

LESSONS FROM THE PRACTICE
OF BASIC INCOME



I WANT YOU
GRINGO!

MARCUS BRANCAGLIONE

LESSONS FROM THE PRACTICE OF BASIC INCOME

*A COMPENDIUM OF
WRITINGS AND DATA*

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TO MY LOVE AND TO MY
CHILDREN

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PART I

The Word as a Revolutionary Act



Discourse for the Budapest Conference

At the end, an essay (much longer than it should have been and far beyond the range my English could reach).

Basic Income as Freedom

Introduction

I am the president of ReCivitas and one of the co-responsible members of the pioneer Basic Income experience in Quatinga Velho, in Brazil. It is an independent pilot project, which directly paid 30 Brazilian Reais to approximately 100 people, within a community without any setting whatsoever conditions for 5 years.

The experience's main differentials are as follows:

- The fact that it was financed with resources donated by people from all over the world and paid directly to each person in the community.
- Having its eligibility self-sustained by an assembly via direct democracy.
- Besides and above all, it was a social Project that was published and enabled independent academic studies about unconditional basic income practice.

However, its main standpoint is that despite being an experience about basic income, this was definitely not a social experiment within its classical sense, but, above all, it was a

pilot project with a much bigger goal which was to set forth by a small real and practical unconditional basic income model, one which was highly replicable.

It was a project committed not only to the community human and pedagogic development, but to the society as a whole. It had to deal with more than inconvenient arguments or data – with a fact. There were people in a whole community getting a basic income without any restrictions, and they were doing very well and having a better life, such facts were witnessed not only by scholars, but by the beneficiaries themselves. Some of them were quantified and qualified and that reveals not only a better community in terms of materials and productivity, but more politically involved after the introduction of an unconditional basic income paid by equal members, not by a superior authority, not by a specific nationality, but by human beings, paid from one person to another, by the real citizens of the world.

But why is it that few people have heard of Quatinga Velho? There are many reasons for that, but this is not the forum for that discussion. We might have not struggled with the same energy to suitably publish our accomplishments and our studies as we did to effectively pay the basic income. It might be that in a world where people's values are not measured by their individuality, but with the adding up of their consumption and electoral weight, 100 people is not enough to be regarded as a human sample to be considered relevant; I sincerely do not know. Independent studies were carried out and were the basis for our own critical reports presented as a paper for both, the BIEN-Munich congress in 2012 and the ISTR-Siena in 2013. We might have not advertised our studies enough, but we did

publish them. By means of our site recivitas.org, you can find and download them (in Portuguese and in English). The studies and the links to the studies which have our publications as references or our field experience that led to the study, from which we establish a dialogic relationship with the production of our critical knowledge.

For this reason, I chose to bring up no news reports or former data, but a new perspective, one which has not yet been addressed regarding the changes triggered by the introduction of the basic income: a report of not only the community life, but the revolution of the understanding that the basic income provokes upon those who experience it; on the other hand, not just as mere spectators, but as its accomplishers and responsible. I decided to reveal how thorough the transformations promoted by the basic income can be shedding light upon the development of those who also experience the basic income practice in its hardest dimension, owing. Yes, owing, despite being voluntarily accepted, it still corresponds to the fundamental right to the vital minimum income which we still universally lack.

I hope I will not let down those who expect colder data. I know how much the presentation of data is important, especially because I started the pilot-project; there were neither data nor references available, except for only some theoretical information. I also hope I will not put down those who expect a more comprehensive account of the whole story with its difficulties, drawbacks and victories. I know how significant it is, but after years of experience and sometime of silence about the project, I judge it to be paramount to firstly inform about the transformation cases. If I could go back in time and only

had enough time or chance either to hand myself, or the data or the report of my empirical knowledge as the learning experience I had lived, I have no doubt, I would certainly choose to report the vast experience, even knowing that my readers would want much more the data.

For this reason I bring you the witness of what I have lived, not only as someone who studied, published, planned, raised funds and carried out a project, but as someone who has had the privilege of working at the same time in the field. Both with the community, supervising and paying the basic income, and with the society and those in power so as to raise funds and the necessary support so that the project would not die. And so that there is not a single doubt, it died. After months of agony, it did not finish, it died. As true utopias do not finish, they only die to rebirth even stronger and in new places.

That notwithstanding, we cannot talk about basic income without at least trying to understand that for those who have everything basic income does not mean anything, but for those who have nothing it is somehow everything. So, the lack of it is not the end of a study, but the loss of many lives; lives that were not only not lived in plenitude, but were killed by the lack of the minimum guarantees of dignity and subsistence. Therefore, this is the dimension and depth of the word experience that I bring today and I apologize, in case it is too heavy with meanings, and also feelings. In the real world they cannot be detached from each other; they constitute the reality as the meaning of life.

I Poverty

The transfer of income is usually thought as the remedy for the economic issues of poverty and extreme social imbalance. However, one of the lessons learned from the Quatinga Velho pilot project is that the unconditional basic income is not only an economic instrument of public policies for the distribution income, but before that, it is an instrument that restitutes natural rights and the fundamental freedom protection against the exploitation of alienated labor regarding the symbolic and real violence. The basic income is, above all, an instrument of liberation from governmental dependency and political servitude and thus, of political-economic empowerment, especially for the more unprivileged and marginalized individuals, as it is a constitutional provision, the fundamental principle of new social contracts explicitly consensual.

When poverty could be seen as a natural or predominantly economic phenomenon is gone. Nowadays, poverty, more clearly than ever, is a geopolitical issue. It is not that one day poverty had been only socioeconomic, no, it is not that. But it has never been so explicit that it is not merely a state of relative lack of economic conditions, but it is indeed, much deeper and more comprehensive than that, it is the deprivation of fundamental freedom of all sorts: political, economic and cultural. It is not a state of inequalities of economic powers; it is much more than a state of inequality of particular wealth. It must be understood that private property and wealth are legitimate and are built up in a scenario of peace and productivity, but the political or economic power is only built with inequality of authority upon common asset, with threats or direct assault against people, or against all that they need to

survive freely and naturally, that is, their vital or their environmental means.

Poverty is, therefore, the result of a regular and systematic destitution of not only the natural rights of self-preservation and self-determination, but also, the right to the self-conception of fundamental and inalienable freedoms. It is the institutionalization of the replacement of natural rights by laws, by arbitrary and artificial regulations and the enforcement of supremacist and disconnected ideologies of necessary and generational orders of life that produce not only poverty, but economic, political and cultural poverty such as the deprivation of the necessary conditions of life and freedom. Poverty is made of deprivation, segregation and discrimination of products not only in a poor economy, but from an expropriating culture and policy. The political-economic power reproduces poverty in all dimensions to gather domain and servitude, for that reason, freedom that does not emancipate, does not liberate. The kind of freedom that does not empower is not freedom, it is a liberal discourse.

The reduction of freedom to the neoliberal concept of choice between the preconceived alternatives and the reduced and predetermined realities not only kills freedom as political and economic empowerment; it kills freedom as the innate means to define the history of our own private and common lives. Liberal reduction of freedom wipes out each person's natural rights to conceive their own the free for their co-existence according to their own values and meanings. It exterminates free time and space that are absolutely necessary for the movement of freedom and consensual manifestation of communal life. It slays the possibility of birth of free states and

peace among all beings who are equal in sensibility and intelligence, not opposing to serve all types of violence, whether as aggression or deprivation, but recognizing the universal right to life as all vital and environmental means for all beings governed above all, by the harmony of their freewill forces, which in particular, are usually somehow equal.

Poverty is not something which happens, but it is something the State cultivates as an economic policy; it is the condition of deprivation of fundamental liberties for which people are reduced to objects of employment, studies, social benefits, military recruiting, sacrifices to myths objects and without whom the totalitarian governments and monopolist corporations would never have managed to perpetuate their unsustainable military and economic wars against humanity. The violation of freedoms, the primary source of poverty and violence, is not a product of chance, it is not circumstantial, it is indeed a phenomenon of the power relationships. From the human standpoint and its rights, it is a crime produced and fed by the economic-political powers and their corporations. Powers which find in poverty an army of marginalized people that serve not only as employees to their dirtiest and most undignified jobs, but also as political servants and religious fanatics.

The lands and territories where the deprivation of vital and environmental means is a rule, where the objective subtraction of necessary liberties is the norm, are not only the cultivation of power under the rule of money as a means of poverty for others, but it is where the culture of violence is enclosed; it is where enemies are reproduced and where the false legitimacy

of the delegitimizing State as monopoly of violence is produced.

It is not a coincidence that poverty and violation of freedom are geo-referenced; poverty and violence as systems of cultural disintegration and economic and political alienation are the product of apartheid between peoples and individuals deprived of fundamental freedoms such as land, territories and common assets. People who are vulnerable not only are enticed to fanatical political and economic fundamentalism, but also religious.

II Freedom

Freedom is empowerment and poverty its denial

The product of land and territorial segregation, discrimination of natural rights such as the ownership and control over common assets of those people who understand themselves as subjects of the world against the rest and those taking control over resources as they're mere objects to be used by them, a subject of studies, as corporate objects and for ideological sacrifice; whether for political, economic, military or religious purposes. Lives, whose losses are not completely ignored and overlooked, are imposed as acceptable or even positive for the sole benefit of corporate ideological myths. Lives, which are not measured by their quality, but are accounted for by their usefulness and exchange in the perverse accountability of the supremacist and their followers.

Don't be mistaken, the world obviously have owners, for each one of the fences, guns and rules that are set forth against you and which have not been brought up from the ground like trees

and have not fallen from the sky like water, for each decision you did not make on your own, you did not even take part in the decision making process, but it still directly affects you, there is at least one person who is taking over and controlling your destiny over your head, in a world which is not only his/hers. Is it a conspiracy? Of course it is not. The owners and the controllers of political and economic power do not do anything behind your back. They do all that without any embarrassment, straight-faced and sometimes even with your consent and commitment. They do not conspire, because it is not necessary to conspire against alienated people.

Poverty is a state of exception; it is a process of disintegration and reduction of life that leads not only to the perpetuation of totalitarian governments and monopolist corporations and their economies, but the reproduction of the whole relationship of authority such as power and violation of freedom of others. However, if we are attached to totalitarian and imperialist states we are not necessarily deprived nor alienated from our most fundamental cognitive abilities that can set us free. We must understand that we have not only our political and economic rights forged, but before that, of our most fundamental freedom to be able to manifest, express and conceive which has been hindered by the symbolic and factual violence. We have been trained since our childhood to suppose that our pre-conceptions and ideologies transmitted by those who took over the world first are our own views of the world, and not of their world, which had been imposed as the sole possible world.

We must wake up and understand this reality forged by the behavioral conditioning of children and adults destroy the

possibility of self-knowledge and self-affirmation of peoples and individuals. We must wake up from this lethargic and subservient state and break away from the concentration camps of labor, properties, and knowledge as well. We must be aware and trespass the borders of knowledge so that we can get hold of our free thought. We must face the supremacists and their prejudice that holds back our ability to react as if it were an associated consciousness, as humans. We must get rid of the chains that we supposedly believe to be part of us already and that attach us to this platonic cave where we are doomed to watch our own life history go by as if it were someone else's show until its end.

Supremacist cultures often adopt absolute ideas so thoroughly that they lose track of what they call reality, Science or truth regarding their own faith and absolute certainty objects, even in the face of the denial of other people and societies. It is the state of collective unconsciousness that hinders the restitution of particular entities and reintegrated communities. On top of that, our passiveness in the face of these aggressors and takers is our acceptance of the denial of our right to self-conception which constitutes our major framework and obstacle to freedom as humanity

It is our conformity with the violation of these human rights that leads to the path to idolatry to power and its suppositions of legitimacy of values and monopolist states imposed by force. Self-conception alienation is a violence which deprives us from the fundamental freedom that not only systematizes poverty as a system that exploits servile labor, but systematizes servitude (supposedly) volunteer as a civil obedience to a counter-fait political power, as if it represented the rule of law.

III Humanity

The humanitarian and ecological disasters are not mere side effects of an unfair or non-solidary socio-economic system; on the contrary, it is the product of financial and governmental economic-political power games. Our main omission crime as a society in the face of violent, intolerant and supremacist power is not to react, not to mobilize to prevent that they impose themselves upon any human being or form of life. Thus, as we cannot make anyone like or love us, we cannot make anyone hate or despise us either. However, loving or hating us, nobody has the right to choose who will live or who will die, to choose what people need to survive as individuals and their different ways of life guided by their freewill, respecting their freewill, or likewise, the peace ensured by the diversity, and not by the imposition of violent and depriving monopolies.

We will never know real freedom until we build a humanity that goes beyond abstraction among similar beings. Humanity is not a condition similar to a discourse, but it is composed of acts that establish the guaranteed human rule of law. Systems capable of recognizing and guaranteeing life and freedom of those people close, equal and known to us, but also of those who are far, are strangers or unknown to us. In the globalized world, the concept of proximity and similitude is so obsolete and inefficient as our walls, borders and nation states that are only sustained spreading poverty in all senses to harvest violence and perpetuate fighting terror.

Either, we recognize and guarantee our universal rights out of the written rules, or the causes and consequences of these crimes against humanity are not to be limited to political willingness or lack of willingness and its social non-solidarity.

We can “play dead” to the segregated and apartheid in the world, but the result from systematized deprivation of freedom and fundamental rights of peoples and persons, sooner or later will break out in revolts, wars and marches as a consequence upon all of us – even for those who think of themselves as omnipotent and invulnerable from the most basic needs. In reality, it is necessary to put a lot of effort to go on not willing to see the network of life that connects entropically not only the planet’s ecological events, but the social and human relationships in the world. It is almost impossible to look at the world map and not see that not only poverty, but the vulnerability of rights and freedom are connected and are moving from the peripheral areas of the systems towards the centers, where power lies.

Those who are segregated and apartheid from the most fundamental human and natural rights and the refugees and marginalized have nothing, not even a place where they can rest their heads on, not only because their countries are poor and unstructured and are at war or because their governments are incompetent, corrupt or even genocide. This accounts only for half the history, the other half, and more important sets people on their knees in face of maniacs and idolaters for power and sacrifices; the other half of the history of peoples who we can never forget; not everybody is born landless or without an income due to survival incompetence of their ancestors, on the contrary, exactly because their ancestors had properties and an income necessary for the development of their capacities, that cannot be taken as a pacific appropriation. This is a supremacist myth. Nobody manages to get a monopoly of common properties, vital necessities without much violence against other living beings.

If our ancestors, especially peoples and individuals slaughtered by famish or arms could tell us their own stories, we might be able to understand that we are (except for very few exceptions) descendants of expropriators by the appropriators who imposed their possessions and values by force as much as these violent appropriators – if not their heirs by genes and cultural adoption. We would be able to better understand the connections between the violation of fundamental freedom, poverty and war. We would better understand the forgery of our rules of law and peace as the denial of natural rights and the culture of denial of the crimes against peoples.

If you think that when I am talking about peripheral areas of the economic-political systems I am only talking about those marginalized citizens and refugees of the third world, of those who are not sufficiently white in the world? I would like to remind you of something very important that I learned while travelling and witnessing and asking for the basic income; nobody is white enough to enter the club of 1 per cent. As the humanity in general, very few of us are Caucasian, pure or sufficiently not black. As obviously as there are those who are black, but our human identity is being grounded by solidarity, not by what we really are denied; in the face of our discriminated rights and common and natural assets segregated by imperialist forces.

Do not challenge our potential; we will recognize ourselves as a human community as much as peoples of a territory have one day recognized themselves as a nation put together by the imperialist oppressors, sympathetic and fraternal in the deprivations of their most basic needs. Have no doubt about it! We will emerge from the barbarian of the imperialist denial of

our natural rights towards the universal guarantee as the social responsibility of the universal guarantee of our vital and environmental means. It is inevitable that this path toward freedom, evolution and revolution of peoples as a humanity will continue its track through difficult ways. For that, the more one renegades, reprimands or hides all that is vital; they will only increase the unconscious perception of their deprivation. Yet, if this brings along a sense of emptiness and existential outrage, the concept of their fundamental and universal needs becomes even more certain.

When people or groups are not entitled to the pacific appropriation of vital means, the lack of a basic income can configure as a governmental crime of subsidy to salaried slavery and even as a crime of manslaughter of those who dispose of subservient labor or compensation assistance to survive. However, the lack of an initiative to provide a basic income independent of national borders or policies, the lack of international programs aiming to provide the minimum to unprivileged populations without the negative intermediation of corrupt governments and corrupt financial systems, is at least a strategic mistake that call for itself the responsibility to promote, guarantee and defend freedom and human rights.

It is obvious that the duty to provide the basic income is the hands of governments. The basic income is neither an international nor a private duty, but it is the duty of those who have control over the territory and its inhabitants and the commonwealth. It is the duty that no power can disclaim liability to fulfill with all resources and revenue from public and natural properties that are enough or not to supply the basic needs of all. However, nobody can prevent people to assume,

voluntarily and mutually, the responsibility to supply the basic income where natural resources are not enough or are private. Unconditionally guaranteeing means so that people can survive independently of ways of exploitation and submission is much more efficient and sympathetically; it is more intelligent than having to afford the economic and human costs of wars and humanitarian disasters generated by the social gap of deprivation and omissions. No government should be entitled to deny the distribution or redistribution of the necessary means to life and peace as this asset does not belong to them as a possession to be denied or deterred, but it is a duty to simply supply the social dividends to their true owners and sovereign: the people. Likewise, there should never be any hindrance to prevent peaceful society from promoting this right. On the contrary, it is the Governments' duty to provide and protect all these rights. Governments do not have the right to deprive people from their common properties, nor, consequently, of their basic income; and much less prevent or assault peaceful associations from providing it with its own private resources.

Nobody has the right to exterminate by shooting or starvation another human being or a whole population on behalf of a flag or to exclude them. Nobody can be made to share their wealth and private property, but all that is or belongs to nature as vital also belongs to all human beings. All forms of life are not to be taken and consumed, but to be enjoyed and preserved, especially for the next generations to come. So, when we say that governments do not have the right upon life and freedom of peoples we must not be hypocrites and ignore that these rights are outside the control of common properties and basic income. We cannot talk about basic income without dealing

with the natural right to common properties alienated as possessions of state nations and private international corporations.

Inasmuch as power being the violation of freedom does not exist without the inequality of authority upon the common asset, freedom as a constitutional rule of law does not exist without a balanced political and economic participation in the vital, environmental and social means. There is simply no justice without the balance of powers among equal people regarding their duties and rights upon the common asset or likewise, equal guarantees of fundamental freedom to establish peace negotiation and association. Freedom as a common property and also its basic income; factual rights and not merely written rights.

IV Experimental Models

The construction of Peace and humanity should no longer be limited to rhetoric; it should immediately be the real guarantee of freedom as a social contract, as an experience. But how can we move from discourse to action? How can we constitute a basic unconditional, guaranteed and universal income, one which is independent of the desire of the owners of political and economic power and their servants?

Roughly speaking, my proposal is the constitution of small communities, completely horizontal, open and connected so as to form a network of social security without borders and which are directly financed by funds created by association of citizens, not being restricted to a venue, but by social investors from all over the world. Investors who can invest directly in the real economy of these communities, villas, cities with an enormous

human capital and potential of development, instead of investing on bankrupt governments and rotten banks. Present poor and unprivileged communities, but which, in the long run, could not only pay their own basic income, but also become investors or providers of basic income in other places in the world. People and societies which, in the face of the old and unsustainable violent and monopolizing possession systems would finally be able to conquer back what effectively is theirs; recover the control of their land and territories and consequently, their political sovereignty as a people with overall direct self-determination rights.

My proposal is that we use as object criteria those people from the most unprivileged places, and it is not by chance, the lowest cost of living and who urgently need the basic income more than anyone, as they are encountering the danger of economic, political, military or religion servitude. That we indeed begin the experience of the basic income in a large scale, not centralized and vertically, but in a diversified and open way to communities all over the world, so that we can trigger a strategic expansion of a network of basic income which is not only universal, but cosmopolitan, starting from the most vulnerable places to those which are the most empowered. That will not prevent people from financing their own basic income in a mutual regime. However, as a pacification and liberation project, not only as a social security system, but also as a preventive and anti-violence one, capable of protecting these societies, for that, the basic income needs to be thought of and regarded as universal

I propose that we create financial lines to new experiences of the basic income throughout the world, acting as communities

free from interests that are not ours as natural people and not as representatives of financial or academic governmental powers. We need to increase our empirical and scientific knowledge regarding the basic income, but we cannot afford to wait for the immature markets and governments disguised as a science through academic papers committed to the interests of their bosses and not the society's.

Regarding the financing, I propose a combination of the reimbursement of common asset and the socio-voluntary redistribution of income. I propose we create financial funds that operate in venues which are completely poor so as to reinstate the common wealth, subtracted capital, and which, at the same time, can play the role of catalyst of the necessary setting up of a new social contract established between all dwellers as a social responsibility to pay for their own basic income according to their capacity. A commitment which will be agreed upon voluntarily as a corresponding duty to the right of the basic income. The duty to contribute equitably with the necessary funds so that at the due time will pay the basic income independently and self-sustainably, when everybody is committed to contribute proportionally with the same percentage of their income. So, nowadays, those who have nothing to contribute, will not contribute with anything, but as their income prospers, they will start contributing more and more.

I propose, however, an experimental basic income model which is really representative of citizenship, in a network, decentralized and directly financed by social contracts without intermediaries. Strategically geo-managed in the fight against economic poverty in all its senses, but above all as an

aggression and form of deprivation of the vital and natural means that should be recovered or compensated by public properties and with the basic income.

V Experimental Studies

I do need to say that I have no doubt that we need experimental models with scientific assessments, but these experiences cannot be detached from the real world. They cannot be laboratory social experiments with human beings

We need knowledge producers committed to the anxieties, doubts and needs of populations and societies and not to their private bosses or governments. We need independent studies that respond to our questionings and not the questionings of bankrupt states and parasite financial markets, who are concerned about producing new shams that substitute the precarious rights, compensation programs and assistencialism and of course the stupid and unworthy jobs – if not menial.

