a community organiser, any session on methods of campaigning/community organising for a UBI I would have a lot to contribute to - as well as any session on the UK.

An Analysis of Andrew Yang's Campaign for President of the United States

Abstract: "The 2020 presidential campaign of Andrew Yang, an entrepreneur and the founder of [Venture for America](#), began on November 6, 2017, when [Yang](#) filed with the [Federal Election Commission](#) to participate in the [Democratic primaries](#). Yang's unorthodox campaign strategy and platform have attracted attention, especially his heavy reliance upon [Internet](#)-based campaigning and his idea of a "Freedom Dividend", which is a form of [Universal Basic Income](#)."¹

Andrew Yang, 44 years old and a son of Taiwanese immigrants, is the first candidate for US President to make UBI (\$1000 per month for all legal US residents aged 18 years and above) a key plank, in fact the number one plank, in his platform. That platform now includes over 100 other policy proposals. Each proposal is set out systematically (issue brief, goals, guiding principles, actions he would take as President) on his website at <https://www.yang2020.com/policies/>.

Yang has qualified – by both the number of contributions he has received and performance in national polls criteria – to participate in the first two nationally televised debates between Democratic primary candidates that will take place in June and July this year, before the BIEN Congress. He has attracted support across the political spectrum from progressive Democrats to conservative Republicans; been interviewed by important newspapers and magazines (*New York Times*, *Washington Post*, *Business Insider*, *Time*, *Wired*, *Rolling Stone*, *The Verge*, *Huffington Post*) and major TV networks from left-leaning MSNBC to right-leaning Fox News and including ABC, NBC; and participated in an internationally televised Town Hall on CNN. While Yang remains a long shot candidate, his support is growing fast and he is sure to force other candidates to discuss UBI.

I propose to analyze Yang's campaign in my paper and presentation to the BIEN Congress. The interest for the Congress would be to learn how a previously unknown candidate has brought UBI into the mainstream of policy debates and how this is playing out in the US political system in general and in the competition with the large number of Democratic candidates in particular. I would try to draw lessons from this analysis as to what language, arguments, and methods of political action in favor of UBI may be useful in other countries as well as the US. Among the key phrases that seem to be having an effect at this stage are: Freedom Dividend, Trickle-Up Economy, Humanity First, Human-Centered Capitalism, Medicare for All, Democracy Dollars,

¹https://en.wikipedia.org/wiki/Andrew_Yang_2020_presidential_campaign

Disappearing Jobs, not left or right but forward, automation, artificial intelligence, not left or right but forward, and tax big tech.

Abstract: The UBI movement is gaining track and attention globally, Austria is no exception in that regard. The crucial challenge lying ahead of the Austrian UBI movement seems similar to other states and may sound familiar to activists around the globe: How to transform the rising awareness into political capital to finally achieve the introduction of the UBI? Generation Grundeinkommen, an Austrian civil society association, has set-up a strategic road map to get the introduction on the national level done until 2025. This long-time perspective is supplemented by tactical milestones that need to be achieved over the mid-term future. The political system in Austria is based on the principles of representative democracies – meaning the legislative power embodies the prerogative of parliament. In the Austrian case these constitutional foundations are complemented by different mechanisms of direct democracy. Any political strategy needs to understand these checks and balances to conceptualize a valid strategy about how to gain democratic legitimization for the introduction of the UBI.

To frame it differently and more pragmatically: There are different options to choose from when planning and structuring a political campaign intending not only to promote the idea of the UBI but following the ambition to implement it.

Given the particular substance of the UBI, Generation Grundeinkommen made the deliberate decision to utilize the tools of direct democracy in future in order to first create public awareness and then channel the will of a majority.

Two steps are therefore planned: First a popular petition is rolled out to raise public consciousness for the UBI. If surpassing a certain threshold than it would be mandatory for parliament to hold a session entirely dedicated to the issue and discussing the proposal. Public attention would definitely be growing. Sailing with

tailwind the movement would embark on the journey heading for the final destination of a national referendum. The people deciding upon a simple Yes or No question. The development of course needs to be framed and accompanied by various activities, correlated to the different stages of the palpable progress, containing political activities as well as community building and a smart communication policy. Differently to other comparable initiatives the financing model of the UBI would be presented to the public right ahead of the campaign – in May 2019.