We need scientists who are independent from the framework of neoliberal assumptions and values, who do not pretend to be uninterested robots or detached from the needs, vulnerabilities and interests which are more than evident for human beings. We need social scientists who do not question people and communities' needs and natural capacities; social scientists who will not will do the dirty job of questioning, even if subliminally in their methodologies, human rights and the inalienable natural rights to which there is no questioning, not because of ideological or moral fundamentalism or supremacy, but due to generational need, as not only the ideal and moral lack in conceptual freedom to be conceived, but the rational

being himself/herself lacks in vital basic conditions to materialize his/her own overall potential.

People who have been deprived of the minimum vital means cannot be reduced to being objects of study; they should be the subjects of a construction, above all the pedagogic construction of knowledge. Knowledge is not power, knowledge is freedom and responsibility. Placing us to be studied does not set us free from the crimes of omission. Making science being apart from its objects of study is not only making an inhuman kind of science, it is making an obsolete science, a science deprived of the most recent findings about the uncertainties of the phenomena in our universe, the observer's deep relationship and interference in the trajectory and the history of the observed, and vice and versa. Therefore, if the studies I have published so far led to the wrong impression, they were about basic income experiments and not basic income experience, they were above all social interest public policy pilot projects and I would like to apologize for not being absolute crystal clear regarding my intentions and studies.

I am not a relativist sort of person, nor do I question the right of doubt, but there are some issues that we ask ourselves concerning the basic income that reveal much about our conditioned and servile prejudices and thoughts than about the people we tend to reduce to abstractions in our studies. All doubts are valid, but to question the need of something we know to be of no use except for sensibility or reflection is either intellectual dishonesty or open segregationism. I assure you that it is useless to observe the deprivation of others, it is necessary to share the pain and the fear of the deprivation. As

much as it is necessary to experiment hunger to understand why we need food, it is necessary to experiment having the tree of knowledge to really know what an apple is.

I do apologize and I want to make sure I correct myself if I did not express myself suitably. The truth is that as a pioneer of the basic income, rejected or not, still, I feel responsible and wish to say with all possible words that if the project ended it means I failed. I never promised the Quatinga Velho community to last forever, I have always been sincere whereas the resource limitations were concerned, but if the project died, it is due to my incapacity to support it, as I have never desired it to finish. If I could go back with a basic income not only unconditional, but guaranteed, I would certainly do it. My dream was not to prove anything to anyone, but to build a basic income model that would plunge, to reach as many as it could. It would be a dream to fly as long as it would be possible, but at least flying. I do apologize, above all, to those people in Quatinga Velho for not getting there earlier, but also for not being able to maintain the pilot project longer.

Thus, the main lesson learned did not come from the ascension and development of freedom in Quatinga Velho, but its fall. It is from the acknowledgment of responsibility that I affirm that we need more people available to set up their policies such as social technologies aiming to set free and to empower people and individuals. We need more free thinkers who desire to build up new a knowledge, a new science – free, practical and humane, freedom-oriented, inasmuch as it demands a libertarian and cosmopolitan spirit of the guarantees of freedom and knowledge as basic rights for self-determination.

Knowledge is subjective, but Science is dialogic. If knowing is always objective and experimental, its communication depends on the conscience of those who know not only what they wish to communicate but to whom and why. This does not always mean what for. Thus, as we should not hand our lands to the rulers and their power states and corporations, we should not renounce our rights to know about the world which is not intermediated from its interests. We need to take over our common and private assets; we need to take possession of our own experiences as passive subjects and not as passive objects of studies or education.

We cannot waive, transfer nor get alienated from trying out the basic income as subjects. We are not and we cannot accept to be classified as mere dependents of assistencialism governmental benefits; being taken as hostages of servile exploited labor and used by the neo-enslave markets; for such, we cannot let them reduce us to mere objects of observation, study and education in a life time experience which is ours and not of any of the power intermediaries. We need experiences with basic income aiming at the peoples and individuals' needs. Mainly focusing on those people who already know, from their own experience the need of a basic income: the unprivileged, marginalized and refugees. Those who are nowadays more deprived among us from their fundamental freedom and dignity.

We need to socially formulate our own concept of things as subjects capable of not only controlling economically and politically our private and common lives, but to conceive our ideals, values and judgments as a society which is aware of what we experiment really corresponds or not to our ideals and

expectations. Therefore, that we might build up without any doubts, egoism or being menial, our experiences of basic income not only with science, but aware aiming to get hold of our knowledge and our own living experiences as much as we are equal in authority and freedom.

We are entitled to the property and its natural resources; we are entitled to find out by ourselves if the fruit of all trees, above all, the knowledge trees are good or bad according to our own peace experiences and freewill. For that reason, when I say we need to try out the basic income experience, I am saying that we need to set us free from this alienated knowledge prejudice, where the empirical knowledge is given by the report of authorities who took over lands, lives and live by eating the apples, and not only that, they live above all, forbidding others to assume a free life and the fruit of its natural fertility as the sensitive knowledge. My friend, if you would like to get to know the power of the basic income do not ask anyone to pay you one, get ahead and make it happen as someone who sponsors it, someone who pays it and reflects upon what you can learn with this responsibility.

VI Science

I believe, therefore, the main question one should ask us regarding the basic income experience is what are the goals of its makers and those who are responsible for it?

Or more straightforwardly, whom are these studied directing to? The people or the governments and markets. We must not be naïve or try to escape like ostriches from all the political involvement that surrounds the production of knowledge.

We must not take for granted the real goals behind the studies, the human goals that move human beings and which cannot be unconsciously reduced to a neoliberal and hypocrite state as if it were a natural condition or the human destiny. We need to question without being scared and unbiasedly what the fears and desires that move those who have so much social and human public responsibility for themselves are. We need to question who the masters or the causes they respond to are. Otherwise, we run the serious risk of abandoning a libertarian and freeing practice in the hands of a Science which is not committed to any social or human values, one which is literally sold to private, state and private corporate interests; overly committed to the capitalist interests in the worst possible sense these words can take. Namely the reactionary sense of preservation of a status quo whose labor dogmas have not left either time or space for any sort of freedom

Of course, this is not a specific problem regarding the basic income, but of Science, however, this is not important. We cannot lose the sense of the basic income for nothing that is supposedly an absolute value or absolutely relative against universal necessities. If it is necessary to put at stake the scientific dogmas so as to destitute the supremacist prevalence of ideologies that are supposed to be the image of the real against the right and freedom and generational order of life, then, this is even better. We cannot go on pretending that science is impartial and supracultural, as this is false and hinders the conscious scientific production itself. This is the denial that science as any form of knowledge is only established under certain pre-established concepts and is reproduced as a whole knowledge, not only abstract logical and

apart from the world, but as a reconnected and dialogic science.

No matter how much one tries to imitate the scientific production as if it were “art by the art”, it is not the love of knowledge, nor of studying (even less the object of the studies) which motivate research and experimentation. It is naive and hypocrite to try to understand the production of knowledge as if it were a mere instinct and drive to acquire knowledge. Being taken by this social representation game is almost as dangerous as it is to suppose the political representatives represent interests other than theirs, or hierarchically imposed against them. Therefore, as we pretend the kings of any kingdom, including the knowledge kingdom, are naked, we run the risk of having the whole academy reduced to the same inhuman paradigm of politics and economies as well as scholars as mere ideology reproduction instruments

No.

If basic income is the demand for the reimbursement of political and economic rights, it is also the demand for the reimbursement of the concept as well as free and consensual understanding, above all regarding the epistemological certainties and suppositions. Experiences are to be studied, but, by what kind of social science? A science which is bonded to what kind of paradigms?

Those who produce Science and do not ask themselves “what for?” and “who for?”; those who produce science and feel like artists and can afford to be apolitical or to sell themselves commercially are not scientists nor artists. Don’t be mistaken, slavish workers are bonded to the exploitation system due to

the privatization of the vital means and not by the guarantees of their natural rights. They work for the maintenance of their supposed private perks and not for the rights of everybody.

Something is obvious. There is no Science without awareness. There is no knowledge without thoughtfulness regarding the world, not as an object, but as a network of beings endowed with the power of their self-determination. Those who dedicate to study the practice of the basic income without willingness to understand even its epistemological power of liberation, firstly need to break free from the goals of their partners and learn a bit more regarding the dimension of poverty in its human condition. It is necessary to sleep over these issues, if they are identified with the living needs of common people or how the authorities' wish – which by definition are never deprived of resources, but withhold it as a definition of power.

As for us, like commoners, we must not get in the trap of experiments which are not targeted at making the basic income happen, as this is the history of our own lives. It does not matter if those who do not identify themselves with people or common sense do not consider our relevant experiences or look down on the results we reached. What we cannot accept the untruthful arguments from government and market representatives that we cannot establish the basic income before it goes through their strict tests and get approved by them. I wish they had all these precautions against the production and usage of bombs and financial traps.

No. No, we cannot be fooled. Those who have the power (except for the standard deviation), when they want something, they do not wait; they simply play upon those who

are willing and can play. If political and financial decisions were guided by scientific studies or reasoning, that is, by the common citizens, we would not have so many white collar criminals and wars around the world, likewise, we would not have to deal with natural and humanitarian disasters still caused by them.

VII Philosophy

Yes. After 5 years of experience in Quatinga Velho I still defend more intensely the basic income, but my voice is not of a mere spectator or a scholar, it is not even the voice of an activist any longer. It is the voice of those who need the basic income now and are voiceless. It is the voice of all of us, so that we realize we need it for yesterday and we still are not aware of that. No, I do not speak as an authority, but as someone with the same level of authority, therefore as a human being. For that, don't get me wrong, I do not speak as a black, Latin, mixed race, marginalized or segregated person just like a rhetorical resource. Not only do I voluntarily sympathize with the deprivation of the unprivileged as I identify myself with them, for it was among them that I found our human condition in all its likelihood levels of vulnerability built by inclusion and affirmation, not by exclusion or denial.

I found my own freedom, when I tried to set people free from their material deprivation. The meaning of freedom, not as a means, but the search, as the revolutionary struggle for freedom. Nowadays I still struggle to recover the Quatinga Velho project, but also, I still hope it is one of the precursors of what I see as a network of basic income free from geopolitical borders and knowledge. I dream of a basic income and I see it as the fundamental principle of a new economic system,

something like a constitutional device of new libertarian territories which are founded on the democratic and citizenship plenitude. Basic income democracies are performed by the right to allocate funds that will enable the basic income with the overall freedom of economic representation for all, and not by voting or representation,

I conceive the basic income completely unconditional; it is to be given by people alike in terms of authority, and not as a concession of a higher power over its submissive dependents. A basic income directly provided from one person to another and understood as both, the social guarantee of the right to life as well as the social dividend of the natural and human heritage. Therefore, I see the basic income not only as a political-economic revolution, but a revolution of social values and control upon the common asset which nowadays is state and privately-owned. I see the basic income being born from the rupture of cultural bias towards the reintegration of political and economic rights within the effective overall guarantee of civil and social rights.

Thus, I conceive the fight for the basic income as not only the movement to abolish the political and economic servitude, but also the psycho-cultural alienation. It is a movement of freeing not only classes and genders, but a whole new and deprived generation from their natural heritage, literally, due to the lack of space and free time in a world taken patriarchally by all those who violently took over the planet in the first place.

I am not only sure, but I do recommend the basic income, it is an ideal that should be experimented and known by all of us at all levels: from our own neighborhood in the country all around. It should be a practice capable of trespassing all

borders, impairments and ideological suppositions so as to constitute real human rights in the role of full citizenship. The basic income is an instrument to ensure freedom, and also, a liberation instrument to all of us, which is noticed and urgently necessary for those peoples and individuals who are more unprivileged and vulnerable, but still, it is necessary for all of us, and for that, it must be supported at all instances and in all genuine initiatives.

Indeed, there are people and place that need the basic income more urgent than others, but there is no demand for the basic income that is more or less legitimate or necessary. There are no shackles that will remain unbreakable in this enormous chain which helps set all of us free. If men and elephants in a circus knew that after becoming adults the same chain that kept them as children would not hold them anymore, we would not only have the basic income already, as we would have direct democracies in the dystopias places of the world.

The basic income should not be the object of requests, but of demand, as it is a necessity which is as ancient as imperialism, democracy and philosophy and it will only appear as a social and libertarian conquest, not because I believe in peace revolutions, but revolutions, for the basic income is inherently revolutionary. Owing to that, I would like to conclude this discourse with an image or allegory with which I usually identify myself with what I have learned with the Quatinga Velho experience, I believe, the basic income means to me as much as the sunlight means to the philosopher, not by chance the beggar Diogenes of Sinope especially when facing the powerful Alexanders in life. The meaning which I freely translate by:

“Don’t try to give or take from me what is not yours to be given or to be denied, but what is yours as much as it is mine”.

Revolutionary Speech for the Unconditional Basic Income at the Goetheanum

Organization For The United Peoples

My name is Marcus Brancaglione. For those who don’t know me, the only reason I’m speaking here today is because I accompanied Bruna Pereira, responsible for performing the pilot-project of basic income in the city of Quatinga Velho (2008-2014). A successful experience in every way but one: it was not meant to end.

Without modesty, it was a project as minuscule as it was revolutionary.

However, as important as the project itself was, were the chances like this of not only talking about the project, but also being heard, which is much more difficult. And this was, if not one of the first, one of the most remarkable ones, even for us. Thank you.

And here we are again. Not only to thank or to discuss the project further. But also to bring back, right here and right now, proposals based on our independent experience for what we

understand as (being, in all senses) the right moment of the basic income in Europe.

Therefore, this time we aim to bring something beyond the transformation testimony of the basic income – because it forms part of our life history and we will never refrain from sharing it. We came with a proposal that represents our new vision of the world, most of which was learned during this experience. I came with a speech which I'm not ashamed to say is a pretentiously revolutionary one. Not least because the shame of what is supposedly normal is not suitable for those who want to change anything. The world may not need the most revolutionary ideas, but it is the most sincere, brave and revolutionary speech I can give. I know I couldn't do anything less.

For this reason I want to ask you, before anything else, the question I asked myself one day when I abandoned the University of Philosophy to dedicate my time to little social actions. A question which I now ask myself again while I write these words:

To what extent can the ideas and ideals which are put into words change the world?

It's clear that word never ceases to be an act, but the question is: how far can this act be as revolutionary as an experience?

I believe that, these days, the releasing and revolutionary power of the act, whether in the form of a word or a social movement or an action, is in the ability not only to provoke the senses or to promote the ability of the intelligent beings to promote self-signification and co-signification, but also to awake their sensibility, something that is not restricted to

moral or emotional appeals, to sheer psychological or behavioral phenomena, but which involves the creative and transcendental phenomena that form what we generally call spirit, which I prefer to identify as the driving force of every life and its particular form, which I recognize as pure will power, materialized. When I say materialized, I'm not only speaking of the part which is cognoscible to our senses, but of the whole that forms the being in its freedom and autonomy, not apart but in a network.

Personal experience is always revealing, empowering, but only when in relation with others. The word and the sign don't fail to make part of that experience. For that reason, I believe that the speeches are a part of the world's revolutions and words can be much more inspiring and revolutionary than many ordinary actions of everyday life, as long as, as an act, they are full of meaning.

So I believe that the word as a revolutionary act can do a lot, especially when it establishes the harmonic communication between the intellects with the will of a being, these strengths filled with willingness to change the world, especially where they need to be changed the most. And I wonder who, knowing the place where he lives, doesn't believe or didn't believe one day that it needed to be changed? Or who in their right mind believes, nowadays, that he doesn't need to change something about him for the benefit of our world?

But why don't we simply evolve as humanity, why do we have this need to constantly reinvent and revolutionize ourselves?

Because where there are things which especially need changing and should be changed, we can't be naive: there are people who want to profit from the immobility and misfortune of others. There are people who literally invest in ignorance to obtain both material and spiritual poverty, restraining the natural development.

If there's something I've learned from the experience of the basic income, it's that it's deeply ecological, we need to put a great deal of effort for it to happen because we must endeavor to repair everything that we systematically do wrong to human and natural development. If we could manage to simply stop destroying our nature, not only environmental but humanity, the understanding of the vital minimum needs would be recognized in the same light as the fact that people need air, light, water or land to live on – consider that we are becoming, in every sense, as time goes on, more and more deprived from even these most basic of things.

So where there are deprived people, there are people who deprive. And who will do everything for things not to change. They will do anything to not talking openly about the nature of their evil, because these evils of power that depend on poverty and ignorance to perpetuate need to control the communication medias, they need to control the environmental and vital resources.

These days, I no longer dream about basic income, the preservation of nature or the recovery of humanity's cosmopolitan development, this movement is more than evolutionary, it's quantum, it's made of historical leaps, it's revolutionary. The revolutionary speech is not a self-help

lecture, it's neither politically correct nor traditional, it's libertarian. The speech that doesn't cause any bother to anybody, the speech that preaches love of freedom and knowledge and doesn't incite rage in those who are ignorant and choose to remain as such, but above all wish to share the few things they have learned, is neither libertarian nor really revolutionary.

To talk about the revolution of freedom is to talk necessarily about things that even the willing kind of people don't want to hear, the contradictory is even capable of using violence to silence and censor. We can't be naive; there are people willing to intentionally cause harm. Who don't care about life, the suffering or the death of others, whether it be somebody close and well known or somebody more distant and different. But we're not all like that, there are not so many like that at all, and generally speaking, without all the many deprivations and traumas, without so many social programs which condition and institutionalize behaviors, there wouldn't be so many well-conditioned people, in the Pavlovian sense of the word.

Nobody is born with a plan to harm others; neither does anybody want to lose their life fighting strategically against those who do. Even the most selfless activists are not masochists, we only want to live our lives freely and in peace, but we can't feel that peace and freedom in the midst of so much suffering, at least not without a lobotomy. We're not different, we're all like that.

What impresses me most about the human being is the ability, not only to adapt to the worst, most outrageous life conditions, but also to maintain his human dignity up until his limit, even at

the expense of his sensibility and solidarity. The wisdom of common people cannot be overcome. It allows them to stand even the worse of injustices: to pay what they know they don't owe to whom they don't owe or even to obey somebody who doesn't have the right to boss them around only to avoid unnecessary confrontation, after all, as the saying goes, it's not advisable to go up against violent people, especially when they are armed. People only rise when the weight and the cost of oppression are unbearable.

Consequently, if the basic income was not yet guaranteed, I can assure that the reasons were:

- Firstly because it really doesn't make any difference whatsoever to some people. Unfortunately a lot of people will only discover the "need of what's necessary" when it is lacking, which is a serious issue of moral values because, if the vital and the environmental minimum have to become scarce to be properly considered as fundamental, there will be deaths, conflicts and mass extermination.
- Secondly, it appears that those who need or understand the necessity of both concepts either don't have enough strength in numbers or don't have the means to rise against the monopolies, including the monopoly of violence, of those who think otherwise.
- Thirdly and most importantly, I believe that peaceful people wisely led by common sense don't have the slightest idea of how many individuals in need of a basic income there are and how vulnerable they are to the same necessity,

because we live in a telecommunication and information technology society, which does promote knowledge but not wisdom in its entirety, more akin to consciousness and science which are only acquired by personal experience or experimental observation, respectively.

These are three things that are obviously changing in the current world as a result of the rearrangement of the productive methods, with the globalized drop of the labor wage and the ascension of the global information networks, which are on the internet but are not the internet (note: don't mistake the network for the media).

We live in a society of the spectacle; we literally live inside platonic caves, chained to a fictitious and extraneous world. Once that has been said, we're not leaving the cave based on histories of those who saw the light and came back to enlighten us. The revolution of the basic income consists on not waiting for governments or for saviors. The great advantage of the basic income is that we all actually need it and all we need to do is not only to promote or even to finance the basic income as an experience in distant localities, even the extremely needy. We need to begin immediately living and practicing the philosophy of the supply of the basic income as a mutual independent system, independently of how rich the community is. On the contrary, wealth doesn't imply that a basic income is not needed; it only shows that there are more conditions to do it without depending on others. Given that, to use the surplus to invest in other communities, or even to open up to the idea of investment from communities that profit from investing in this growth, is the consequence of healthy capitalism, based on

the supply of the needs of environmental and vital means and not on its deprivation any longer.

The proposal I bring is that we build, from this day on, a network of free communities with no boundaries for the basic income, self-sustained.

An Organization of the United Nations formed not by geopolitical states, but by cosmopolitan people, willing to guarantee the natural and universal rights, not only on paper but effectively, as a voluntary and social responsibility. This is the proposal I make and in which I would like to take part with you as one of the founders of this new initiative.

Maybe you will say that it is over presumptuous of me to propose such a thing, but something like this cannot be proposed by anybody but completely normal people. Besides, in my opinion, like I said, I didn't choose this place by accident, it wasn't by chance that our experience won the world from here and here it comes back. Chance is a designation for what we don't understand. Here at *Goetheanum*, for all it represents, I feel I couldn't propose anything any less revolutionary than that which its willingness of freedom inspires of me .

Thank you.

About The Revolution of the Eco-libertarianism Basic Income

To be a revolutionary is a life choice, but there are moments when the world itself is in revolution and it's impossible not to take part. There are moments of global transformation that are true paradigmatic revolutions, where denying to be a part of the new is not running from reality, omitting or obeying the status quo, but being a reactionary deliberately sympathetic to the old regime; a regime that has no shame in walking towards the criminal authoritarian, belligerent or even totalitarian paths.

There are moments (and this is one of them) in which all we need to do is to refrain from running away from the transformation. To live and take part in the natural transformations, not doing anything beyond what we could and should do to stay at peace. Of course it doesn't mean we should sit and wait for everything to happen. On the contrary, we should go along with it until the revolutionary moments end. And, like everything else, they will end and disappear. But to lose them is to lose the moment of our life and of our generation. It's to alienate ourselves from our own time and life history. We're each closer to lose our moment: when the consequences of our inaction become irreversible and the humanitarian and ecological damage are already on the shoulders of the next generations.