Therefore, Generation Grundeinkommen has already commissioned the economics department of the University Linz in Austria to validate a programmatic tax proposal. The defining research question would be: How to get the UBI financed merely by consumption taxes?

The abstract can just superficially mention some crucial aspects of the thought trough plan. The presentation would of course immerse deeper into the matter, explaining what activities are planned in detail, showing how the envisioned activities would be correlated with the different stages of the process and it would explain the cornerstones the tax model would be build upon.

Hacking into the welfare system – experimenting with the unconditional distribution of benefits and the future of UBI

Abstract: How does the first step towards a serious attempt at UBI look like? And why is the way we think about the poor and the most vulnerable in society the best indicator for the success of any UBI scheme? As one of the principal investigators of Germany's first scientific experiment with the unconditional provision of unemployment benefits, I will shed light on a unique hack into an existing public program – and what it has to do with the future of UBI.

Sometimes the answer to a complex problem is not to introduce something radically new, but to radically change something we already know. The right to a minimum means of subsistence is enshrined in Germany's constitution. Unemployment benefits are meant to ensure minimum income standards for the most vulnerable in society. The practical reality paints a very different picture however. Punitive sanctions, and the constant threat thereof, are utilized to enforce compliance, leaving each year hundreds of thousands to live below the national poverty line.

What would it be like to remove these tight conditions? The German NGO Sanktionsfrei (Sanctions-free) pursues this vision since 2016 and has so far distributed over 70.000 € to claimants whose unemployment benefits were sanctioned or cut down to zero. Via a crowdfunded online-platform people can object their sanctions, get in touch with lawyers and receive financial support quickly – unconditional, unbureaucratic and for free. Together with the University of Wuppertal, Sanktionsfrei has now initiated a long-term scientific study to measure the impact of the interventions. 500 people were randomly selected, half of which are insured against sanctions and the other half being part of the control group. The project lasts between February 2019 and February 2021.

Join this presentation if you want to gain insights into this unique experiment – and if you want to discuss how societal attitudes on labour, poverty and merit may determine the future of UBI in Germany and elsewhere.

CS23- Basic Income and the Commons: Is Public Inheritance an emerging issue?

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No-Wan Kwack, Jeong-Im Kwon and Hyeon-Hyo Ahn

Commonizing Urban Development Benefit and Basic Income

Abstract:The construction of urban infrastructures as subway station is financed from the tax of all the people. But the price rise of real estate neighboring it is almost entirely owned by the owner of real estate. This process is similar for the rising floor space which is a expropriation of the midair commons by real estate owner.

Even if the benefit is clawed back by government, it is typical to use it for new infrastructures as city park and so on which bring about benefit almost only for owner of real estate again.

This is a paradox of commons, as long as the commons as urban infrastructure and the restitution of urban development benefit are expropriated by the private owners of urban real estate. Thus the expansion of urban commons is not sufficient. What important is to claw back a good part of the urban development benefit through rising land possession tax or another restitution mechanism of this benefit and distribute it to all the people as basic income.

Abstract: This paper explores a universal basic income in the context of the Anthropocene. The latter constitutes an extensively human-dominated geological epoch, marked *inter alia* by the effects of human-induced emissions of carbon dioxide and its atmospheric concentration on global climate change. Further marker of the Anthropocene is the fast disappearing of tropical rainforest, releasing carbon dioxide to the atmosphere, from expansions of human exploitation of forests. (See e.g. Crutzen, 2002; Lewis and Maslin, 2015). These human actions are driving grave changes in life-supporting systems with critical implications on our economy and society. A universal basic income (henceforth UBI), is explored in this paper as social-economic instrument with a very specific aim at mitigating dangerous human-caused global warming. It considers the time frame if the warming continues to increase at the current rate and thus the urgency to drastically cut carbon emissions (IPCC, 2018).