Like I said, the word can and must be a revolutionary act, especially when said by the ones who voluntarily assumed the social responsibility of creating a basic income that was considered a utopia to any extent. Nonetheless, I hope that, when I said I intended to turn the basic income speech into such a revolutionary act, I made it clear that I don't support any kind of violence, because I consider that there is nothing more reactionary, primitive and obsolete than violence, its cult or the arrogance of its legitimacy.

Therefore, the revolutionary compound of the speech is not on the old methods to dispose or to impose the basic income, because, even if the law and the law of morals allow it, I believe, as a libertarian, that it is a crime to impose something against the consent or the consensus of peaceful people.

When I say I intend to make a revolutionary speech defending basic income, it's not because I want to preach the commonplaces of the classic governmental or revolutionary methods, which are in fact the same: forced contributions, violent coercion and constricting association, but in particular because I don't believe in the basic income within this old political and economic framework anymore. The revolutionary compound is therefore the reasons that make the basic income the revolutionary tool not only of the social economic systems, but also of the geopolitical states. I can no longer see the basic income restricted only to the ideas of public politics to fight poverty and social vulnerability or to simply expand material and civil liberties.

I acknowledge the merit of politicians and statesmen who have been discussing seriously the basic income, but I reaffirm: the

basic income is not a policy to be discussed whether it should or shouldn't be implemented, but when and how this should happen, not only because of the pragmatic needs of twenty first century capitalism, but also for a legitimacy of the states before the contemporary generation's new conscience of the nature of freedom. If there is any deadlock to be discussed and removed, it is why a policy is absolutely necessary to guarantee the right to life which is yet to be recognized and exercised as such?

Consequently, I now understand more than ever that the basic income as a guarantee of the vital minimum is absolutely necessary because it provides the necessary to live, but also because it is the social provision of this need. If by nature there is no commitment to a state of peace, it's not only the reason for its foundation, but the instrument, most importantly, its guarantee.

The basic income is not a natural obligation, self-preservation and self-defense are the ones which are natural human rights and, if we want the human race as well as any other living creature to be able to give up all necessary means to the preservation of his life, especially the violent ones, we must take over mutual obligations according to our ability to guarantee this right without violence, as the provision of a vital minimum available to all.

Therefore, I understand the basic income as the fulfillment not only of the natural right to life but also of the social duty of peace. It is the grounding principle of the new social contracts of full citizenship and the new political systems of economic democracy. The Justice constituted by the state of real

guarantees of rights to fundamental liberties, such as equal authority over common property. Equal authority sustained, in turn, by the provision of fundamental liberties as vital and environmental means of properties used by all as the necessary income due to each and every one.

A libertarian state that guarantees natural rights as social obligations, where the political and economic rights are not segregated anymore, but are reintegrated and meet at the direct and economical democracy through the complete liberty of all forms of peace association, sustained by the provision of a basic income for each person; the guarantee of the right of a free life as an obligation to live peacefully among all forms of living and values.

What I now propose is not a utopian speech, because I don't support the idea that the world would be better if it was such. I defend that, in the absence of these fully guaranteed political and economic liberties and in the absence and systematic deprivation of the vital and environmental means necessary as natural rights, we not only have dystopian states, but also artificial states of war disguised as civil states of peace.

States that are not merely responsible for social injustices affecting individuals, classes or peoples to whom we are strangers or different, but indifferent; States which spend huge amounts of economic, military and human resources and risk not only the lives of the poorest and the most vulnerable, but also the entire world as a natural as well as a human ecosystem. Because, just as the theory of chaos teaches us that the butterfly in Tokyo and the rain in New York are connected, don't doubt the connections of the life network between the

dead boy in Africa, Syria, Palestine or Afghanistan and the future of Europe, of the United States or of a country like Brazil. If you're wondering why I'm putting Brazil, merely an emerging country with all its corruption and urban holocaust, at the same level of global responsibility as the developed countries and not among the countries that most need humanitarian help, the reason is that Brazil is not a poor or unequal country, but a criminally unfair one which indeed needs help, in a revolutionary sense, to consummate its political and economic independence, not to be financially supported. Giving financial resources to the rulers and economic elite of these countries is the same as sponsoring organized crime. Financing the exploitation of the prisoners in these territories, which don't have proper politicians, entrepreneurs or intellectuals, but instead have "pretos-da-casa" (black slaves), "capitães-do-mato" (slave huntsmen) and slave-trade traffickers of the people from a land that is nothing more than a mere source of natural and human assets to be exploited and exported in the international labor division.

That's why I denounce Nation States, especially the ones which behave as police states of the peoples, beginning with its own people, or, in other words, the peoples that inhabit their territories. I denounce these governments that, at first, keep the people under the care of social programs and, afterwards, under the custody of prison systems, both of which are merciless centers of institutionalization and, furthermore, by definition, concentration camps, exploiters of the work and destroyers of the ethnicities, classes and individuals who are predisposed to be uncultured.

Populations are hostage of the old political-party militancy. Human beings are reduced to fetish and manipulated mass, not only for the persecutions held by the fascist extreme right and their hatred, sanitizing and extermination speeches, but also for the populist and authoritarian left and its patronage aid programs, including for the use of this population as an exchange currency at the political negotiations and even as 'cannon fodder' against the police of rival governments – the most vile and treacherous ways to reach and maintain power.

I affirm that, in slave quarter countries such as Brazil, the resources destined to finance not only income transfer programs, but also social and other kinds of politics that go through the hands of governments reduced to veritable slave factories, are not only being corrupted or diverted, but perverted in its own public and democratic purpose: they're not being used to guarantee liberties, to emancipate or to empower citizens, but to replicate the political and economic dependency on projects of power.

I denounce that the subtraction of common properties and their natural revenues work as eugenic systems of slow and concealed extermination of marginalized and vulnerable populations, especially in peripheral countries like Brazil – where the extreme social inequality grows to the same extensiveness as the suspicion about the economic studies oriented to say otherwise. A silent genocide which goes by generations, but, after a century, reaches the same purpose as every holocaust, the end of a people without land or property and, therefore, born without a basic income.

A silent genocide which extends throughout generations , but, after a century, reaches the same purpose as every holocaust, the end of a people without land or property and, therefore, born without a basic income in these Nation States. Authoritarian and vigilant states, which sometimes tend to the right in its police liberalism, sometimes tend to the left in its protective socialism, but always hand in hand with the monopoly of violence and the common good.

These systems of systematic deprivation of the natural means of life and liberty are not only tools disguised as governmental subside to the uninformed work and to the governmental subservience, but, in times of crisis, are also an instrument in depopulation. Due to the deterioration even of the labor rights and the compensatory assistance rights can be added to the prohibition of appropriations and pacific occupations of the privatized and nationalized common and natural properties, which, not even in case of humanitarian crisis, are restored or properly compensated.

For that reason, the systematic deprivation of the natural and vital means is always characterized as a crime against the natural right of self-determination of a people and it's the foundation of its economic slavery and political servitude, but the obstacle to the access of the vital means combined with the denial of the provision of the vital minimum for those who live under a territorial monopoly of the common and natural properties can consist in a crime against the life of the inhabitants that don't have other ways of subsistence; inhabitants who can't be accused of aggression if, reaching the limits of the pacific resistance, the deprivations act only with all

proportionate and necessary means to guarantee their right to self-preservation.

When the basic income is established as a social guarantee of the natural right to life and liberty, it works in practice as a preventive protection device against crimes or conflicts related to the circumstantial and systematic deprivation of the vital means, in other words, as an anti-violence and protection system against states of power and coercive societies.

No one should be forced to take part in any society, not even the peace societies, because, obviously, no one has the right neither to attack others nor to deprive people from their property or income, whether it's private or common to all. Those who proceed this way mustn't complain if they're repelled with the necessary force.

The respect to the natural right is not the respect to a humanist moral order, but the respect to a literally ecological and ecosystem order of causes and consequences imposed by the law of nature itself. The basic income can't be therefore fairly established through any compulsory redistribution of wealth, but instead:

- Firstly, through the payment of the social dividends derived from those common and natural properties which should be public, but are privatized or nationalized patrimony. Properties and revenues that belong to each citizen and should be equally sent to them as a share of the revenue of what was usufruct of the necessary of the common good.

- Secondly, voluntarily and complementarily by societies of mutual responsibilities for the fulfillment of universal rights. Libertarian societies where neither the property, nor the values can be imposed without peace agreements and consensus. Societies ruled not only by true free social markets, but by the free competitive negotiation of values.

It is necessary to understand that, where the coercion is forbidden and the consensus is mandatory, the cohesion and social adhesion can only be achieved by the stakeholders through sufficient incentives. And in truly free games and markets, the ones who have the most pay the most for the others to compete with them. The competition, if not maintained by violence, needs a high level of cooperation and voluntary contribution according to the capacities so that we can have a platform of rules and social conditions that allow the fair and free competition.

Yes, I defend the guarantee to properties and basic incomes originated from the protection of natural and common goods that do not and should not belong or be consumed by anybody, but instead should belong to everybody, so they can be used according to their necessities; a State of anti-violence and anti-monopoly.

States of peace established by the constant need of negotiation and pacific co-existence between all non-violent and non-monopolizing societies, consequently generating a democracy full of multi-governments, or, most precisely, full of rival social services and public managements, voluntarily and directly financed by its users. A society where no one needs permission

from another person to finance the production of anything of their interest and no one can do anything against the common interest, not even the interest of a single person without his consent.

Evidently, this doesn't make us vulnerable to the madness of the unconscious collectives, but makes it constitutionally explicit, once and for all, that these violent monopolies are not necessary good or indeed evil, but the perversion of the free and natural order. The denaturation and the evil to be avoided and repelled, not only by legal or moral definition, but as a state of conscience and a natural right that are not established by social will and neither are extinguished by arbitrariness and, therefore, it is most fitting to defend it with justice.

Liberty, Property and Identity

So here I leave my warning that the discussion about the basic income is being based on not only unfair but also deconstructive assumptions. Based on misinformation and disinformation or on brazen repetition of false arguments, ignorance and the disqualification of data and experiences they can't deal with.

Out of this framework of assumptions and preconceptions, we, the defenders of the basic income, aren't the ones who need to justify our proposal, but instead statesmen should justify their crimes against humanity. In other words:

It's not up to the rulers of the territories (the governments) or the corporate landowners (companies) to deny or even to concede basic incomes, because the revenues of the natural properties don't belong to them in order to be given or denied. In fact, it doesn't matter if the available amount isn't enough. The available amount doesn't belong to them, but to us, as a social dividend. It is a natural right and not a governmental concession.

Constitutional obligation of the constitutional states which can also commit crimes against the humanity: by subsidizing slavery; or even genocide; all depending on the aggravating circumstances in which they deny to fulfill their duty to truly (and not theoretically) provide the vital minimum.

Yes, my defense is almost an attack, but the basis of my arguments aren't as new and as revolutionary as my words may suggest. Diógenes from Sínope said in this episode, which I consider the allegory of all eco-libertarianism thinking, practically the same thing, but in a much more beautiful and elegant manner. And here I insist on recounting:

Alexander the Great, after conquering the world, said to the beggar-philosopher lying on the public square of Athens: "Ask for whatever you desire and I will give it to you".

Diógenes simply pointed to the sun and, with a gesture, asked the emperor to move away from it. As if he was telling him "don't leave me in the shadow of the sun" and answered:

“Just don’t take away from me that what you cannot offer”

Of course this thought only remains revolutionary because, many libertarian principles, not only philosophical but religious, were never systematically practiced, but instead they were erased or reinterpreted in distorted forms. It is precisely for this reason that we must revitalize them:

Incomes don’t exist without properties, nor do concrete liberties exist without common properties and their Basic Incomes. For this exact reason, natural properties, which constitute the fundamental liberties, must be guaranteed by basic income or released from monopoly and openly restituted so they can at the very least be disputed again in a pacifistic manner.

Hence, we need to step up and not only discuss incomes, but also re-discuss the definitions of property. It is not hard to define what basic properties are, each one knows what and how much he needs and can project (if he wants) the needs of others in his condition. But to distinguish the difference between private and common properties by separating the ones that can be exclusive from the ones that that can belong to everyone; and then separate both of them from the ones that cannot belong to anybody (the natural properties that are vital and environmental means of all) is something that requires a consensus and societies of peace. Or, to sum up, something that requires that we abandon the old liberal and Marxist ideologies.

I think it is crystal clear that my perspective is neither classically socialist nor liberal. I'm not in favor of the notion that people should be forced to share what is truly their own; on the contrary, I'm saying that nobody has the right to take or control that what belongs to others, especially what cannot and should not belong exclusively to anybody: the common property. Socialism and liberalism are, according to natural-law thinkers, a crime against the common and private properties because they expropriate them to redistribute the possessions to those entitled to them and the patrimonial costs to the ones who are segregated. I defend thus the property as liberty, a result of volunteer social contracts, acquired and maintained with a pacifist approach against all corporative monopoly of the nature and its nationalization and privatization of life.

No common income or property should be appropriated. No private property acquired and maintained without violence should be coercively taken away, nor should the natural and common properties, which are absolutely necessary to everybody's life. On the contrary, a legitimate state has the obligation to protect all property against the aggression and deprivation and guarantee that their true owners equally receive their social dividends.

Everything that is socially acquired in pacific negotiation – which means, without the use of any kind of violence (not even when legalized) – must be a social property so inviolable as any natural right to life, liberty and conception, especially because it's established as the fulfillment of the obligations of peace and respect to the order and to the natural right.

The great revolution of the eco-libertarianism contemporary thinking lies on the affirmation of the fundamental right to property and income as a liberty of conception, or, in other words, as a natural and social right to self-conception, so fundamental to the integrated phenomenon of life as the self-determination and the self-preservation.

I don't see history as a class conflict, but as a struggle against supremacies, a struggle for freedom against those who consider themselves not only the rulers of the world, but more specifically as owners of the beings reduced to mere obtainable pieces of a world which they view as their own. A struggle against the presumption of superiority of those who see themselves as more equal than others, or, put another way, their preconception of inferiority of everyone who is different from them and to whom they are indifferent.

Of course we all are absolutely different from one another; we're all different except for our equal and inviolable right to be different. We are therefore absolutely equal regarding the liberty in conceiving the meaning of our lives, either to confirm the existence of a meaning to life or not. That liberty of self-signification itself is the right to self-conception, absolutely necessary to every new generation and to the creation of everything that is new.

So I see not only a moment of systemic crisis, but also a revolutionary moment. And in this moment, in which the fight for liberty goes towards revolution, the fight between the white people who have monopoly and the peripheral non-white becomes not only more evident, but above all disruptive and decentralized, and is reconfigured as a fight of generations

and gender. A fight between the old and the new, between patriarchs and their women and kids, a fight between new and old generations for free time and spaces. A fight not for ideologies and utopias any longer, but once again a fight for the rebirth of new worlds and their right to fertility and creativity.

Conceptualization

Forget the division of classes and classifications, overlook the age or the color of their skins, to be an old white supremacist man who idolizes the total power instead of a young revolutionary libertarian (foreigner or black; man or woman) isn't a material, an environmental or genetic predeterminist nor an ideological (environmentalist, sexist or racist) manifestation, but a manifestation of the indeterminism of the transcendental and incognoscible phenomenon of the power of the free will as a freedom of conscience and self-conception, the libertarian and creative force capable of materializing something new from nothing.

I see, on the one hand, a materialistic generation driven by preconceptions of power, spreading the hatred, building walls and preparing for war, grasping desperately to their illusion of eternal life and its corporate, nationalizing and egocentric myths, which reinforce their supremacist cult and absolute values, insisting on artificially appropriating and consuming all life. On the other hand, new forms of life, new generations which are demanding what is also theirs by natural heritage and by law. Demanding not only a free time and space in this land, in this world, but a chance to develop all the potential of their vocation and peacefully exercise their material and spiritual right to free will.

I see the fight between people who believe they can own everything by means of a Lockean appropriation and Hobbesian corporatism and a new generation that doesn't want to be born as slaves of their parents that suffer from this *Chronus* syndrome. So I'm posing this question to you: when we talk about a basic income, we're surely talking about liberty for all, but liberty "for what" and who, exactly is "everybody"?

No identity is established without the notion of property, nor are properties established without relations and without considering the identity of others as beings gifted by the phenomenon of life as a spirit of freedom. We should release ourselves from all preconceptions of power and conceive, in accordance to our own conscience, not only to which generation we belong, but also what is our understanding of property and, as a consequence, what is our identity and which is our human community.

Our identity is determined in an integrated way to our notion of property, and what we are is determined through what we believe we can own in relation to other natural beings, equally gifted by *anima* and sensibility. Due to this, property and identity aren't separately constituted, but integrated and connected in dialogical relations by common nexus of the world as a network.

The property, before being particular and collective, artificial or natural, is a question of interpretation and of consideration of who we are by considering who are beings and what are nothing more than things. To abstract is to discriminate, and the question that separates the territories of nationalist apartheid from libertarian lands of people is:

- Who we consider equals regarding authorities and fundamental liberties;
- And who do we segregate from the rights to own and to make decisions about the common and natural property.

Or, in other words:

Who are considered equals: individuals with the right to own, study and use the things of the world; and who are the others, the rest of the beings reduced to mere objects of OUR study, jobs, mere natural resources and humans.

Who are beings and who are things?

Who are the ones who have their human and universal rights fully guaranteed and who are the ones discriminated and segregated by them?

Again, and not by chance, I quote Diogènes from Sinope:

*-“Well, why do you beg a statue for money?
Don’t you see it doesn’t listen to you?”*

*-“I do that so that I can get used to talking to
those who pretend I don’t exist and to begging
from those who will never give me anything. ” –
answered the cynical philosopher.*

Those who defend the basic income and the human and natural rights and never felt this sensation need to do more groundwork to understand the huge gap between rights as a representation and the farce made of paper and guaranteed as

praxis. As long as the constitutions aren't capable of providing this, they won't be far from the full democratic ideals and rights that they preach.

The basic income is as inseparable from the political and economic rights in their fullness as the direct democracy as a fundamental liberty needs the basic income as a way to promote the self-sufficiency of the free associations and of peace. Whether economic, political, religious or cultural, all have the same right to manifestation and to participation in the common interest and, therefore, have the same obligation to coexist peacefully.

To live in our times without defending the direct democracy; without defending the self-determination of the natural people; the full and reintegrated civil liberty of the political, economic and cultural rights; without defending the ecological, libertarian and based on natural-law principles, not only humanist and cosmopolitan, but also naturalists; to only keep going without defending the new generations is to renounce to sovereignty over your own life and to deny living the evolutions and revolutions of your own space-time.

To see yourself as superior or invulnerable, in a world where if there are differences between races we are therefore all black, a world where no one is sufficiently white (not in the eyes of the supremacists and of those who idolize power, each time more isolated on top of their castles and pyramids) is not only reactionary, it's ignorance. We live in a world where less and less people are sufficiently well born, genetically privileged, sufficiently wealthy, military protected, culturally powerful or free enough not to be reduced to servitude for the same

cultural egregore, for the same global collective unconsciousness, where nobody is free from suffering the tragedy of everybody else.

For this reason, I affirm that there is no conscious libertarian that considers himself equally as white as those who are the whitest men on earth. There is no libertarian that doesn't renounce by free will to all supremacy of the gene. If there is really any need to a basic income, it's because there are people who, not by chance, are born deprived of their natural rights and are still waiting for their freedom and for the fulfillment of the abolition; who are still waiting for the slavish and forced work, disguised and compensated by the labor movement, to be overcome. So don't fool yourselves, my skin may not be that black, but I don't deny my origin, I'm not disillusioned concerning my status of black man before the colonization, as well as Latin-American before the world and suburban before my fellow citizens.

But I don't run away from my condition or the condition of humanity, I embrace them, but it's not for me to conform to it. I belong, above all, to myself and my own new generation, and insist on affirming my conviction paraphrasing the spirit of the Brazilian protest song: we're not the same anymore and we don't want to live like our parents.

I chose here to make this speech. Like I said, it wasn't by chance, because I look at many friends here and see that which I did in Quatinga Velho - where I had the honor to make one of the first payments of a sharing, systematic and independent basic income. I look at you in the same way as there as a place so distant and different from where I was born and grew up, I

see siblings. In this exact moment I understand the greatest revolutionary lesson of the utopian practice: there's no freedom or equality without fraternity. Long may we govern ourselves!

Letter to the European Basic Income Week 2015

It was asked of me to send some words for the basic income week in Europe. It is with great pleasure that I answered the request. Here follows my not so succinct, but hopefully relevant message:

I've been practicing and defending a basic income formed by libertarian popular initiative, founded in principles of direct democracy, which can be simply summarized in: political and economic "disintermediation". I don't know if it's a Latin-American complex, but taking these principles as my basis, my proposal is that: the citizens don't wait for governors or rich people; that they step up and form, in a non-governmental and a non-corporate way, an independent basic income. My proposal is that they don't underestimate the ideal of mutually building a, not only libertarian, but also revolutionary basic income.

But what do I mean by revolutionary basic income? Nothing less than communities who own their public and private properties, financially associated to sustain their own basic income from their due social dividends, without depending on

the kindness, help or goodwill of anybody. Besides that, a proposal that these common and associated patrimonial funds are socially invested and open with no obstacles to any people and collectives of peace in the world, so that the poorest members can also take their basic income from the revenues of these funds.

I, therefore, use the word revolutionary not as rhetoric, because the price may be financially small, but it's high in terms of paradigm shift. I ask you, after deducting your income, to share more than merely profits, I ask you to share a new vision of the world where people don't wait for anything free-of-charge anymore, without any superior entity on earth or in heaven, where they don't expect anything from anybody other than simply equality in humanity.