For that purpose, conceptual links are required to locate UBI in context of the Anthropocene. In the 1990s, initial attempts sought to link basic income with a broader ecological sustainability. Despite the sense of urgency that ecological thought offers, it was perceived as “a theoretical infant” in approaching issues encountered by a (post) industrial society, one that depends on economic growth with inherent limits to growth and organized as a productivist welfare state (Fitzpatrick, 1999). More recently, discussions that suggest possible links between basic income and ecological issues revolves around financing basic income through economic rents created from natural resource assets (Van Parijs and Vanderborght, 2017). The assets apply for renewable (such as land) and non-renewable natural resources (such as fossil fuels). One class of discussion on renewable natural resources touches on carbon dioxide emissions in the atmosphere. In this logic, the state at scale could own carbon dioxide emissions, turn the atmosphere into a scarce renewable resource given its opportunity cost as carbon sink. Subsequently, rents created and used by appropriators are paid in exchange for the right to use publicly owned asset, that is the clean atmosphere, by instrument similar with a carbon tax (see Van Parijs and Vanderborght, 2017). In the context of Anthropocene, the most unequivocal link between the two is provided by the notion of carbon dividend which embraces carbon emissions reduction for climate stabilization and basic income altogether, such as the one being introduced under the Energy Innovation and Carbon Dividend Act in the US Congress and Senate.

This paper assesses a novel kind of carbon dividend – “forest carbon dividend”. Principally, it entails components of (1) forest carbon stock valuation and (2) unconditional basic income. The first component measures the carbon stored in primary and secondary forests (drylands, mangroves, and wetlands) and valued at a carbon price (USD/ton of CO₂). It values carbon

stored in the forests (not carbon released to the atmosphere like that of from burned fossil fuels). The second component constitutes a UBI, paid unconditionally to all population of the jurisdiction, funded by revenues generated in carbon valuation. This paper applies the case of Indonesian Papua. The forests, mangroves and peatlands of Papua are rich ecosystems (Murdiyarso et al, 2015) providing cost-effective, low cost, and impactful natural climate solutions for climate change mitigation potential if they are deforested and sustainably managed (Griscom et al, 2017). At present, forest and peatland conversion in Papua are increasingly extensive for economic development and growth (Sloan et al, 2019) potentially compromising these solutions.

Michael W. Howard

The Atmospheric Commons and Carbon Dividends: Implications for global and national basic income policies.

Abstract: Carbon taxation is widely regarded as an essential policy in the effort to reduce greenhouse gas emissions. Distributing the revenue as dividends addresses the regressive effects of carbon taxation. The combination of national carbon tax and dividend policies, and depositing some of the revenue into an international development fund that could be distributed as dividends, has the potential to lift millions out of the most extreme poverty. This presentation will look at the United States and India as representative of developed and developing countries, and present a framework for the global fair sharing of the costs of climate change mitigation and adaptation.

Related to themes 3, 8, and 9 (development aid; poverty; the commons)

CS24- Basic Income in Post-conflict Scenarios

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Diana Bashur

The Applicability of Universal Basic Income in Post-Conflict Scenarios: Pilot Project in Syria

Abstract:

1. Significance

Given UBI's performance in poor and rural areas of India and Namibia and its transformative effects on livelihoods, one can foresee a potential for UBI supporting refugees and Internally Displaced People (IDP) rebuild their lives in their country of origin. Furthermore, given UBI's egalitarian rationale stemming from the idea of a more just society and a minimum level of economic security to all, it can be considered a key element of a state's welfare system, the relevance of which cannot be overstated in countries emerging from conflict. Additionally, the field of international aid has as of recently, for efficiency considerations, started questioning its policies focused on in-kind aid, vouchers, prescribed spending in favor of cash transfers. To test UBI's potential in post-conflict scenarios, we propose to examine its applicability in Syria, source of today's largest refugee population.