I see the revolutionary basic income as a future where the free open initiative of a people will be capable of guaranteeing the inalienable rights of self-preservation and self-determination of all other peoples with solidarity; opening their minds to invention, investing together in their conjoint development, the guarantee of the basic income of a people opening its capital to guarantee the basic income of all peoples. In practice, a simple proposal: that the cities and communities are free to issue titles and capitalize their mutual funds as well as to invest directly and collectively in each other's independent funds to finance their social revenues collectively and without intermediation.

From that exchanged investment between all the funds of the peoples in one another, it is possible not only to create a borderless security system based on the guarantee of the basic income, but also to guarantee the security itself in a network of

these social systems. A proposal that not only follows the libertarian principles inherent to the unconditionally of the basic income, but also tries to present itself as an alternative to the economical and humanitarian bankruptcy of the unsustainable models of the old Nation-States.

May the basic income, as well as life, never be nationalized or privatized again, may the basic income and the natural properties be restituted to the true owners of its territories as it should be: as their inalienable fundamental liberties, and if the answers of the governments are the same as ours, we must always remember, so that we can correct them: we're not asking for something that belongs to them, but instead for them to pay the dividends of a common property that is ours and not theirs, it doesn't matter if these revenues are not enough or ideal. The basic income isn't a governmental favor, it's a natural right.

I thank you for the opportunity to once again express myself. You can also count on us for the action.

Are You in Favor of a National Basic Income?

Thank you for asking. I'm not only in favor, but I also have two strong arguments based on the natural-law thinking and with a leftist eco-libertarian bias for them to do it not as social assistance from the executive power, but as a fundamental right guaranteed by constitutional obligation:

1. It's not up to the state to refuse or to delay the basic income. The territory doesn't belong to the state, but to the people. Natural and public properties and common goods belong to the society, and their revenues must be handed over to their legitimate owners: the citizens. It doesn't matter if this social dividend is not enough to cover the life cost, the value is not of importance, it has to be paid.

Just the same with the supply of water, it doesn't matter if it rains or not, it is an obligation of the public power companies to build the reservoirs and to guarantee that the distribution system is always ready.

2. The refusal of the payment of the basic income is not only theft, but also a crime against life.

The state, when detaining the monopoly over the common property of a territory, is strictly assuming the custody of the life of all inhabitants who need its vital and environmental means. For that reason, it must abdicate the monopoly or pay the basic income. Allow me to explain:

The state of peace forbids people to use all necessary means to self-preservation, but only particular property and income are guaranteed. For those expropriated from their (i) particular and common properties and incomes and from their (ii) freedom of natural appropriation (even of occupation and pacific usufruct of the natural property), there are only two alternatives left, both being practically a death sentence: 1) One, to live and to die in famine; 2) The other, to live and to die in police confrontation.

As for my objection towards a governmental basic income, it is easily explained with an example: North Korea. If the government of North Korea decreed that every citizen had an unconditional basic income, would you say that these people really have a basic income with no governmental exigency attached? Authoritarian governments don't even need to explicitly demand compensations, the conditionality is tacit and the obedience to the regimen is implicit.

Except in the case of an extreme global and humanitarian crisis that puts at risk all geopolitical stability, I don't believe that the basic income, a popular empowerment, will be willingly given by those who control the political and economic power. As with every right, I suppose that it will also have to be conquered.

However, I still believe in the possibility of a national basic income, provided that this income is an inalienable constitutional right and the state is a libertarian one. As a result, being absolutely forbidden:

1. the subtraction of fundamental liberties, private and common properties and their revenues, including the basic income;
2. the segregation and inequality of authority over the common good. In other words, over the natural properties that form the territory and its wealth – that can be neither divided nor exclusively appropriated, but only shared, not only with an equal right of usufruct, but also with a duty of preservation. But with this issue comes another.

I hope I was of some help.

Seasteading proposal for the refugees

INTRODUCTION:

I am one of the ambassadors for the Seasteading Institute (floating cities for new and pioneering forms of governance) in Brazil and we were asked to present a proposal, if we had one, on the subject of the refugee situation. Taking into consideration in particular the European island that was purchased by the Egyptian millionaire, here our proposal is based not only on our experience with Guaranteed Basic Income, but in the development of rules for the Direct Democracy.

We made this public proposal not only for the relevance of the issue, but due to the fact that this is a proposal for interrelated issues, from the refugees and for impoverished populations already living in their countries; issues that are caused not only by the bankruptcy of their respective Nation States but also by the geopolitical and socioeconomic international system depletion.

In this world that is advancing rapidly in the direction of the post-statist societies, allowing cities, communities or new natural or artificial territories committed to peace to be able to receive direct capital funding and provide the minimum for all people without bureaucracy and discrimination of any kind (nationality included) is no longer a utopia, it is increasingly becoming a necessity. Unconditional Basic Income Systems free from centralizing states, banked straight from society to

society, people to people, is an increasingly urgent need before the no longer economic crises, but the humanitarian.

The political and financial disintermediation for the positive and effective of human and natural rights, this is the basis of our proposal for the libertarian Guaranteed Basic Income supported by social and financial investment tools such as equity crowd funding.

Our proposals:

INCOME

- Social Security System consisting of a Basic Income Investment Fund, payment of basic income to all inhabitants
- Issuance of equity crowd funding bonds, which are linked to social investments that will serve to pay basic income for refugees
- Social investments as far as possible should prioritize the infrastructural and economic development of the territory
- Income Fund, above the minimum subsistence figure may be paid to investors and residents as a social dividend according to the statute in compliance with human and economic development.
- Residents cannot have any impediment to participate in the Fund.
- The Fund nor income cannot and should not monopolize the minimum provision, or vital means.

- The people should have full freedom of association to organize their investment and mutual protection based on their incomes and private properties.
- These societies and communities must benefit from the same rights throughout the territory to issue its bonds and resources that captured straight in the market for their Unconditional Basic Income, as well as use or issue the means of trade without the imposition of middlemen or forced means, they can and should compete freely and competitively for capital.

PROPERTY

- Common and private properties for future production and independent support should be guaranteed for all. No person may be vulnerable to the dependency of states, corporations or higher powers due to the lack of means to support himself. The inhabitants must have the necessary needs to provide for their own basic income, free and self-sustaining way for themselves and their investors.
- Natural properties should be restored and protected with common goods against the appropriation of collective or individual, states or corporations. And the vital means inherent in private or common property should be preserved in their natural condition essential to life, and cannot be monopolized or deprived in order to generate artificial needs.

- Virtual and Real public spaces must be established in order to ensure peaceful co-existence through the exercise of association and peaceful dissociation freedom. Spaces which allow all individuals and societies to permanently negotiate their communion of peace directly or in mediated form.
- All valuables and possessions should be established and negotiated by consensus in a common peace agreement between stakeholders. No peacefully occupied natural properties may be withdrawn or transferred using force or threatening behavior.
- Damages caused by misappropriation, as long as there is no violence, should be compensated by sanctioned taxes that do not exceed the damage caused nor the guaranteed vital necessities.

STATE OF PEACE AND JUSTICE

- The natural right to self-preservation, self-determination and proper conception are the sovereignty sources of the peace and liberty social contract.
- All people are equals in authority to the common good, equals in fundamental liberty to preserve their lives, and equals in liberty and authority to determine in peace the particular and common meaning and destiny of their lives – according to their own free will, conscience and purpose.

- No economic, political, religious, cultural, philosophical, scientific, economic conception, value, society, no ideology, not even the freedom or peace, has the right to impose itself by force, either by the threat of violence, either by the deprivation of natural resources.
- The use of force is only legitimate before unleashed violence or flagrant threat of aggression against freedom or life and private property and common constituents of natural rights as environment and vital media.
- No statement or denial of freedom can be defended by force or not deterred by threatening of the use of violence but against the violence or deprivation itself. Both Freedom of thought and material must be performed peacefully. The entire diversity of life forms and inequality of wealth must be respected as long as it does not deprive anyone of their common or private property, their vital means, his equally natural and fundamental rights and freedoms.
- Every free peace organization for the provision and defense of life, liberty and natural property, even from others that don't arrogate monopolies, especially regarding common good or violence prerogatives are legitimate.
- Every society should peacefully coexist on the same territory not only resigning to any supremacy of prerogatives such as voluntarily pleading to mutually defend against any and all individual, cult or supremacy

culture. Censorship, properties and government if not threatened by the force of violence or necessity privation should be respected in the areas of peace on the territories and properties of their societies, therefore voluntary and consensual.

- Common good decisions should be taken by consent. Disagreements resolved by consensus mediation. The refusal to voluntarily negotiate, point out mediators, or accept the result of mediation allows the application of non-violent sanctions.
- Only after an obvious threat of violence should proportional use of force be considered necessary.
- Demands for damages caused by actions or omissions, or even passed violence require reparation and can be enforced by sanctions. However, said sanctions can never overcome the explicit damage for repair and cannot be imposed in retaliation, i.e., before the negotiation and trial they do not give the opportunity to the accused to agree with a determined reparation.

Basic income and the refugees in Brazil

BASIC INCOME

I've been defending basic income as a right of all Brazilians based on the following principles of citizen sovereignty and self-determination:

- 1. Citizenship full demand: ownership, control and enjoy what is rightfully yours.**

When I'm the owner of something (even if I am not the sole owner) I have the right to enjoy and participation of the earnings. If I don't have any earnings; if I don't have possession nor control of anything; no particular property, nor common of my country I don't own anything, but serve the actual owners.

- 2. The earnings of public properties should be unconditional and inalienably guaranteed by constitution.**

If the common good of the property is everyone's then it cannot be segregated, not even who benefited from the social dividends discriminated by any ways. The mere exploration governmental prerogative is robbery. And this crime of robbery adds to the attempt against life if the denial of basic earnings provision or access or common good is taken place against people without means to support themselves.

In other words I defend that the basic income isn't only a solution of common sense for the humanitarian issues of the world, I'm affirming with all the letters that:

Where there are state and private monopolies of the common goods and social services the basic income denial constitutes as crime against human rights of all person, class or people devoid of property or private income to support themselves.

Not only being able but should be characterized as crime against humanity every public resource not utilized on the vital minimum provision and that results on the inevitable and systemized death of the segregated.

It's not only through shootings, throwing bombs or promoting forced marches that governments dispose of foreign people inside or out of their territories or even their own population of their own territory, not governments. Corruption or simply the inversion of values that deflects public resources from the vital minimum for other more important causes than life is a crime equivalent to genocide against vulnerable populations deprived by its own nationalization of means and resources for their natural rights to survive.

Basic income no longer makes sense closed and conditioned to nationalistic and geopolitics perspective, as mere public policy. Unconditional basic income, universal especially is a cosmopolitan tool for the liberation of people and population, not only on the humanitarian, but also on the naturalist sense.

In the twenty-first century, libertarian basic income needs to meet with the ecological principals and the ideal isn't just that all human beings should have the right to basic income, but all

living beings. Even if the conscience level of the being does not understand death, or conceive any transcendental continuity of life materiality. Every being – even if his intelligence is primitive and rudimentary – if endowed with self-preservation, self-determination and above all concept of itself natural capacity (or even artificial) should have the minimum vital and environmental natural right preserved as social duty, if the society in question has any legitimacy or justice disposal.

Yes, every being endowed with anima and sensitivity, able to give sense and meaning to his life has by nature the right to live. And if every living being has the natural right to provide and defend its own life by all means, in the peace state every severally intelligent being has the right to provide vital and environmental means that is capable of peaceful forms of life with its social voluntary responsibility.

Yes. I defend the right of coexistence of all kinds of life forms. And it deeply revolts me the fact that we have not managed to end the humanitarian issues in order to dedicate ourselves to the emerging environmental problems with the attention necessary.

Even those who are more concerned about the planet than the people should keep in mind the following: it is not possible to solve the environmental problem without solving the vital minimum issue; because man being the cause of the problems on the planet or not, he definitely will not be able to find solutions ever if he does not manage to fix his own humanitarian problems. Wars? Depopulation? Malthusism? Dawinism? Eugenism? Forget it. None of that will work again, because the genocide mentality of man is precisely the

problem with the planet and humanity; also the cause of economic and military disasters and consequently humanitarian and ecologic.

More than ever, we need something that exists only as an ideal, something that we consider our nature's definition, but in reality is another projection of a cosmopolitan ideal for our species and not the observation of the animal behavior that still characterizes us. We need to establish ourselves and not only make statements on paper like human beings, an evolution that we will absolutely never achieve behind wall and boundaries and in trenches.

*"First they took the blacks
But I didn't care about that
I wasn't black.
Then they came for the workers
But I didn't care about that
I wasn't a worker either.
Then they arrested the miserable
But I didn't care about that
Because I'm not miserable.
Then they seized the unemployed
But since I have a job
I also didn't care.
Now they are taking me.
Now it's too late.
As I didn't care about anyone
Nobody cares for me."*

Bertold Brecht

REFUGEES

That said, now the question is: What about the immigrants, refugees and exiled?

Just like all the socially vulnerable masses of people that were born or went to a territory, without property or guaranteed income, the refugees are subjected to suffer all types of crimes, violence, discrimination and marginalization; as well as being coopted for all legal and illegal organizations that live on this political and economic poverty; that feed themselves from the misery that is the lack of guaranteed rights beyond the hypocrisy of the laws.

Refugees, like all marginalized, are vulnerable of being lured as pawns of criminals, politicians above all. The worst kind of criminal fosters hatred and manipulates the population in order to take the innocent and the dependents of their patronage to confrontation and sacrifice – sometimes even for a bit of bread, a roof or a few bucks. You know this story, the same old social programs now intended for marginalized and immigrant populations.

Refugees are easy prey to the political party rabble and as welfare social program beneficiaries or for their xenophobic speeches. People that doesn't care with their lives, that uses them for political and electoral means, academic and public careers, people who don't have character or shame to entice them and even play them out against the police force and use them in protests in order to constrain or weaken their political enemies, trying to create "positive agendas" in order to take the media focus off their knaveries, or simply agendas for the complete lack of social programs.

Refugees like any other person in the fringes of society are fetish objects of the old populist and authoritarian politics of the right and left wing parties' politics that are used on their platforms. The right wing is the xenophobic fascists and racists. The left wing is the power maniacs and their alienated activism. Useful idiots who hold two of the most appalling types of politics and politicians: the schadenfreude vultures. The right wing dealers of hate against the marginalized and nature, and the left wing labor social democrats that use the marginalized as currency exchange to obtain more power with the physiologists, the vast majority that supports anything and anyone as long as they themselves stay in power.

Fascists, Populists and Physiologists, all these political scoundrels using the lives of the populations as currency exchange and even for criminal and political economic blackmail in this balcony called representative democracy, this, when they are not provoking and cultivating humanitarian tragedies that maintain people in this state so that they can continue exploring them.

It is necessary to put an end to this criminal and genocide left and right wing, misery supporters who cultivate human indignity. These right wing fascists that need human marginalization and vulnerability in order to sell their hatred and violence speech, and the false left wing betrayer that uses the alienated as cannon fodder in manifestation, either as canvassers or powerless voters; betrayers who call themselves humanists, but are even greater hypocrites than those who criticize because they disguise their disdain for others to sell the population in exchange for positions and bad jobs.

More than anybody else, refugees need a guaranteed basic income. Why are people on the fringes of society in a state of greater vulnerability to political and criminal allurements?

Because:

- Besides having no common capital (derived from its territory);
- And almost no particular capital (derived from particular property)
- Also, do not have the most important of the capitals, lost along with their territory, (capital which incidentally the vast majority of poor people are extremely rich in) social capital.

-

Refugees don't have a social network capable of promoting mutual assistance. And they are in mercy of, therefore, two types that in the end are just the two sides of a coin:

- 1- The right wing xenophobe: which from time to time says that the land is theirs and tells the police to shoot all the marginalized especially the immigrants.
- 2- The left wing hypocrite: which never hands out money and moreover lures the dependents to be their activists of their protests specially when they play against the same police.

Six years ago when we said that we urgently needed to replace the *bolsa familia* (family allowance) with basic income nobody but the government gave the minimum - and there were still

people who feigned surprise when they were left isolated and persecuted.

Today I state it once again in capital letters:

The refugees need unconditional basic income free of electoral political party traps.

But if once again the national preference fall for *carnaval* and forget about life. Turn their backs on those who need help the most and there goes the *petistas* (left wing political party in Brazil) or the evangelicals or who knows who else with their second, third, or worse of intentions, don't come in tears, complaining after losing and reaping the harvest which they themselves had planted.

The ignorance that what they plant will grow in the garden of poverty which you cultivate. Their power grows in their lack of solidarity, in their lack of altruistic intelligence. Because, my friend, if you're not a complete idiot or a Nazi in disguise, you know that all human beings (Brazilian or foreign people) needs jobs; and even servile work is something rarer in the information society.

Ignore them once again, but later on don't go calling the population stupid; because the stupid one is you. Because the sense of confidence and reciprocity of anyone is with who lends a hand, even if it's a betrayer and a scoundrel. A poor man is the one who has to grab any hand that is reaching out in order to leave the pit, even if he knows that it's the same hand which will be throwing stones at him. But the true moron is the

one who even once out of the pit puts himself in the hands of these stone throwers and afterwards gets upset about his situation.

I have been setting off the panic alarms about this in Brazil and the world since 2012:

We need unconditional and universal basic income, or the authoritarian and totalitarian projects from the right and left wings will take over the world. Now I repeat this alert with more humanitarian urgency.

The longer we take, the more we will need it. It will become more expensive and with the lack of it will become priceless. By the way, there will be a time (and we will never know when this will come or if it is already here), in which this cost will be impossible to pay, which means that not even basic income will contain the rupture of the fragile fabric of society.

Altruism, the solidarity intelligence is not a moral whim, but a manifest of adaptation capacity of our species to survive the most diverse conditions in not only the natural world but also society. And it seems like it is up to our generation to determine how much (or not) as a society we are evolved to give us the tools to keep existing. If we are moving forward or if it's just this: rational monkeys and suited and booted territorialists.

We will finally understand each other beyond the mere proximity and distance similarities and differences, or we will continue being this supremacist, idolatrous and segregationist species which believes that we have superior rights over the

lives of other species, classes, gender, cultures, genes, generations and individuals?

Will we ultimately achieve the equality science of our differences? Will it be that we know how much we need equal social rights so that everybody is absolutely different in regards to natural rights if we are absolute equals in liberty and life? Will it be that one day we will understand that the natural right does not come from any moral principle, but ultimately from the absence of omnipotence, mythological and ideological supremacy in the natural order? Will it be that in time we will understand that we need to provide vital and environmental resources for all not for ideological or moral questions of libertarian or ecological order, but for questions of science of the generational and existential of life preservation not only material but transcendental to the mere specter of contemporary perception and rationalization?

Will it be that in the same way that we don't eat wrought-iron nails, we will finally understand the simple concept that we can't expect peace on Earth between beings that are deprived of the basics to co-exist? Will it be that finally we will be aware of the vulnerability and interdependency law which regulates all private and exosystemic life? Law not only natural, but because inescapably social consequence, upon which relies on peace and harmony of all social contracts. Law which the contractualist Thomas Hobbes enunciated in a non-simple but perfect way: even the most powerful of men need to sleep and he has a very fragile throat easily cut by the weakest of men.

In other words we are all naturally equal in our right to fight with all means necessary for life and therefore equal in

vulnerabilities all the time we are alive and human – especially if helpless and isolated. Therefore we need societies that can guarantee the basics to everybody for one simple reason> because if vulnerability is an absolutely natural condition, violence is also, and both of them are absolutely circumstantial, which means that nobody is completely free or immune of injustice of either, nor of all the unpredictable facts interconnected to all of them.

If we really want to live in peace, free of violence and social vulnerability and not immersed in surveillance states and monopoly of violence immersed in the false sense of security, provision and life control alienation, if we want to leave these Platonic caves, of the bubbles and boroughs enclosed by walls and borders and guard-dogs then we need more than the rhetoric of our current Nation States designed to protect our castrated privileges of who has against who hasn't. We need peace and justice that only states of equality founded with the guarantee of fundamental liberty such as basic income and property, political and economic inalienable rights without any kind of discrimination or segregation can be provided. Universal and integrated democracies. Alternatively embitter the end of the worst dystopias.

*“They approach on the first night
and steal a flower
from our garden.
And we don't say anything.
On the second night, no longer hiding themselves:
trampling on the flowers,
kill our dog
and we don't say anything.*

*Until one day,
the weakest of them
comes alone into our house,
steals our light, and,
knowing our fear,
pulls out the voice from our throats.
And now we can't say anything."*

Alves da Costa

Non-whites of the world unite

I want more. I want to question a whole lot more than this. I want to ask if we will be equal to the south and peripheral east of the world much like to the north and west geopolitical centres of the old world? Or will it be that we will let our nationalists' supremacists and their apartheid states drag us into even more conflict and destruction?

Population against population supremacy; genes against genes; classes against classes; and above all else supremacy of our species against all other life forms especially against the other life forms inside our own species which will lead us to the destruction of diversity and life itself.

The materialistic-deterministic preconception of the beings with resources and objects of the supremacists merely don't ignore the right of all the others to the same vital and environmental means, the supremacy makes an object of

consumption of the alienated. The man is the man's wolf not figuratively speaking, but for the simple reason he literally consumes the other forms of existence starting out with his fellow men as if they didn't have anima or sensitivity.

We aren't living an ideological fight, we live the libertarian fight, a demand for the paradigm of a new generation also has a place and free time in today's world. This isn't a clash of classes, this is a libertarian fight. Basic income isn't just an order and right issue, it's a classic revolutionary issue founded by legitimate social contracts. Therefore, it is necessary to have courage, it is necessary to have responsibility, it is necessary to have free initiative. It is necessary to be contemporary of your time and live your own story. Either we forget the imaginary boundaries and start to respect each other like humans gifted with universal and natural rights, or we embitter the death of the Planet and the ensuing death of humanity as a cosmopolitan dream.

We must practice what we preach. To live in places which you know only of through books and, above all there is good to do for both the state and society with your own hands and resources. Because who will never come to know what misery really is or not even practice liberty, will never not only know why when it comes to basic income: will not know, won't want to know and will be angry with those who do know.

Therefore, you have to understand that if there are people destitute of rights then there are people gaining from domination. Where there is fundamental liberty and rights deprivation, there are whites and blacks; and my friend, if you are not the king of the world, if you are not the son of the king

of the world. Then it doesn't matter what colour your skin is, your genes, ancestry or where you came from or were born. It doesn't matter how white you think you are or how white you appear to others, you can be sure of one thing, you are not white enough. You, just like me, are Black.

For my part, I don't have the slightest doubt whatsoever: However white an uninformed racist (black or white) thinks I am, I know who I am and who I want to be: I am black in body and soul. I may have been born, and raised as being white, but I'm proud of myself to consciously and voluntarily become black, *latino* and American – and to top it all off, Brazilian, and Brazilian in the derogatory sense of the word Brazilian. Ethnic, of mixed race, cultural, indolent, subversive bum, all the meanings the nationalist moralists enjoy calling everything there is against being Brazilian since the first wretched settlers set foot here and sentenced these “faithless, lawless and kingless” people to their deaths.

I have native American blood, but also *gringo*. However not being white isn't a gene issue. Therefore, the same way that there isn't a true libertarian that isn't an advocate of the liberation and abolishment of the man to man exploration, there isn't a libertarian that calls himself an expert of the necessity of freedom without identifying himself with the native American and black ethnicity and even being a *gringo* doesn't leave for the patronage barricade of the non-whites the non-supremacists the non-violent.

If you find a legitimate white born in Brazil and Latin American just because he doesn't have dark reddish or yellow skin, wasn't born in the *favelas* or isn't poor or living in misery, it is

to be a complete moron in towards your identity. It's like a Brazilian afro descendent suburban neo-Nazi gang member: at least a complete ignorant of whom they are, and what they think of him, his "ideological brothers" from the north of the equator.

Yes I'm black, a dissident and politically exiled inside my own country. And blacks, refugees, exiled, marginalized, Latin Americans, Africans, poor people around the world don't earn liberties nor independence from their left wing governments even less from the right wing: they conquer it together and without ingenuity against the lack of political will and egotistical economics in order to get off behind the walls of this world which is far too white, too pure to blend in, too guilty to not hide themselves.

No? Unlike me, you don't consider yourself black. You are white, western, Caucasian, student and a scholar, hard worker and a businessman, mollycoddled, family man, and on top of all that proud too? Ok. Who am I to disagree? I believe that each of us should freely define your own identity, but don't forget to ask the 0.1% supremacists of the world if they also agree with your self-determination and self-identification, first ask if they at least think you're as white as they are so that you can get inside their clubs and territories and at least have the same rights as their nationalities. But take care that you don't end up the same as Ivan the Fool as told by Tolstoy's fairy tale for children.

I pity those who have no land to live on, but I have even more pity for those who live on their own land

and think they own it, but don't have the right to harvest its fruits.

I pity the black man who thinks he is white just because he is less black, I pity even more the white man who thinks he is more of a person just because of the color of his skin.

I pity the national habitant who thinks he is a citizen just because he was born in the land. I pity his descendant who thinks he belongs to his genes because he has the same blood as his ancestors.

I pity who doesn't understand the mind of the all-powerful and their myths and supremacist cults because they will all be sacrificed.

I pity who sells his integrity and freedom for being afraid of the bread, but damn all cowards who sells and surrenders his brothers in exchange for comfort and power.

I pity the refugee left at the mercy of those who live off other people's misery, but I pity even more the self-centered man on his land whom one day will also be sold as a slave by his governors in expediency just like his own stupidity and self-centred mind with his own human condition.

"When the Nazis took the communists, I kept my mouth shut, because, after all, I wasn't a communist. When they arrested the social-

democrats, I kept my mouth shut, because, after all, I wasn't a social-democrat. When they took the union members, I didn't protest, because, after all, I wasn't a syndicalist. When they took the Jewish, I didn't protest, because, after all, I'm not Jewish. When they took me, there wasn't anyone left to protest."

Martin Niemoller when in Nazi Germany

[1] It's always good to highlight every level of professionalism of the political imbecilization of the right and left wing propaganda which I just don't only support the civil rights of the refugee but I even defend full political and economic rights and equal for all immigrants- illegal included, as long as he resides pacifically in Brazil. My critic, therefore is against the lack of solidarity and even the passiveness of the common citizen and his permissiveness with both xenophobia and fascism from the extremist right wing as well as the usage of these people as maneuver paws of the already disgusted needy population before the old and corrupt populist left wing and their leaderships in power, a left wing equally authoritarian and at the end of things an even greater betrayer to humanity than the most abominable fascists. Because these are the declared enemies of the human beings, the populists are our black brothers who sell and traffic us to the supremacists in exchange for a place to stay in the big house.

BBC News Title: Why does Finland Want to Pay a Minimum Wage Salary for All.

SUBTITLE: WHAT WOULD YOU SAY IF YOUR PRESIDENT ANNOUNCED THAT STARTING FROM TODAY EVERY CITIZEN – WORKING OR NOT – WOULD RECEIVE BASIC INCOME?

Sure. But before anything, a clarification: as well as the money is paid to all, even those without work, it's not called a salary; and the money paid to all even when you are rich, or working or not is not called assistance, the money paid to all without any need or counterpart requirement has its own term, and even if the slaver dogma disguised as laborites is reluctant to accept it is not called minimum wage or "some kind of stock", it is called Basic Income.

And if I insist in something that looks so trivial it's because the misinformation regarding Basic Income isn't relevant. Like I said, we didn't only have the first law on Citizenship Basic Income (2004), but the first citizens in the world to receive Independent Basic Income from any governmental, entrepreneurial, academic or union financial aid in the world (2008 – 2014). From citizen to citizen through its own organized civil society. And this wasn't the first in the world because the pioneer project has to be remembered: it was the village Otjiviero-Omitara in Namibia, Africa (2008 – 2010)

Yes, I don't miss the opportunity of mentioning my project, because if I were to wait for any recognition, our story would have been simply ignored or eliminated, it would have never made it into the public eye. If I hadn't left the country to tell of what we were doing, our destiny would've been the same as that of the poorest people who disappear firstly from official studies to soon after disappear from the actual world itself.

Brazil is a stacked deck of marked cards, if you are not well born and lay an egg, well you have to deal with its quacking because who lays eggs and doesn't quack is a duck. And we lay our tiny little egg but gosh, it was standing up.

If you found intelligent life on Mars or in Brazil you would say oh, but there's only one, one will be forgotten? Oh, it's just a hundred people, are they insignificant? Yeah, that's how government and private logic works, everything is accounted. There aren't people; there are human resources quantities, votes, consumers and employees. That's why setting foot on the road and showing the world what we are doing for people and not bureaucrats and technocrats was after income payment the most important thing we did for the project and ourselves.

In a place called Quatinga Velho, a small village in Mogi das Cruzes in the state of São Paulo, in October 2008 we instituted the unconditional Basic Income experience in Brazil. And with no more than thirty *reais* for each person, yes a measly thirty *reais*, this was when thirty *reais* was little money and not nearly what it is today (4). In six years there were a total of approximately a hundred and sixty thousand *reais* for approximately a hundred people. This was money that we

didn't have and came about from donations from all around the world obviously (the majority from outside of Brazil), but do the maths, it was next to nothing per day for each person. Nothing, and yet it made such an extraordinary impact.

And if you need the word of a *gringo* doctor then I will give the voice to one who deserves respect not only for being a *gringo* doctor, but because it is pure kinship.

“The project is rather small, but it shows enormous potential and possibilities for social and economic development for the local community. I dare say that the project marks a turning point in the worldwide history of misery and hunger. Because at the project location, we were finally able to find empirical evidence of the effectiveness of a new and simple way to eradicate poverty in the world”

Prof. Tadashi Okanouchi, Hosei University in Tokyo, 2011.

Already four years have passed. And this wasn't the only one. And if I'm showing it to you right now it isn't to show how our project is good, volunteering, donate (5), participate, because the project is finished, died. It's gone. I'm telling you this for you to know that we have everything that there is in Africa, Japan or even Iceland right here in order to make Basic Income work for people like us. Because of this I don't regret anything, there's nothing better than investing in human beings. And if I never step again in Quatinga Velho again it's because I'm not a politician and I am embarrassed, ashamed to show my face. The project is over. And even though we always knew that the project could end we were aware that we couldn't stop

because what we were taking wasn't the money, but the chance of perspective in life, and not any, but a specific one, theirs.

We were never naive, of course, we knew that if a politician showed up or a newspaper would want to buy our story and with the fact that most of them were honest people and youngsters, it pains me to know that the money would not even pay for breadcrumbs, but sometimes, it was the vital difference between having medicine or not. Not that we gave up, but I'm not a seller of illusions, I don't have the courage to go back unless I have the resources to pay an income that we can minimally call basic and definitely guaranteed.

No. I'm not ashamed to admit that even without breaking my word; having stopped the project was one of the greatest sadness I have felt and the biggest failure of my life. In the same way that it brought me one of my biggest happiness in life and my greatest achievement was when WE made the first unconditional Basic Income payment.

I know that people don't give a damn for this tacky story, the majority is dreaming about stuff far more important like the sovereignty of their own life and their self-determination rights, why would they be worried with other people's lives and liberty? This is why you didn't understand why I wanted to declare that I am happy today for the road Finland is taking, like on the 25th of October when I finished the first payment at the last house in Quatinga Velho. From Finland comes a lesson to the world: the sun will never cease to rise for everybody.

In case this has attracted your curiosity to this theme, not just Prof. Okanuchi who visited, but many people, journalists, teachers and students, and friends of Brazil who published articles and even books. Yes, there is literature regarding our independent Brazilian Basic Income experience; a lot of things in Portuguese, other stuff just in German or English. For whoever is interested at the end of the text there is a link to all texts.

Non-governmental to eco-libertarian Basic Income

Now that all the confessions and drama are out there, I will finish up this text making observations regarding the Finnish project pilot possibilities.

1. If the project loses track as a scientific experiment, aiming to observe results, but architected to be a new social technology which looks constantly to produce the expected impacts neutralizing the unwanted collateral effects as observed, the experiment will be a success. It is probable that the results won't be what's expected, but certainly will result in viable policy determined not by planning, but how reality is by the possibility of contingency.

2. And if the public income policy is in fact without counterpart, uncoupled of any requirement even of governmental obedience, above all tacit, this experience will open the possibility not only for an unconditional Basic Income institution, but of the human rights social achievement which were never positively guaranteed by nation states, which is hard and unlikely, but not completely impossible.

Therefore if Basic income is in fact unconditional and guaranteed, whether with the enjoyment of common goods, or as provision of vital means, this means positive and fully assurance of the right of self-preservation and would be the restitution to liberties and natural rights which predates social contracts, and that are indispensable to them like justice and peace States constitution. It would be a unique moment that I dare say is the forerunner to libertarian states.

All of this is very beautiful, if like me you are a Brazilian then you know that here the pit is much deeper and that the charlatans are born geniuses. Or in less vulgar terms the human nature is the same, but not the institutions. Cultures and cults, schools and habits, states and organizations that form and deform character are globalizing, but keep a lot of vices and virtues of their historical foundation. That's why, if like me you don't trust in politics, government, big companies, or somebody acculturated to survive this mouse trap, you know that in order for Basic Income to work (and not just here) more than just money is needed. Here in Brazil I'm right, a lot more than just bureaucracy and clientelistic counterparts need to be

cut out of the picture, more than just economic emancipation, political economic rights reintegration and political emancipation is needed.

A society that protects the natural right to property and does not guarantee Basic Income, in fact doesn't protect the natural right to property. If the incomes should belong to the owners of the properties, equal Basic Income should be guaranteed to all, for one simple reason: because we all have equal properties on common and natural good of our territories. Money doesn't grow on trees, nor does it appear with the rain, but natural properties produce the capital without working in them, and all the people, who are rightfully sovereign and heir to a piece of land, has the right to equally enjoy the earnings of its natural riches.

I will go even further. The heirs to the territory aren't the sons of the conquerors, but every person that inhabits the Earth in peace and harmony with nature. Every person of peace is co-owner of the territory because the natural property is determined by the equivalent rights of every human being to the necessary environment and natural resources to satisfy his vital needs. Such natural properties are necessary to all therefore called common good, and it's not up to them the civil societies and their social contracts no private or public appropriation, but guarantee of preservation, access and distribution of the earnings such as social dividends inclusive.

Population can't be (it isn't) considered a crime for the state power, but it's a crime against the natural rights of all humanity, whether common goods appropriation, or whether subtraction of the basic earnings owed. So much that the

absolute high prices of the common goods or guaranteed earnings lead to wars for the only reason, self-defense: self-preservation.

Today in Brazil we don't need less than a government distributing Basic Income regarding what it didn't take and doesn't belong, than a haughty civil society complaining the restitution of their assets and earnings which always been theirs as natural rights. Basic Income should be instituted, but not as largesse, it's a constitutional right to each citizen as equals in authority while co-owning of public assets which state power shouldn't be anything other than its manager; a public manager without rights of ownership or control whatsoever, just the obligation of the social dividend payment.

Before Basic Income we need to recover our basic liberty fundament, the common good authority, natural lands and territories which are economically and politically controlled as state and private possession. We need to reacquire the sovereignty on common dividend sources capable of paying Basic Income. We need to recover control of the end of profit and dividend flow of public properties such as Petrobras, Pension Funds, and Public Banks. Then my friend what we will discuss isn't if we should or could have Basic Income to all, but to how many. We will start to discuss how much of these resources we will use in order to pay Basic Income to all Brazilians today and how much should be invested in infrastructure or saved for the next generations.

That's why I care so little if the public property administration is state run, privately run or a mix of the two, as long as I am in fact the owner of what's mine and that I receive the check at

home and am able to change the manager when I want to if dissatisfied. All the rest is and should be negotiable. Making free competition and us, the people, the owners and not the state and private monopolists, the rest is a question of consensus.

We have to democratically control our politics where in fact it is controlled and always will be; in the economy, because of the fact that it will never be on a voting and politics neither basis, nor the watchman will watch the watchmen, but who buys all of them. It is on the economy or more precisely in the (i) mutual basic economic resource provision and equal to all, (ii) together with full liberty association financial and monetary inclusive, that all will finally be able to go beyond the mere consumption of who offers and who imposes, but will directly define what will need or not guaranteeing resource allocation for the production of service and goods accordingly to their properties and interests, mainly social.

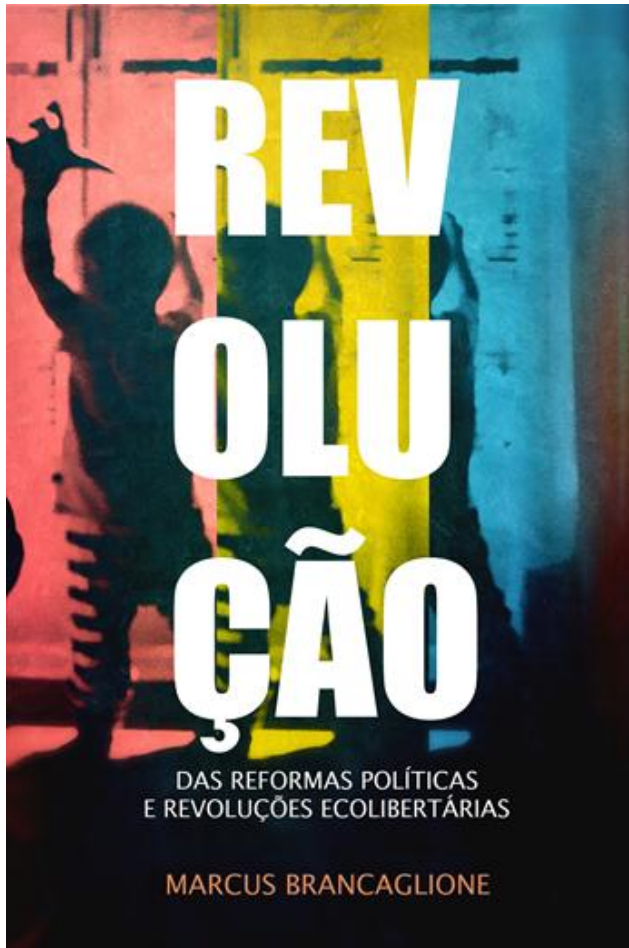
Therefore, Basic Income should be a constitutional principle inalienable and paid regardless of the available value to the real common good owner. Whether it be twenty cents or twenty *reals*, it's an obligation and not a political choice or a governmental largesse but an executive obligation in fulfillment of the most fundamental guaranteed duty of them all: the vital minimum guarantee. Basic Income isn't, therefore as impossible nor absurd as it looks, on the other hand not so easy. If Basic Income was just handing out money for everyone then Silvio Santos would've been the pioneer. The method and goal are extremely important so that it doesn't fall to governmental traps: dependency, inflation and idleness.

Positive freedom assurance is one of the greatest challenges present in human development and maybe the most important facing economical and humanitarian crisis that the geopolitical borders are no longer capable of containing. I am an idealist, but I'm not gullible, it's no coincidence that bias free totalitarian governments are going towards Basic Income. I just hope that the subject of Basic Income comes up in the rest of the countries in the world in time, because one thing that I learned with the experience in Quatinga Velho is that Basic Income isn't the medicine, it's the vaccine. And it doesn't only need to be given out in time; it needs to be available to everybody.

PART II

Revolution

**About the Political Reforms and the Eco-Libertarian
Revolutions**



The Revolutionary Basic Income

I recently wrote an article defending an unconditional basic income, libertarian and independent from governments and corporations; the revolutionary basic income. Herewith some extracts of two recent books, which give an idea of the reasons of this defence:

"I don't want the people who discriminate me to be arrested; I want the end of the segregation, especially regarding the natural right to the necessary means to self-preservation. I want the guarantee of fundamental liberties, not given as a help or a governmental favor, but as it should be: by natural right and in a decentralized balance of forces and equal authority over the common property.

I want the end of the states of deprivation and coercion, the end of the systematic violations. I don't simply want the end of the violation of the free will of the people of peace, but the end of the theft of the private and common property by the supremacists. I want a territory where people can mutually and separately defend themselves against the appropriation of goods and the violation by these fanatics and by those who idolize power. A territory of liberties guaranteed as rights by constitutional dispositions, of mutual defense and provision as voluntary obligation.

I don't want anyone to be forced to follow anything I say, I don't want anyone who can't stand me to be forced to live with

me, just as I don't want to be forced to serve or associate myself with them. For this to happen, it is necessary that all of us have not only our own free spaces and time, but also the necessary means to live, so that no one takes what belongs to another person out of necessity or appropriates those spaces and natural resources that can't be taken or consumed by anyone without causing any damage to all.

I don't want the end of governments, not even of the armed forces; I don't want anybody to be prevented from having or not having them; may there be as many governments as people wish to have, as long as they pay for them and don't force me to serve or sustain them anymore! Do I have to contribute like everyone else to the common good? Well, may my contribution be proportional to the proprietary participation that I have in the revenues of these common goods. You don't like it? No problem, no one is forced to take part in any system. The ones who don't wish to participate in this society should create one of their own and negotiate their values with everyone else, with the same rights to direct participation on the common good, to freedom of negotiation, valuation and peace association.

Naturally, I'm not content to simply sympathize with the cause of the violated, I defend not only the right of all people to proportional reaction against the violence, but, before that, also the guarantee of the basic resources, so that they're never forced to sell themselves or to fight with all necessary means to end deprivation in their life or their dignity. I defend not only the decriminalization of the natural right to self-preservation, but also the restitution and the guarantee of the common goods and vital means, so that no one is compelled to face confrontation for his life or liberty.

I defend, consequently, the end of the monopoly of the common good and the equal authorities over the vital means, given not by promise, but in practice through mutual guarantees of fundamental freedoms, as equal participation on Basic Incomes of these common properties.

“No one is obligated to support anyone or to give what is genuinely his to others, but one can’t turn what is his into the deprivation of other people’s vital means. All people, without distinction, have the natural right to make their living out of the vital means, according to their necessities, but the possession of a natural property is only legitimate without the deprivation of the basic needs of others, which means, before anything else, the preservation of the environment itself.

If all aggression is not criminalized and all self-defense decriminalized; if everyone (including the state) doesn’t answer equally for the use of violence; if we’re not equal in authority and liberty; without the abolition of the imposition of supreme powers and the rebalance of the forces between natural people; without the end of discrimination of natural rights and segregation of the common good; without equal authorities over the common properties and the guarantee of fundamental freedoms as a right to vital necessities; without the equal participation on the common properties according to the revenue; and, above all, without the mutual protection of the natural sources of all life: there’s no reform, there’s no state, there’s no revolution, there’s only the perpetuation of the same crime against liberty and fundamental equalities, the crime of the belligerent and bureaucratic state against the natural right of the peace movements and the free societies. The crime

against all rights to life and to free communion with the purpose of imposing orders as well as private and state corporations.

The ordered and pacific appropriation, whether private or common, of a natural property, is only legitimate when it doesn't deprive or destroy anybody's access to the vital means or, put in another way, when it guarantees that everyone participates in the revenues of the common properties and in the natural part of all private property that can't be destroyed, but preserved as a condition to legitimize this possession. In other words, all property, whether private or common, is only legitimate when it doesn't harm anybody's vital necessity, nor destroy the nature and the vital means necessary not only to everyone, but to all life.

The Law that stands up to this natural right is not a law, but a crime against nature and humanity. All living creatures have the right to access the vital means that are common in nature. And every society, in order to legitimately possess any piece of land inhabited by a single living creature or person, not only can't deprive them from their vital means, but also must provide the necessary means for the life of those to whom they're responsible due to their appropriation. Who's not capable of providing the vital minimum to his dependents must give up the responsibility, and who doesn't have the authorization of the other emancipated to assume this responsibility doesn't have, in actuality the right to make it his own, let alone to criminally prevent them to pursuit, peacefully and connectedly, the guarantee of their self-preservation.