2. Approach

Through a pilot project in Syria, we aim to test the hypothesis whether a regular and sustained UBI, granted to returning refugee and IDPs, has greater socio-economic impact and is more efficient than traditional humanitarian and development aid. The following policy-relevant questions will thus be of importance: Can UBI's proven impact encouraging local economic growth including livelihood recovery, SMEs development, emancipation and increased social cohesion also be evidenced in post-conflict scenarios such as Syria? Would the disbursement of UBI drive faster results than traditional technical capacity-building, vocational training and in-kind aid? Accordingly, could UBI contribute to favorable conditions for safe, voluntary and sustained refugee returns? How would it play in refugees' assessment in deciding on a return? Could it facilitate reintegration of displaced families in their communities or in new ones? Could it recreate social bonds torn by conflicts, often along confessional lines, and thus contribute to reconciliation? How do these questions translate in the Syrian context?

3. Innovation

The consideration of UBI as an alternative humanitarian and development policy tool in post-conflict scenarios has not been explored yet. We deem this research highly relevant as a

contribution to the policy debate on the efficiency of international aid given dwindling resources in donor countries. Most interestingly, our initial calculations show that a UBI of US\$200 per adult and US\$100 per child would largely cover basic commodities for a month in Syria. This translates into a total cost of \$2.9 billion for one year covering Syria's total current population of 18.3 million. Placing this number in context, the yearly UN Regional Refugee and Resilience Plan (3RP)² requested US\$5.61 billion for 9.1 million beneficiaries over 2018-2019. This represents almost four times more than our suggested UBI for comparable target population.

Furthermore, it is our assessment that Europe would welcome alleviating the refugee influx on its shores, of which Syrians make a considerable proportion. Similarly, Syria's neighboring countries hosting over 90% of its refugees are eager to lessen pressure on their respective infrastructures. Most importantly, a considerable proportion of Syrian refugees are keen to return given the unprecedented hardships they encountered over the years of displacement.

²The 3RP is the multi-agency planning and resource framework pooling the requirements of 270 UN agencies and their partners.

This paper explores the impact a Basic Income could have in healing divisions and achieving lasting peace in a post-conflict society. Central to the paper is an understanding of economic inequality as a form of structural violence which can contribute to the outbreak of violent conflict. Whilst most contemporary peace building strategies have focused on institutional and political conflict resolution strategies, this paper argues they have failed categorically to address the socioeconomic inequalities which hold back the transformative societal change necessary to build a truly peaceful society.

This paper situates its contribution firmly within the post-conflict context, arguing that a Basic Income would be best employed to build lasting peace and transform post-conflict societies, rather than resolving violent conflict on its own. It is therefore very concerned with the intra-communal impacts of a Basic Income, in particular how it could liberate those in a post-conflict state from the mindsets and structures of conflict and division. It will look at the data gathered from various Basic Income trials on mental health and crime rates in particular to support this argument.

The paper will look specifically at the case study of Northern Ireland and how a Basic Income could be used in Northern Ireland to address one primary form of inequality, income inequality, and achieve conflict transformation and emancipation from structures and systems of division and conflict. In particular attention will be paid to how Northern Ireland has undergone a 'double transition' from conflict to peace to neoliberalism, which has resulted in growing inequalities, welfare cuts and a trickle-down economic growth strategy at precisely the time its leaders should be looking to address the systemic economic inequalities which contributed towards conflict in the first place. It will also consider the impact a Basic Income could have on resolving conflict legacy issues, such as providing a form of reparation for victims of 'The Troubles', tackling the lure of paramilitaries and organised crime in deprived areas or dealing with growing mental health epidemic inherited from The Troubles.

Central to the argument of this paper is that, unlike other peace building strategies which often only work directly with combatants, victims, politicians and other 'conflict elites', Basic Income can provide a tangible and substantial 'peace dividend' which reaches every single person, recognising that in a country plagued by conflict, everyone loses out socially and economically, and the aim of peacebuilders should be to engage all members of the population in rebuilding a

peaceful society post-conflict. It will look at examples in Northern Ireland where peace funding and other developmental funds intended to bring communities together have fallen victim to corruption and elite capture, with paramilitary leaders often acting as 'gatekeepers' to funding for conflict resolution and community development funding. A Basic Income subverts any risk of this occurring through reaching everyone in society.

Theme applied under:

6. What forms of Freedom and What kind of Community Life does Basic Income promote?

a better world is possible...

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