“I’m well aware that there are people in this world that are born with much less than what they need in order to work for themselves. But this is not life and this is not the world as it should be. Outside of this concentration camp, in nature, there is not one person who is born with nothing, no one is born without land or territory; in fact, there’s not one living creature on Earth that is born without an environment or vital means.

Put in another way: living creatures without an environment and vital means are, in fact, species doomed to extinction, as well as populations and persons without land and a guaranteed vital minimum are doomed to the holocaust. People who are denatured, expropriated, born without a land or the usufruct of their vital means are not only condemned to work until their death, but also condemned, generation after generation, to have each time a longer productive life and, in contrast, to reproduce in captivity, each time less.

The criminal or negligent act, regarded as legal or illegal, not repulsed nor prevented by the representatives of justice, demands nothing less than the retaking of the justice by their owners, by their true sovereigns: the people of peace and those who are voluntarily willing to legitimately defend their state of peace. Neither governments with their accomplices and henchmen, nor the reactionary or opponents, no one predisposed to aggression or deprivation of the people can maintain or impose their status quo.

The government that neither guarantees the vital minimum, nor protects unconditionally the vital means, is not only illegitimate, but criminal. The justice which overlooks this crime, if not an accomplice, is negligent and, therefore, illegitimate due to its lack of responsibility. Any person of peace who

demands the rights of self-preservation or steps up to defend with solidarity those who are deprived of their natural rights, not only acts with justice as well as legitimacy. You may call him what you like, but this person who decided to fulfill his social responsibilities as he voluntarily should is the constituent of the true Constitutional State.

Where the law perverts the moral and the moral perverts the life and liberty, the natural law that legitimizes the defense of life and liberty must be restituted as a state; and if the constituent reform of the state doesn't bring back the natural law, may the revolution constitute the natural rights state. The people of peace are thus not the ones who should be recriminated or persecuted by the law and the order, but the order is the one who should immediately and correctly legislate for the natural right to life and liberty. If the law and the moral ignore the necessary, they're not flawed. If the law and the moral establish the undoable, they're void. If the law and the moral establish what should be immoral and illegal, they're corrupt and must be opposed. Nevertheless, if the moral and the law establish the inhuman and the unnatural, they're perverse and must be not only brought down, but also harmonically reconstituted with the free and natural order: of the vital needs of people and nature.

Slavery will never be abolished merely through the prohibition against the possession of one human being by another, but through guarantees that all human beings have the same natural right to liberty – and not on paper, but in actuality. Equally, the deprivation will not be abolished through any prohibition against the exclusive possession of the vital means, but through the guarantee of everyone's access to them,

without any kind of segregation. Nature does not protect itself by prohibiting its exclusive possession by someone, nature isn't everybody's property, it's nobody's. Nature is not a property to be taken or consumed, whether to have an environment or to have his part of the necessary Basic Incomes, every person has the right to protect nature with the same necessary and proportional strength with which he defends his own self-preservation.

Power is only a monopoly, a "necessary evil" and the "exclusive provider of good" because it persecutes and eliminates all free competition for the production of the common good and of social services. The state is the procurer, forcing people into prostitution and, when they say they want to leave, he asks: how are they going to protect themselves without him? The state of power is the justification of the violence by the own deprivation of the necessary means to escape from it, the disqualification of liberty as a real possibility through the legalization of violence as a mean of silent threat (and explicit, if necessary) to stop the independency of the persons and populations."

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Marx was wrong: Who takes the common good disregarding natural law is not only a thief or a compulsive accumulator, exploiter of work or usurper of the means of production, who takes the vital means of all to compel them into forced labor and to political obedience, even if it leads to the death of entire populations, is worse than a supporter of slavery, is a mass murderer, one who commits genocide.

The problem is not capitalism, nor socialism, but state monopoly. The problem is the theft of all natural capital and of the participation in its revenues from all people, as their due share of the usufruct of their necessary means to life. Neither the property, nor the income can be taken or restituted by force. The problem is not who has the property, but how. The question is whether there’s a centralizing power that defines what belongs to whom, or values, or whether the values and properties are defined in peace by people equally free to negotiate.

For this reason, if we naturally don't have the right to deprive anyone from these goods, whether taking or destroying them, we should humanly, socially and intelligently do, with justice, the opposite of what has been done: we should not only fairly bring back the vital means to every person as it's due by natural law, but also guarantee that no one is deprived of his basic needs, whether by natural causes or not. All people who consider themselves free, capable and emancipated should voluntarily affirm their capacity, freedom and independency, assuming their social responsibility to maintain the peace and liberty within their own state. They should assume the mutual commitment to guarantee the universal rights of all to the provision of the basic needs through the guarantee of their participation on the revenues of the common properties.

The use of violence is not required to recover what is naturally common to all or what belongs to each person in particular, what's essential is the willingness to self-defense with all necessary strength, especially the hardest ones to mobilize: the proactive and non-violent ones, capable of neutralizing the causes of the violence in advance and preventing the appearance of the conflict and the deflagration of the confrontation as a need. To react and to defend is a need, but only when there are no alternatives left; therefore, to wait for the moment of the conflict while everything runs its course, without searching for other possible worlds, would be even criminal if this omission wasn't a result of sheer laziness or even a lack of intelligence. The true revolution isn't reactive, but proactive and is established by the construction of the new world inside the old one. To defend the new generations against the mummies and vampires of the materialistic status quo, is the true immediate and necessary preventive action.

(...) To work proactively in order to overcome the situations beyond their limit, to create new situations that transpose the limitations and horizons of artificial events of the imposed reality; to work to overcome the apparently inevitable and create not the end, but something new, is not only legitimate and productive, it's revolutionary. To work to overcome the cycle of violence and of conflicts and sacrifices, to work for the transcendence of the original causes of the states and holocausts, to work for the end of the deprivations and the segregation of the discriminated who need the end of the costless gains of the violators and supremacists, to work for the end of the redistribution of the costs of violence amongst the victims of violence themselves, to work for your own benefit and not against it is simply liberating. And the evolution is exactly the following: the fight of humanity for the natural rights against the violence of the nationalization of the common property for the socialization of the costs derived from the privatization of estranged life.

And if Independence Day is in fact liberation day, the equality isn't going to be established by the imposition of any other supreme authority or by the destruction of the natural authority of each person. It will come through the mutual and equal respect of each person to the authority of others over their private property and to everyone's authority over their common properties. The equality won't be established by the supremacy of forces, but by the symmetry and balance of authorities regarding the common property, derived from the guarantee of actual liberties for all – not as an artificial right (positive or negative), but a natural one – as a fundamental property which

really belongs to everyone, not to be destroyed, but to be used by each person as his vital mean."

"The liberty is not given according to one's values, but according to how free one is to constantly create and recreate his own values. It's not a status, it's a movement. Libertarianism isn't an ideology; it isn't a moral truth, but a natural one. Rights, freedoms and natural properties are always legitimate needs, not because of any invention of faith or reason, but for the simple fact that there's no faith or reason, there's no life or existence without the preservation and the guarantee of these basic means and necessities. Peace is a moral necessity to the human being, humanity's choice, not only as its way of life or social organization, but as the behavior that one day will distinguish our species.

Human beings don't reject the use of violence simply because they perceive that peace is the best evolutionary strategy, their identity or simply the way they want to be and to live, human beings reject violence in particular because they're not oppressed by vital needs. When reduced to our basic needs, there's no immorality or illegality in our actions, we're not lions and those who prey to survive are not free from answering for their actions, but only in the exact measure of the actual freedom they have to exercise their human capacities of self-determination when confronted by the need of self-preservation. And not only can no one be held accountable for his lack of self-determination when facing the absolute danger of self-preservation, but also it's through the guarantee of all actual rights to self-preservation that we allow the development of the self-determination of the populations and the people.

Fundamental liberties are not mere social rules, they're natural rights, because they're needs that can't be violated or constituted by human rules, but must be observed by the moral and social order if we want to build societies that aren't perverse, destructive, unnatural or entirely violent, unintelligent and unsustainable. Natural rights aren't above all judgment, law, morality or truth, they're beyond their domains, because they don't even exist where natural rights aren't respected, it's basically as simple as that.

The nature will actually begin to be respected through the socially established pacific coexistence. When the self-defense against violence and power against its fanaticism and supremacy is established as a necessary disposition, we'll not only have the beginning of a revolution, but in fact of a new world founded on the libertarian preservation of nature. A state of peace and natural rights sustained not by moralist speeches or theoretical rights, but by the protection of the vital means and the defense of the liberty as a permanently revolutionary practice.

The revolution is not a speech but a practice, it's not an end but a mean, and it's not a status but a movement. It doesn't belong to any century or to any generation; it belongs to the timeless modernity that rises for its freedom and creativity against everything that should be already obsolete. May the modernity come and overcome all monopolist and violent ancient power that tries to stand in its path. Because the ancient do not need to be wise to not be a charlatan that stands against the future, he simply mustn't block the ways anymore.

PART III

Libertarian Republics and Economic Democracies



Impeachment? That's all? I want Direct and Economic Democracy

Impeach the president? Why just her? Why not the lot of them? Let's not be shy nor cowards. The problems didn't appear with her, and won't disappear with her as well. Let's go straight to the point: why don't we impeach all politicians?

Why cut off the queen's head just to hand it to other power projects and her court? So should the president stay? No, let her fall from power; and take with her not just her party but all – from the state and opposition; take with her all the power projects: from today, yesterday and tomorrow. May she go down the drain and along with her friends and enemies, all those that are capable of anything in order to stay or go back in power. May they drown in their own power? I don't want to see heads rolling; I want the end of the throne.

If the people which re-elect the party are called “cuckold”, the even more “cuckold” are the ones that keep believing “No, not the next one! This one will be save us! This time it's going to work, it has to work”. Yeah. Worse than being a “cuckold” is being conformed. Worse than feeling like you are being tricked is the idiocy of the conformation. The biggest idiocy is not to believe in this or those governments, but to continue believing in Father Christmas. And there are those who defend this lie as a necessary evil. I pity the poor guy who without being a liberal buys this government as a necessary evil story; evil is just a

necessity to whom lives under evil, and not to who suffers from it. Bringing down a government to put another in its place, it is as liberal as the state itself; and worse than to protect the evil as a necessity is to defend the evil as if it is social well-being.

Don't fool yourself: States don't take from those who have to give to those who need, they take away from who can't escape, to give to who is currently in and who will always be in power, all the time there is a State. For the rest they give back nothing more than a few crumbs. And the rest, my friend, isn't the opposition (which one day was or will be your government), but the people, who will always stay where they always were, outside the government. Because the day when the people are the government there will no longer exist governors, for there will be free societies. This truth is so crystal clear that it needs to be crucified from those who lives by selling shadows or who can no longer stand the light.

This way, bring down from power not only the president, but the whole class of parasites of this parastatal and state bureaucratic political system. May it be the end of this ridiculous sham of power in political representation and the end of this cult of personas and powers. May we get rid of not only the politicians, but also from the class and population segregation of this power hungry culture. May all the commissioned and elective jobs be wiped out; may only public servants remain; whoever actually works and makes public business function even with all the bureaucracy and theft.

May public service and the common good be freed from the corruption of central power; may the public become social, efficient and competitive; and be directly regulated by clear

and objective constitutional measures, directly financed and proposed by the population without the intervention of the useless and harmful executive and legislative representatives.

Are you satisfied, with public management? Don't wait four years. Don't try to take the power. Change now, but don't try to impose your opinion on others. Let people coexist in peace without imposing governments and administrations up against each other. And for the decisions that require everyone's participation, may the majority and minority and protest dictatorship cease to exist, all but permanent negotiation. By the way, what do the governments that don't want to fall do: They don't impose, they negotiate.

Then what should be done in reality should be done constitutionally, for the sake of everybody's rights, but without middlemen, please: may the full right to free negotiation and association of peace constitute our state rights.

And even though we require technocrats such as the Levy's to govern (of which I'm in doubt, but if...), may the power of giving and taking the power from and to him is from the society and not from the governor puppets or market hostages.

If who really is in charge are the market forces (and we are no longer stupid to believe the contrary) then may we abandon this central politic cretin hypocrisy and move on to participate in politics at where it is in fact done and decided: in the markets.

May we have real and guaranteed political rights not by the fable of the votes and elections but by the factual means,

materials, economic rights to participate in the real definition of the destiny of the nation, of the real politics: the capital. Let's not allow one unique party in power, nor two, nor several, we shall eliminate all middlemen and intermediaries, finish with the election shams and let us, the people practice our political economic rights but not by the vote falsity, but for the reality of the capital- the same truth force which the people who are in fact free make their natural and social rights worth.

Enough of watching and paying for this ridiculous and stultifying show of political representation. Shall we adopt immediately the real democracy: the economic. Political rights are fictional without the guarantee of economic rights. We need full rights of political economic association and guaranteed access to the vital and natural means, the capital, in order to participate as a citizen of the political decisions exactly as one who controls the political power would do: in the economy, participating with the financial markets capital and influencing the destiny of the country by its financial associations. We will start to practice the political control exactly as the capitalists do, because the same as them, we are human beings and citizens with rights to access vital means and common good: capital.

May we be able to associate and disassociate in peace and liberty. May the natural people in society be able to directly compete in the market without the protectionism of the central power to the state and private corporations. May the real people not have their human rights disintegrated only to be reproduced as manpower and consumers, but may they have a fundamental right to due capital so that they are able to

compete in a real world free without monopolies, on a real free social market.

The problem is the monopolies? The profiteers? May then the corporate privileges be revoked. May the monopolies end, but will all of them cease to exist, especially the biggest monopoly, the state over the common good and public services. May the arrogant monopoly of violence regarding the fundamental right to free societies free to negotiate in peace be finished. Leave the people who share the same piece of land and territory to peacefully negotiate on their common and particular properties and the monopolies will disappear.

It would be pathetic if not hateful to listen to the government complaining of the corrupt businessmen and the speculative market. Don't delude yourself: who supports the privileges of the market as class is the government with its juridical, bureaucratic and above all monetary subsidies to these corporate monopolies that reattribute the "favor" by bankrolling this great swindle, the clash between the market and the government.

Is regulating markets alike to herding cats? May the administration and public management be auto determined by the people and free associations, financially uniting themselves in order to hire and pay the production that is interesting, as does who truly is in charge of the socio-economic system. May we not be obligated to purchase pre-fabricated products and politics, but may we demand the particular and collective goods productions according to our interests, individual and common, not as pending electors, but in fact as taxpaying citizens, financed by our own private and shared interests.

There is no need to redistribute anything, there is no need to take anything away from anyone, just pay what is rightfully ours as the true owners of public property, pay the social dividends to each person and let us associate to compete not only with the private monopolies, but with the state monopolies then we ourselves will support our own particular and common interests according to our social interests.

It is by participating in the markets not only as manpower and consumers, but as capital holder citizens and mutual financial society members, with the capacity to generate and support the economic and political and economic demands, that we may finally guarantee our most fundamental human rights.

Politics in the democracies keep being made, in the same places since its classic origin: in public streets and plazas, where from time to time manifestations and staged and riots organized, but day to day, belongs to the same actors: the financial markets. Who gives out the orders on the territories are the ones who occupy those public places; but who should occupy the daily democratic space are the free markets, not nationalized nor liberal, but social. Liberation isn't provided by the power or public business takeover, it isn't provided by the monopoly supremacy, but absolutely by the social protection against the entire network of monopolies including the biggest one: the state.

Capitalism isn't (just) the forced labor and political servitude state extraction system for capital privation, but the social system for decision making for those that have the capital as guaranteed fundamental right. If the capital belongs to a

privileged class, the entitled owners of the state violence monopoly, the capitalism is aristocratic tyranny; it belongs to the owners that recognize and mutually protect peaceful societies, then not only a truthful democracy, but a real libertarian republic supported not by the discrimination of the citizen classes more or less free, but on the fundamental guaranteed liberty founded for all with conditions set in concrete and not by paper promises.

Democracy is formed by free people. And who is free are only those with an income and property. The rest are their employees. The rest are the people, and it is obligatory to work, not just to support yourself, but to support the liberty as if it was someone else's privilege and not a natural right. Who doesn't have property doesn't have income, and who doesn't have guaranteed income doesn't have enough liberty to support their political economic interests; who don't have control over the fate of their own lives let alone the fate of their own country.

False democracy and false political and economic freedom of the people reduced to social classes, are perfectly defined by the production of Fordist masses "you may have whatever color car you want as long as it's black" (and of course, a car). The access to money, credit, the subsidies are saved for the first-class citizens: the owners- and owners because they have subsidies. For those who make up the market there are guaranteed economic subsidies, but for those who don't have the guaranteed properties nor social dividends there isn't enough means to practice political power, just civil obedience. For us, the rest, the people, in the place of our rights and dividends there is the obligation disguised as workers "rights",

the vote and the elections. For the rest, the employed people, there is the forced labor and public servitude regime: slavery caused by debt and necessity.

Those who have no means to make their free will on political and economic agreements are not part of the negotiation, they are an object. Who doesn't have the means to freely negotiate the privation of the necessities, above all the planned ones isn't a citizen, but a slave. Negotiation with people without guarantee of practice of the conditions of their decision and conscience power aren't legitimate businesses they are transactions made against people without freedom of choice, stuck into necessities, and who deprive themselves of the vital means on a planned and systematic way, they aren't just null transactions but illegal.

And that's not all.

Territories where people live without conditions to leave or survive without serving who controls these lands aren't countries, but concentration camps of the employers. And if in these camps there are no more jobs (even if servile jobs) for all, and even if the exclusive system of the access to vital means is sustained without the guarantee of viral minimum for all, this national territory isn't just a forced labor field, but an extermination camp of the segregated: the historical dominated populations, reduced to the employed classes.

No. This crime against humanity that is held inside the lands of a country, isn't just their governors responsibility, but that of all the land owners of this territory, the citizens. It is everyone's responsibility in the exact measure of our political and economic decision and guaranteed fundamental rights, or what

is the same thing, our participation , or not, on the vital and natural resource control; the determined level of citizenship and human condition if free or slave factor; if libertarian or explorer.

That said, then why will Dilma fall? Why did she let them wreck Petrobras? Why did she destroy our greatest asset? Whose? Brazilian born I don't receive at home any social dividend of any public patrimony, I don't receive no product neither do i enjoy my own land. On the contrary much like the majority I only support the state control of my own homeland with tax payments; I support my own discrimination and segregation to access common good and on top of that I pay the oversight on the expropriation of my natural rights. I don't own anything, I don't decide or have participation in anything what they say is mine! But this is obvious, Petrobras or any other state company, like it says in its name, isn't in fact mine or yours, but belongs to state powers. If Father Christmas does indeed exist, then not everyone is his child.

Will Petrobras be privatized? Will they privatize what is theirs! How can anyone sell that what isn't theirs? Worse than the state systematically taking what doesn't belong to it, is to hand that over to who it is not owed to. This is not privatization or nationalization. Common good should be returned to its rightful owner: the people. Don't they know how to manage? No problem. Who know who they are hiring now, and without middlemen. May Petrobras stay exactly how it is, but without politics, and may the real owners, the Brazilian citizens and the investors (why not?) receive what's rightfully theirs, the social dividends.

Leave the common good in peace, cut off the putrid and the worms of public affairs, eliminate the politics as a class [1], and it will be not only public management which will relieve itself from corruption and inefficiency of the state monopoly such as the rights and social dividends owed to each and every citizen being paid without procrastination, conditions and bureaucracies as it should: with guaranteed basic income. After all, if nationality is an inalienable right of whoever was born in the territory, why does the authority and the income on this land belong to the state and not the legitimate owners, the people with social dividends?

Utopia? Like hell Utopia! Only if it's in Dystopia country. I'm not asking to invent anything, or give anything which isn't due to each person. They say that who defends basic income to all is insane, but insanity is to spend the whole life working and voting to support another person's interest and possessions. If the basic income defenders have lost their minds is when they defend the nationalization of basic income as governmental assistance and not as straight constitutional arrangement. Basic income is the right to capital that belongs to natural people and not state corporations and much less to the private ones. It is not given, it is not free and it is not benefaction; it isn't a benefit or concession; it is the payment of incomes to its natural and innate owner.

Proof of this is, that if there wasn't the State aid on the common good in favor of population privation, the true owners who can't impose power in their terms and values, or even exchange means, would have to offer competitive basic income as an incentive not just to the adherence to the terms to their

social contracts, but as counterparts to the voluntary acceptance of free people to their values and exchange means.

If there is anything which is absolutely pathetic in basic income it's in its lack of independency, it is to ask for who doesn't have the right to give it nor to deny giving it. The pathetic is the defenselessness; it's like asking the attacker to please not be on top. Self-preservation rights aren't free; it is counterpart of the resignation to the natural right to go after self-preservation by all means necessary in favor of the peace state. A peace state that if free from state propaganda and it's obviously violent monopoly which can only be brought to fruition by the social guarantee of a vital minimum for each person of peace.

Who holds power and the prerogative of coercion will not give anything back which does not belong to them without demanding the perpetuation of political and economic servitude. By returning unconditionally the natural control of things is the same as resigning the usurpation of the peoples self-determination. And the guarantee of unconditional vital means, in other words, without the demand to abide to central power would be the same as liberation. And liberties aren't given, they're earned.

It's not for the liberation or socialization, not for the raise or decrease of the natural rights monopoly that we achieved justice peace and liberty, but for the denationalization and deprivatization of the natural resources and vital means; for the simple and pure restitution of the natural property rights to who in fact belong to: the natural people as individuals with full rights of free association and equal enjoyment on the common good as social dividends.

Democracy much like economic liberty isn't just the right of choice, but the equal decision of power on common good is given by these basic conditions to make the free will of each person in each negotiation. Free because they are equal in authority and free because they have mutual fundamental liberty equally guaranteed by the enjoyment of this common good.

Yes, it's by the necessary means and rights guarantee in order to take part in society: the ownership of the properties and vital and basic incomes that support the free time to take care of political and economic business that the human will emancipate and be sovereign on their own particular and common life.

Democracy is both a guaranteed fundamental freedom to basic means in order to define the destiny of their own lives as much as in the taking part in the nation's decisions as full citizenship: guaranteed basic economic rights; or what is the same thing; the right to in truly participate in the allocation definition of the private and common resources. Less than this isn't basic income or democracy, but more of the same: bread and circus. Forced labor and political servitude.

Impeachment? Impeachment is not enough. Direct and Economic Democracy.
Govern yourselves.

[1] work positions not persons, titles imposed never human dignity. Who is willing to sacrifice one human being in the absolute holocaust cult to the truth is an necessary worshipper

of evil and everything that lacks is the violent supremacy to impose the monopoly over life and the concept of good and the value of all. Who values life, liberation and freedom, abhors the worshipper of evil and the supremacies of this culture of lunatic segregators. The problem isn't the politics, or the people, but the incidental mentality to the political authority. The problem isn't the dominators and submissive, but the collective unconscious state of this sadist and masochistic culture of submission and domination. Don't pray, don't serve or sacrifice yourself to any all-powerful and total power cult, the temple of necessary evil, disappears first in you then on the rest of the earth exactly as he originated: as a domination myth.

Direct Democracy and Basic Income

The libertarian republics of the future are going to be societies without states or, more precisely, societies free from the national and private corporate monopolies over common and private natural properties. The governments of the future will coexist peacefully in the same territory as competitive and cooperative management societies, acting in a negotiated manner not only in the same space, but at the same time.

The free world will be constituted by the guarantee of equal authority regarding the common properties, by the guarantee of fundamental liberties and will be given by the voluntary assumption of the mutual and equal obligations to the guarantee of universal equal rights. The libertarian republics will be formed not only by the resignation and the denial of the

use of force, or inequality of strengths and powers, this will happen in the only way possible, through the universal guarantee of fundamental freedoms as mutual and voluntary commitments of the most capable and conscious ones. Those responsible for the libertarian society without borders.

The new libertarian republics will be founded on the principle of the free communion of peace; will be formed by as many simultaneous governments as the amount of societies reunited by the respect to the same and only principle: their pacific coexistence. Every person of peace will have the right to his sovereignty and will be able to voluntarily associate and dissociate in order to govern himself and determine his governors as well as his forms of government.

The protection of this libertarian network's territory will be achieved not through the imposition of a collective will, but through the shared interest in interdependency, defense and the guarantee of values; through the interest of all in actuality and through the knowledge that they cannot be without everything and everyone that surrounds them.

The libertarian conscience is the manifestation of the state of consciousness of the coexistence in network; the natural congruence between the particular and selfless interest to protect not only yourself and your equals, the acquaintances or fellow men (the ones who are part of your community), but also to preserve human and natural diversity, all strangers and divergent and their differences that, by contrast, form our unique and particular identity in society.

The future democracy of the libertarian republics won't be, therefore, founded by the dispute and the imposition of projects and their monopolies over a specific space for a certain amount of time, but by the permanent competition of projects regarding public management, social security and protection of the common good. The democracy won't need the vote, representation or intermediation, let alone the veto of these forms of decision-making or of any free and spontaneous form of organization of the free societies.

The democracy will be, first of all, economic and will exist through the guarantee of peace, fundamental liberty and equal authority over the common property, through the distribution of the sufficient basic income so that each person can subsist without the use or submission to force, as well as to participate in the political decisions, not only of his society, but also of the federations network formed by them.

A new economic and decentralized direct democracy, no longer characterized by the fake drama of the representation, built by the fallacious separation between politics and economy; created by the disintegration of the human being and its natural properties and authorities. A new democracy, a free one which emancipates the systems of exploitation through the deprivation of fundamental liberties: the vital and environmental means.

The new direct and economic democracies will be formed from the platform of libertarian republics. Republics constituted by the equality of authority over the common property between all citizens; equality given through the guarantee of

fundamental liberties generated by the shared revenues of these common properties, an unconditional basic income.

The new democracy won't be made from the inequality between representatives and represented, between the ones who detain the power to decide the resource allocation and the ones who transferred their decision power to others. The new democracy won't need votes, neither to elect representatives nor to elect priorities. The new democracy is a new socioeconomic system based on the reintegration of politics and economy or, better said, on the end of the fake separation between politics and the economy.

The citizen gifted by a basic income distributed in a decentralized manner, directly from citizen to citizen, in accordance with the principle of equity (everyone contributing equitably to generate an equal basic income), must be capable of deciding by his own not only how to allocate his particular resource according to his necessities, but he'll also be able to decide directly how much and how to allocate his revenues in funds that finance the projects and budgets of public interest. This way, he will exercise his right to allocate the resources in order to determine his political and economic choices or, more precisely, to determine not only what he's going to buy, but also what will be financed and produced, especially the production of the public goods and services.

The new democracies won't happen through the fantasy of political representation nor the vote, but actually through the basic income and through the total freedom of communication, information and association, not financed by it. A basic income that must be enough to end economic inequality? No. An

income that must be enough to end the system of political and economic servitude founded on the deprivation of the fundamental liberties. Enough financial and associative freedom to end the power inequality that comes from the deprivation of the vital means of those segregated from the control over the common property, the means of communication and the providers of the information and their networks.

The new economic direct democracies will represent the end of the aristocracies and tyrannies founded on the deprivation of the liberties and needs imposed to the ones expropriated of their natural rights through the nationalization of the common property and the imposition of artificial properties instead of real ones. The new free societies must be libertarian republics, capable of ending the tyranny of the disguised aristocracies, the end of the political representative democracies and the beginning of the economic direct democracy: a constitutional state with equal fundamental freedoms for all.

Economic Democracies in Libertarian Republics

How to end with all that is putrid about capitalism and keep the free market

Article extracted and summarized from the Book “Repúblicas Libertárias e Democracia Econômica” (Libertarian Republics and Economic Democracies)

CAPITALISM

In reality, capitalism of the liberals and statism of the socialists is exactly the same capitalist system that contradicts the existence of the free markets. The system where, through the state monopoly, only a few can maximize their interests by imposing their values against a majority that does not have anything over and above the essential, or the capital to seek its interests and to develop its own values.

What the Law of Supply and Demand is to capitalism, the Law of Inertia is to the physics: theoretically perfect if the universe was theory instead of practice. It is perfect as far as it doesn't exist in fact. And it doesn't exist in fact because, as there's no movement without friction, there's also, for the will powers, no free time or space to coexist. There's no way to have a free market in a world where most of the people don't have the material means to exercise their power of decision over what's naturally theirs.

All the economists [1] of the last century that still participate, through the governmental subsidy, in the current century,

embrace and support themselves on the defense of the same mistake that supports them: the statism. And if the statist socialism preaches, as a remedy against evil, the maximization of the wickedness, more central power, the liberalism doesn't redeem itself by trying to reduce this evil to the minimum necessary. On the contrary, it only preserves in its historical crimes against humanity, because "the minimum liberal state" is not necessary to mitigate the evil, but is a necessity only for the supremacists who wish to sustain their territories of segregation and exploitation of peoples and ethnicities dominated as gender and social classes.

I have no economical or metaphysical doubts, the state (minimum or maximum) is certainly the materialization of evil, and that evil is only a necessity of those who live off it. The evil is only necessary for the ones who idolize the total and exclusive power and use the capitalist liberalism and the statist socialism and their laws of the capital not only to cover up their crimes against humanity, but to continue practicing and disseminating their "necessary evil" through the millenary propaganda of the supreme power of the idea "I'm going to bring harm to you, but it's for your own good".

The Law of supply and demand doesn't need a world without evil to exist, but only a world free from the cult of the supremacy and the systematization of the necessary evil; it would be a nice start if free markets had at least a place to exist. The problem is that free markets do not exist, the reason being because there are no people with free time, not for leisure, much less for business.

If there are no free societies, why would there be markets? But don't kid yourself; free markets don't exist only because there are socialist and liberal states regulating and intervening on the economies of the world, but for three simpler and far more basic reasons:

1. because not all people seek the same thing;
2. not everyone has the same values;
3. and most importantly, not all people have enough means, not to pursue their interests, not to mention to impose their values.

A negotiation between free persons is made by people with enough means to make free will decisions and not coerced by force or by any threat of deprivation that equally prevents them to exercise their free will. If one party doesn't have the strength or necessary resources to exercise his power of decision, he doesn't have the conditions to enforce the freedoms of choice which are available, but not for him. Of course, if a person can't maintain his possessions and basic livelihoods, whether because of lack of capacity, or because of the strength of circumstances, no one is obligated to provide his necessities, but to subtract his properties or to extract the work of people in this condition is the same as enslaving them.

Furthermore: if, at the occupied and nationalized territories, where the systematic expropriation of properties and the alienation of work is subsidized by the monopoly of the strength over the common property, the vital means aren't necessarily and unconditionally provided for those who are under custody inside these domains, the ones who die due to the deprivation of these most basic natural rights are not

victims of any natural misfortune, but of a genocide inside a supremacist territory transformed into a camp of concentration and eugenic extermination of peoples, classes and persons segregated from common property.

SLAVERY

The extraction of compulsory work inside a nationalized territory, more than the apartheid between classes, is a slow extermination of the peoples who are discriminated, segregated and impoverished by definition, which isn't done in years, but in decades or even centuries after extracting the absolute maximum sacrifice of people reduced to mere resources.

For that reason, if one of the parties in a negotiation doesn't have any means to exercise his power of decision over his property or destiny and, during a negotiation, is obligated to buy, sell or renounce by fear or threat of deprivation to everything that is naturally his by law, all the agreements and contracts with this person deprived of the fundamental liberty are not only invalid and illegitimate, but also criminal if the other party participates on the control of this concentration camp of the peoples as a territory, the state.

The deal performed with a person deprived of the social security minimum, derived from properties and incomes that guarantee his living and most basic freedom, is not a negotiation, but the business of his alienation, and its historical name is slavery. Don't fool yourself: what's taken from people when their vital means are restrained isn't the forced labor or resources, but that their own selves are forced to surrender as objects of those who deprive them. And, if this is not violence,

the one who rapes people without the strength to scream or to defend themselves also doesn't commit a crime until the victims rise up against him.

In fact, the party that detains the capital, whether it's demanding or supplying, has always a much wider margin for negotiation against the party destitute of guaranteed revenues by the expropriation of common and private properties that constitute its fundamental freedom. The individual that doesn't have his guaranteed support, in other words, all the people forced to make a living working not for themselves, but for someone else, don't have natural rights anymore: (1) neither to the revenues of the common property; (2) nor to the self-preservation by all necessary means. It is, therefore, from the right to leisure and, consequently, to the business, that those destitute of the vital means are deprived when segregated from the common property.

Consequently, the alienated by nationalization is not required to sustain only the property and revenues of others, but the own system that perpetuates his deprivation. He literally pays not only to subsidize properties that don't belong to him, but also its continuous and reiterated expropriation; he pays not only to protect a property that isn't his, but also to maintain himself under suspicion and watch – since he's the natural suspect to take that which he doesn't own. And, worst of all, he pays to stop being destitute of everything he needs. In other words, he pays so he can dig his own pit. And if he was "well educated" since his childhood, he still thanks his lord all mighty of earth and heaven for the damned life he doesn't have.

Submitted to this culture of poverty, of the submission to power, is not only a person who is forced to negotiate under the threat of the deprivation of basic needs, but also a person deprived from the non-material and conceptual basic conditions to express his/her freedom. They deprived of the necessary conditions to express their conscience, conception, their capacity of signification and valorization of his own things.

They are chained to a cave; a human being so deprived of the vital and conceptual means to set him free, that, many times, they have even lost the willpower to want it. It doesn't matter their degree of conscience or knowledge, while incarcerated in this framework of the senses and signification, they are people with no factual or ideal freedom to express his free will. They are simply not free people to sign social or economic contracts.

And this is exactly the purpose of the denial of his fundamental rights, as property and natural incomes.

FREE MARKET

If in capitalism there's a competition for the maximization of profits, this competition happens between the few who have the capital; the expropriated compete for their lives, for their survival and, when they negotiate, they're not selling their free work, but paying for the kidnap of their common property, necessary to their survival, and if these vital means are partially liberated in exchange for the slavish work. This worker is never released from his condition of human resource through the deprivation of the right to the free initiative and vocation for the predestination of the job.

The independent owner, whether on the side of supply or demand, is always at an advantage over the expropriated individual, who doesn't compete for the maximization of his interests, but, above all, to pay his bills. The contemporary slavery is a mix of servitude by need and debts, characterized mainly by the absolute ignorance disseminated by the culture of propaganda, by the collective unconsciousness state maintained by the culture of the submission to the political-economic power.

There is no free market in capitalism, because capitalism is not a system of signification of free relations, but of representation of power and its wholeness. There's no free negotiation in capitalism because the capital implies the imposition of preconceptions as value, or, in plain English, the sign of power:

That one doesn't earn his living without serving alienated interests, things only have one possible value and the pursuit of accumulating this value must be the meaning of life. In other words, you can have the sign of value you want, work for whoever you wish and choose anything more important than earning money as the meaning of your life, since you spend most of your life working to have money. You can do anything as long you support the government and its chiefs, who, not by chance, are the ones who control the emission of the forced values, and not you. Quoting Ford, the essence of the current capitalist market is exactly the same as its representative democracy's "you can choose the car in whichever color you like, as long as it's black". The brands are just as the values are, and must be presupposed to the speeches.

For a free market to be possible, there must be a network of free negotiations formed by people who are in a position to establish their own and common significations, their connections as factual and not theoretical relations. People who don't necessarily need to have the same possessions, but that must undoubtedly have enough basic conditions to be able to negotiate without being coerced, by the affliction of the needs, to accept signs and values that go against their free will.

Objectively, there's only one free negotiation: between the owners, that despite being unequal, must possess minimum revenues unconditionally guaranteed not only to earn his living, but also to gain his freedom to value things, his own and that of his fellows. The ones who fight for survival are animals, people cooperate to compete, to live. Specifically: To create valuable things and to have a vocation is not a luxury solely for the rich who have the time to do so, but a necessity of societies formed by free people.

If a worker goes on strike, he negotiates with his hunger against what? The decrease of profits? The one who doesn't have any property, doesn't have a guaranteed income, has almost no room for negotiation (less than the vital minimum) not only to sell his work, but to buy what he wants, or even worse, what he needs. The citizen who is disintegrated and reduced, sometimes to a mere worker and other times to a mere consumer, always has only his resistance to the deprivations as his biggest "trading value" against the domain of the common property. In this kind of denial of the leisure against life, there is no balance, but the imposition of the biggest possible cost to the weakest, the expropriated. Let's put it into other words, the imposition of the support and reproduction of the

expropriated, not as free human beings, but as objects of work and consumption.

In this system there's not enough competition to reduce the price of the products or the human cost of the imposition of forced work through the deprivation of the vital means, because the interest of all that detain the capital, and that ultimately impose the goals of production, is not to produce, but to profit, which in almost all cases is the same thing as to accumulate the exchange means and valuable properties. But not always, where the preconceived values are questioned, the maximization of interests is merely the accumulation of more of the same, but the imposition of this valuation as the only supreme value. In other words, in the beginning and in moments of crisis, the interest controls again the predetermination of the natural things, in a way that the process that reduces human and natural beings to things and their classification continues to be as things should be seen: the real.

So why the surprise if, in this system, crops are destroyed to elevate the price while entire populations starve? The main goal of the system is not to produce food, nor to obtain the highest possible profit or minimize the loss, but first and foremost to save the enterprise or state, or, putting it another way, to maintain control over the beings as things, to maintain the submission of the population which needs those goods. Market or State? Doesn't matter, the important thing is that the production of everything that's absolutely necessary is not controlled exactly by those who need the livelihoods: the natural people.

The state is an artificial body and legal entities are only the tentacles of this body. Enterprises and states are no longer societies, they're corporations and, by definition, don't have the goal to serve people anymore, fulfilling their social reason, but to make use of people using the social reason to perpetuate themselves; they're an artificial body and not organizations of natural people. For that reason, capitalism is not only a system that destroys nature and the environment, but it is an inherent system of denaturation through the imposition of necessarily artificial and dystopian environments.

If statism is the inversion of the human and social values that turn societies and associations into human hives and corporations that force people to perpetuate their existence as a cult, through the idolatrous sacrifice to something that demands to be more important than their own lives; capitalism is the corporative economic system where all people are alienated from the materialistic ideology, not only as a greater body anymore, but as the unite and total dystopian reality [2].

If this national or private monopoly is destroyed by the competition of other capitalist enterprises or by the governmental regulation, the final result is the same: the control of a national or private corporation and never of the society over its common property; the managerial and bureaucratic control, the control of things by those who don't exactly win from them in the form of actual gains, but rather from the lack of them or their controlled provision.

SOCIAL CONTROL

But who should be in control of things?

Certainly not of this system. What should guide the production isn't the fallacy of the client's satisfaction in the free capitalist market. The capitalist who pays for the production of goods wants to profit, he doesn't care about consumers. The producer wants to profit as much as the one who finances him; and the worker doesn't dream of getting the same as the other two did, just because what he earns is merely enough to buy the junk that he produces. The division of the capitalist production tends to generate all the worst, most expensive and most superfluous things possible; given that the power of those who own the capital to lower the costs, increase the prices and reduce the quality has as its only limit the reproduction consumers as workers.

What could really lower the prices and determine the quality of the products, the will of the client isn't the decisive factor of the production and prices, because they're not agents of the market, they actually don't supply or demand anything, they consume and produce. The client isn't a player in this game, but merely a variant to be considered by the players. The competition between enterprises always seeks to maximize their profits, in other words, there's no competition of interests between private companies, but a dispute for the control of the market, which ends with the balance between the competing interests, but of those who have enough chips and strengths to compete in this game. And limited are the clients with enough capital to afford their interests in the market, but they're obviously not stupid and they don't wait for the supply of what's available, they create the demand of what they want. They act on the "before" and not on the "after", therefore they're not exactly clients anymore, but the financiers of the production system.

The enterprises can compete as much as they like, what you'll never see in capitalism is the decrease of prices to the least possible cost, simply because the expropriated, the one reduced to the condition of worker-consumer, has no political-economic strength to generate market demands, but only protests and strikes. They don't have actual economic and political rights to take any decision, nor power to compete to produce what they really want. They don't have capital or rights to free financial and monetary association that allows them to equally compete with those who own capital and property. The expropriated isn't only devoid of the right to express his interest of production or consumption, but of his freedom to support his or other's creative vocation.

Or, to put it another way, if the majority can hardly support itself without working for others, how could it generate the demands that actually finance whatever is done politically or economically? Yes, there is collective funding via the internet. But the question that is valid for the direct democracy is also valid for the free market: who has access to the internet? And how politically and economically free is this access?

The expropriated has very little control over the reduction of prices and the rise of the quality and it's always inversely proportional to the degree of his needs and to the lack of means to afford his own self, not only for what he is, but for what he minimally must have in order to be. The worker actually competes for his political or economic social interests, he's simply not capable of affording his interests, and the ones who can't support themselves are not independent, and the ones who can't veritably support themselves are not even free.

For the statism, the worker is and will always be the client, sometimes of the politicians and other times of the companies that, pretending to give for free or to charge a fair price for what doesn't even belong to them in order to be given or charged for, are in fact stealing from him. So, for the prices to be the lowest possible (or at least fair) and for the products to be the best possible (or at least what people want), it would be necessary to maximize the competition through the biggest possible diversity of competitors, it would be necessary that every unsatisfied consumer was, if not a potential rival, at least a potential investor associated to a free potential entrepreneur and competitor. Which obviously would only happen, or should i say, only happens for those consumers who have capital and freedom of financial association not only to create thereafter the productive demand in the market, but before that, in the production resources. Demanding a production according to his specifications and competing with everyone that wants to monopolize the market and sell the garbage to others.

If all parties interested in maximizing their gains had not only the capital to do it, but also the political and economic freedom to determine which are their interests and values in association; if every person had the right to economically compete to control the production through the associative freedom, the interest of the people voluntarily associated would prevail upon the interests of the private and national corporations. This way, we would have a free market where you could buy what you want, instead of what they want you to buy; and for a simple but at the same time absurd reason: you're the one who has actual control over your private and common possessions and wealth and not them anymore.

The control of things should belong, therefore, to those who want its provision instead of those who profit from the reiterated system of its deprivation as well as regulated and segregated provision. But the control of the production is exclusively in the hands of those who own the capital. However, it doesn't need to be taken from them. We only need to end their monopoly by simply socially guaranteeing the competition of the people who are truly interested in the production of the common good and the social services. To guarantee that the capital is in the hands of those who know how to produce and those who want the goods to be produced, and not people who don't have the slightest idea, don't have an interest in the production or the consumption of the good, but only want to shove it down the throats of others, or even worse, to prevent others from having what they need.

ECONOMIC DEMOCRACY

For this purpose, it is necessary to return the properties and natural liberties to the people of peace, mutually guaranteeing the right to the basic capital necessary for them to control their private and common lives, guaranteeing the vital and capital means, the properties and basic incomes, so that they can exercise their natural right to self-determination and sovereignty over their private and common lives.

Who is actually interested in the production should be able to finance it. Who is actually interested in the production of something shouldn't be prevented from using his participation on the common yield funds to finance whatever interests him the most. The citizens reduced to worker-clients should have

the guaranteed capital not only to survive and reproduce, but also to directly support its production and development.

The ones interested in the acquisition and consumption of goods and services shouldn't only buy the finished product, they should be able to finance their creation. They should have the freedom in fact to, without restrictions, interferences or impositions of any power, join other people interested in these commercial or social goods and services.

If there's an apple farm, it should be financed neither by bankers, nor in any case by a company managed to maximize profits, but logically by those who like and want to eat the best apples produced by whom they consider to be the best producers. Because, if the person who afforded the production was the same as the one who was going to eat them, the investor's interest would be the same as the consumer's and the private interest would be the common, or better said, wouldn't be disintegrated from it. Who buys and finances a house in order to live in it isn't exactly worried about his sales profits, but about getting the best house his money can buy, which is exactly what any profit accumulator does, who accumulates profits selling garbage, so that, in the end, he can get the best things money can buy.

When you want to enjoy the best things, the interests change and the choices start being the use instead of the exchange.

The one who invests wouldn't use the garbage he produces for others, totally because he couldn't produce something for him and another thing, or nothing, for the others. He couldn't generate two distinct demands of products, one for himself, the financier, and another for the rest of the clients.

A statist would soon cry for the creation of a law that forced the producer to consume what he produces. I even think that a stamp, issued by the producers themselves, showing that who produces, eats would help guiding the investment of the consumers. But it's important to know that theses certifications can equally be used in the public services and that it, not only shouldn't be a monopoly, but also should be ruled by the same principle, the contributor should control the budget, or in other words, the budgets, because they would be decentralized and competing to get the investment of the citizen who owns his common property and basic income.

Therefore, the solution to meet the interests of those who pay for any service or product, whether public, private or even financial, is to stop subsidizing their capitalist statist production and, afterwards, buying what the owners of the capital oblige us to consume, but also to form mutual societies to finance the systematic production and the consumption of what we need and want, providing it with the lowest possible cost. There's no problem in outsourcing the production and the administration, including the political, economic or financial ones, but may the most competent compete to offer the best service and product.

However, since the one who pays for and uses, the common citizen, isn't forced to renounce, by coercion or deprivation of the allocation control of common or private resources, the political-economic control over his common good, his interests and, ultimately, the destiny of his own life.

If the one who should produce and enrich is he who has the capacity and the qualification to produce the best product or service, the one who must recognize, protect, generate and finance this wealth is the one who benefits from what's produced from it: the people who form the societies and its associations. Those who have the interest must be able to associate to allocate the necessary resources to finance what really interests them. Those who should control not only the financing of what they want and need, but also its provision, are the people interested in the consumption financing the production.

People should not literally be vulnerable to bureaucrats, technocracies or speculators for, if they don't do what people want, it's because their interest is different and is guaranteed: they don't consume the garbage that they produce, as well as they use their privileged position to guarantee their distinctive properties. Who pays for the production has the right to consume in accordance to the demand, not of a central, economic or political power, but in accordance to the society's decision. The solution is, therefore, in the capitalization of the people and in their unconditional freedom of mutual financial association to control and pay for the production of all goods, including the means of exchange, without the interference of any central or centralizing power. Political and economic direct democracy.

Freedom isn't the political or economic choice among predetermined possibilities and alternatives; it's the self-determination of the political and economic possibilities and alternatives. Something that demands the free associations as well as the disposition of permanent conditions that guarantee

the access to the vital means and the state of peace of those who share the same place.

Real democracy is not only the political self-determination of a person over his common property, but the economic self-determination of a person over his natural properties in order to form the common properties. Democracies are formed by free republics, by a social protection system, mutual societies against the monopolies of the violence and central powers.

LIBERTARIAN REPUBLICS

All people of peace that form society must have a share of sufficient capital, not only to support themselves, but to generate the balance of forces that maintains the equality of authorities over the common property capable of supporting the society against the appearance and the violence of central powers and monopolies, including the economic ones.

Yes, the revolution of capitalism doesn't only concern the guarantee of a basic income so that all people can actually participate in society as a free market, but in particular it concerns the inversion of the order of the capital, where the one with the greatest interest, the worker-client, isn't the last in line, but the first to express his interest, whether financing his works and productions, or financing the works and productions he wishes to enjoy, the extirpation of the cult of power by the societies for the art and the reverse of isolation of creative production.

The one who should control the supply of what he wants is the one who in fact demands it. And to truly demand, he must have the necessary means to generate the productive demand. Not

only because he's the determining factor of the demand and of the most decentralized, self-organized and efficient resource allocation system possible, but because he's the natural co-proprietor of the revenues of the common goods of the territory he occupies, in peace communion, with the other people who form, not only his nation or his state, but his natural world without borders or segregation.

A world which needs to be socially protected due to its cosmopolitan disposition of universal provision without discrimination or segregation is as wide as the protection network of its society and its connections with all others that share the same principle.

However, just a social protection network without borders, destined to guarantee the vital minimum to everyone in the form of a universal basic income, wouldn't be enough to fund libertarian societies and republics. People should also be able to invest in mutual funds capable of supporting companies, banks and free public and social services, a free competitive social market.

Therefore, it's not the state or the profit maximizers that should establish the offer or the provision of goods and services, especially the public and social ones, but the people, according to their private interests, which are as common as diffuse. The capital distributed not only equally, but in a sufficient amount so that all people of peace can participate in the allocation of productive resources, is the fundamental basis, not only for the establishment of a free market of social interest, but for a true economic democracy. Or rather, for a true libertarian republic made by as many financial and

productive voluntary associations as the diversity of interests of their investors-consumers.

Not simply a direct democracy, but a libertarian republic made by the unconditional disposition of guarantee of the common properties and the vital means for the fundamental freedom, not only in respect of the differences, but to the multiplicity of values in peace communion. For this purpose, the capital must be in the hands of all who have the productive interest, the worker or entrepreneur, but, above all, in the hands of natural and humane people and not centralized in the hands of those corporate fat cat monsters – national and private. The capital should be in the hands of those who are entitled to it by natural right: the natural people and their societies, and not under the control of the alienated and segregated from the national and corporate; and, for a very simple reason, because free people don't worship and sustain the deprivation, the war and the power, but naturally value and appreciate life, peace and freedom.

[1] Voluntarily unfair generalization, there are good libertarian thinkers that approach the economy with a discipline that I don't have. See Kevin Carson, but exactly for being good, their thought can't be reduced only to economy and I believe that they prefer to be known as libertarians instead of economists.

[2] The empire of the state monopolies and their subsequent separations of peoples and classes, not only destroys humanity and prevents the emergence of the cosmopolitanism, but keeps all the world inhumanly segregated in the culture of the never-ending international conflict and disagreement. The egregore of the disagreement

is a hate culture between peoples and classes, it is the supremacist cult to the absolute incarnate by the world powers that idolize its power.

Non-Governmental Basic Income: Why not? And How?

Will it be that Basic Income can only exist with state and tributary modules? Will it be that Basic Income can't be conceived outside the state framework? Can't basic income become an independent decentralized social security network?

It's not only that it can, but it should. And it's already being done.

This text is divided into two parts: unconditional basic income defense provided by free initiative without the governmental power intermediation; and the presentation of a model for its concretization. Both, theory defense and practical model, are based (beside my libertarian conviction), on my own experience acquired as co responsible by the project, independent from unconditional basic income of the small community of Quatinga Velho – Brazil. An experience which since it started in 2008 up until its end in 2014, paid unconditional basic income without government or corporate aid, direct from person to person.

However I won't approach the positive results on the human social and economic development of Basic Income based on my experience [1]. Instead, exposing positive effects of Basic Income on who need it most – which prejudgment effects are obvious – I will focus on the exposition of the potential of basic income for the people who in theory need it on a lesser scale; those who with precisely a voluntary participation could contribute to its realization.

Though before defending why basic income should be a non-governmental social protection system, I will present the “how” to constitute it. Basic Income directly constituted by society and through free initiative without any aid from the coercive and sustained power as it should be only by the reciprocal social economic interest.

HOW? BASIC INCOME INVESTMENT FUNDS

As I said, the model which we are proposing here came up from the basic income experience in Quatinga Velho. Basic income that event though it never received governmental or corporate resources it depended on individual donations, I mean depended, as today, basic income can also be financed through investments and loans on a community basic income fund.

An investment fund where profitability that pays basic income is the same that can gradually provide earnings to investors according to its profit, it even reaches sufficient amounts not only to pay the pre-established basic income, but to distribute the exceeding dividend between everyone – according to the contract.

In other words, a fund that aims at self-sustainability through its own riches produced by the capital invested in the community and investment motivated by the dwellers themselves. It is the motivation that is not gained by just the basic income increase, but for the interest of becoming the provider to its own social protection fund and remunerated investors of their own development.

If basic income is capable of providing a less bureaucratic and more efficient system by itself; independently it is capable of making this public policy, which is already a minor tax burden, an investment of social interest. After all, the contributors are and always will be in any way the providers of all and any social protection. Take out the middlemen and let the contributors earn directly the not only social and economic earnings of this system, but also the financial (today centralized on the monstrous governmental budgets) which the services and goods protection and provision systems will continue to be in an eternal negative balance of bills to pay, in order to become future earnings inside the free social market.

A free social interest market that, without bureaucratic losses and the regular and irregular politic cost of the power centralization, has as much social economic potential as the common interests and vital necessities which do not meet demands breached by the state monopoly. And it is huge.

Securing common goods and its universal gratification can't only, but should be done through a free social investment market, not only private but above all mutual. And the mutual investment funds of basic income could be the catalyzer of this socio economic development, guaranteeing simultaneously the

vital minimum and larger earnings to those who voluntarily contribute to the social development, local and external investors that are paid through the solidarity according to the level of risk and participation.

The increase of basic income and the earnings of the investors are, therefore supported by the systematization of the vicious cycle of the development generated from initial capital injected on the immeasurable social capital of these communities. And the increase of riches and inequality is not only freed from the slavery logic of “who doesn’t work doesn’t eat”, but justified in the logic of productivity of whoever invests in solidarity will raise their capital.

Thus keeping the balance and growth of not only the funds, but the whole social economic system by the observance of the possible limit, in other words, keeping society away from the breaking point by guaranteeing permanently vital minimum provision to all.

Yes, we can guarantee and perform universal assurance of the fundamental rights not only on paper, but in fact without the monopoly of the central powers over the common good through voluntary participation systems on the earnings of the properties for all if the dividends of the economic development are paid proportionally to the risk and amount invested to whom it is due: those who, in mutual society take on the guarantee social cause of these universal rights as their voluntary social duty and associative goal. Arrangement constituent not only of free systems and societies, but also from the central power and budget expansion limitation of the

available resources to the governments for their totalitarian adventures.

Mutual investment societies in universal basic income are based on a very simple equation: equitable contributions (proportional to earnings) for equal earnings. Everyone contributes with a percentage of their earnings so that a fund will pay the social dividend regularly (as planned on the social contract), and the exceeding amount will be distributed between all investors. However, eradicating the middlemen isn't enough; it is necessary that the social system be independent and be self-sustainable. That is why, it's important that each person be free to form and adhere the protection network which interest them as it could, at any time cease to be a mere beneficiary and becomes a provider of their own basic income harvesting the dividends of their own social development.

However, so that basic income has its economic potential maximised you cannot exclude nor coerce anybody from the comprehensiveness territory of the social protection network. Nobody should be obliged to contribute on account of having a lot of money or solidarity, neither can they be excluded from the vital minimum for having no money or solidarity. [2]

There shouldn't be cohesion for privation, but incentives for earning possibilities. And this, is not only by moral issues, but from praiseworthy selection, because anyone is moves for obligation and necessity, but few are able to move voluntarily for solidarity and responsibility and their own initiative and not from the submission of the majority depend. And this is only a problem in the case of the obstruction of who is more

intelligent and being able to win competitively with his solidarity capability to directly invest in human beings.

Lack of capital doesn't imply a lack of commitment nor does it imply in lack of interest, each person that invests should win along the community development. Therefore the solidary investors should be paid not only for a justice cause, but sustainability; pay additionally with the exceeding amount each one according to their voluntary social contribution.

Yes. The best way to invest your money is directly in humans; purchasing participation in Basic Income funds of communities. Which will be capitalized by the own deposit from members of the community through consigned microcredit in Basic Income (another experience aggregated to the Quatinga Velho model [3]).

This model even though still referenced by locality and territories, doesn't need to be restricted to small populations; the communities can create protection networks without borders providing mutual security even between cities. The same fund can invest in multiple communities accordingly the arrangement between the investors' expectations and the community's emancipation and capitalization projections.

With this model of common good provision free market, the end of poverty becomes more viable not only because we eliminated the political and economic agent system which literally won over the impoverishment, rarefaction and protectionism, but by the fact that without help from the state and the inequality and privilege system of opportunities the best return for long term investments are precisely where

there is greater demand for capital: the poorest communities, whose costs of living are lower and the social capital larger. Communities where the biggest demand is precisely the trade means [4] capable of boosting the free initiative potential.

What these Mutual Funds can provide isn't just the vital minimum, but the emancipation of the people and not only from these communities, but from the entire world, by the fundamental rights provision of not only mutual or common interests monopolized by nation states but universal and decentralized voluntary duties for peoples and free societies.

Not just a real free market, but a real free world. A real free market not only capable to decapitalize the political and economic powers which pay and win with reiteration system of opportunity inequality, but to give power to the communities and poor people not only materially speaking, but cultured by the supremacy idolatry of the politic economic powers.

Utopia? Absolutely, but a network utopia which already has its mark on the map; it doesn't matter how much life exists on Mars, as long as there is life. It is an experience that can be embraced and replicated. A new social economy, in its first steps and that now can be financed by a risk fund for the social innovation constituted by crowdfunding. Yes. Today it is possible to invest in Basic Income economy of a small place, not theoretically or experimentally, but accomplished and with desire to continue. Create your Quatinga Velho, start an Unconditional Basic Income experience. But why? Why on earth not?

Basic Income? Why?

I will not limit myself to make the distinction between independent and governmental basic income. Not just because I expect that the reasons that I will present for independent basic income be self-explanatory, but because governmental Basic Income is more than theory incoherence, it is a pipe dream which if it comes to reality will be as an idea aberration, and a contradiction to its ideal.

Universal Basic Income should be in effect by free initiative without a central power distortion. It should be perfectly provided by a safe social system based in cosmopolitan societies constituted by everyone's disposition. It should be financed by mutual social investment funds which would pay proportionally the invested capital. In fact guaranteed fundamental rights by mutual voluntary admitted to solidary commitments with the possibility of earning future financial earnings and politic and economic earnings correctly and immediate.

Such funds could support the provision of vital means, even if before the collapse of state monopolies - or even sooner than that. But the question is why should we do this while there's still the state to do it for us?

Of course the possible future ratability of basic income isn't a sufficient incentive to whoever drives toward this type of interest, nor for others who have different values for the meaning of life. What the return of the social investors promotes is constitution of a new mutual and competitive

system of social protection of a new socioeconomic. The question that needs to be asked isn't, therefore "why do people take on such responsibilities by their own free will and spontaneously?" The question that needs to be asked is "why invest in social funds and not exclusively in financial funds?" or more precisely: "why people should take on such responsibilities by their own free will and spontaneously when there is the state to do it for them, leaving them "free" to make other investments even more profitable and immediate?"

The answer to this question is the denial of the assumptions that it's hiding. This is a trick question based on assumptions that mislead. The state does not, under no circumstances release the people from paying taxes in order to pretend to do what they don't do, nor allow that no one else do it. The question, thus, correctly formulated is: why should we allow the governments to 'take care' of basic income and its funds provision through taxes and its state machine? Or even better: why there are those people who – without enjoying the privileges or being completely alienated- still defend the state monopoly over the common good? If the state isn't capable of managing a pin factory which isn't a common good, what about provision systems and common goods and vital minimum guarantee?

The necessary resources to peaceful self-preservation and social rights fulfillment, vital means, should be pursued to not only as fundamental rights on paper, but as in fact unconditional provisions, in a way to guarantee liberties that support the peace state and legitimate property acquired in free negotiation, or has state propaganda and idiots showtime reached the limit for us to really believe that all private and

public properties are maintained by the coercive state power against all society? Does it belong to them and not us? Have we started believing in the propaganda? What is the matter that maintains the social fabric ? Is it the state coercion power by the armed forces and politics and not by of what remained of the tactical recognition of the common while still being minimally benefited from what is produced?

So the real question isn't why don't we let vital minimum provision be in the hands of the state, but why in sane consciousness we abandoned our common good to the state? States are institutions projected to perpetuate properties and earnings in a selective and discriminate fashion, or what means the same as, prevent the enjoyment of natural and common property to all. In other words, the state is the obstruction institute of the socio self-organization and guarantee of freedom to all.

Outside the cult of central power, the why of independent Basic Income is an answer more obvious, as well as a necessity. Outside of the state culture, universal Basic Income needs to be a voluntary and independent associated initiative not only so that the states won't take ownership even further of the common and natural goods and corrupt once again the mutualistic systems, but so that the universal guarantee of the vital means may finally exist in fact and not as mere declarations of intent.

State cost isn't just economic, but politic is immensely larger than any other benefit coming from exclusive outsourcing of social and public responsibilities to the state monopoly. States don't do what is necessary and that which no one wants to do;

states pretend to do the necessary and prevents society from doing so.

States supports themselves by taking the social responsibilities for themselves for which society is constantly disabled and repeatedly prevented by its own nationalization of strength and culture. States perpetuate themselves by dissemination of dis-intelligence and dis-voluntarism of the masses that support the bureaucracy and corporate grants as well as by coercive blocking of non-conformity to the nationalization of life and nature.

It's the prevention of rights and mutual duties constitution by imposing handouts and obligations that prevent people from naturally support by free and spontaneous will their own socioeconomic system without paying tribute to the supremacy of power.

Governments don't exclusively act on the dis-intelligence and dis-solidarity; also they expand their domain in this social void without filling it up nor release it so that it can be filled up by free initiative.

More than a monopoly executing an absolutely necessary task in coercive and antisocial form, more expensive and without any competition, the state is strictly the fictional representation of its execution as if were the only realist and possible alternative to the world.

The state is incapable of promoting common good and vital minimum to all, because the state is a system projected to avoid that from happening.

The state machine wasn't designed to support the abundant creative capitalism, but for servile "voluntarily" work and rarity where the person turns out to be an object of the job and study of the alien world not for what the richest person has to offer, but for everything that lacks for the poorest ones: total absence of natural property rights and basic income. The state monopoly, nationalization of common goods, is the heart of the reiterated system of subtraction of the natural properties and denial of fundamental liberties of the segregated in in favor of the subsidized.

States are inherent distributors of earnings and expenses, however historically never in favor of the expropriated and their natural proprietary rights, but always in favor of the entitled artificially expropriated not by accident but on behalf of the state. And that's how, these artificial properties should not have any peace agreement, but from the violence monopolization; all this state economy is "backed" not in trust or precious metals, but rigorously in the "market reserves" guaranteed by its greatest asset: the armed forces.

If we didn't tolerate any act of violence or privation over human beings, above all the institutionalized, and even the states had to abandon the use of force with how they monopolize the common good; people would then associate to attend on their own common demands, not only freely and peacefully, but without the subsidy or threat of violence or privation of no power or force. And the states would no longer exist – at least not how we know them today.

Without state violence prerogatives while common good monopoly; would lose its place to several peace societies capable of coexisting in a cooperative manner and completely inside the same territory, a state of peace shaped by these libertarian republics.

Universal Basic Income not only should exist; it must exist by free associations and societies inside a new paradigm of economic interest of public service and goods appreciation not only to preserve its libertarian spirit, but not to be reduced to a state and nationalistic conditioning tool. Vital minimum provision by a coercive and central power isn't just an inefficient and expensive way to guarantee fundamental rights or to prevent politic economic tensions from imploding societies, but the most dangerous way towards totalitarian populism.

One has to understand, governmental basic income even if without explicit conditions will always have at least, one tactical conditionality: the constituted power submission, even if he is no longer legitimate. **In order to make Basic Income factually governmental duty and a citizen right, and not citizen obligation and a handout that can be revoked, it needs to be regulated and provided constitutionally by the society without the dependency of middlemen or a central power.**

Not even states need to monopolize universal Basic Income in order to guarantee the social protection societies contract fulfillment, not even societies can continue under state intermediation to guarantee its social contracts constitutional provisions. In other words, property rights should not be under dependency and grant of the armed protection of the central

powers, but should be instituted by a balanced social contract which will distribute not the riches, but the guaranteed universal particular and common self-determination power – not merely as tutored livelihood, but conscientious and emancipated adult life, an universal guarantee to liberty. Guaranteed liberty as Basic Income over what all properties have as their common good: recognition of the society that protects it as network and not state.

The economic system should balance and support itself, without the threat of violence or privation, but by encouraging production and creation. Incentives which should be sufficient to the reciprocal and voluntary recognition of the properties protected by the balanced distribution of forces and recognized by these people equal in authority in state of peace. A system constituted from unconditional guarantee of necessary basic vital means precisely for the preservation of the free will in peace communion practice.

In a world which state costs to maintain coercive social costs are unviable, the guarantee of earnings participation of the properties with incentives, as Basic Income isn't charity, it is a reciprocal economic interest: the constituent principle of mutualistic social contracts for universal rights provision- not only indispensable for the future, but each day ever more necessary.

Even before to the conflicts and crises that are approaching, it's an illusion to think that the states will rebalance their unbearable weight by decreasing expenses or by resigning without the use of force and its supremacy against free initiatives and societies. States rebalance their bills between

their unsustainable expenses and the people, eliminating people and not expenses.

And when the apartheid of the people classes and persons are no longer capable to realize population control of eugenic biases, the most aggressive method of getting indirectly free of the undesirable populations will be assumed once again without hiding, as they've always been in the moments of world systemic crises: war.

There isn't anything like war and the terror to make people of the world turn against each other and kill a generation or two of libertarians waiting for the next patriot boom, materialistic, alienated and supremacist worshipers of power to rise from the ashes.

State violence supports itself symbiotically and wouldn't exist if there were any other places to plant poverty and disagreement in a way to harvest revolt, fear and servile worship to the supremacists.

We shouldn't expect the next shuffle of cards; nor the panoptic falling to free ourselves from the locks of the houses that do not protect us, but locks us outside of the world, attached to the projected shadows on the walls. This is what Basic Income interests in peace societies specially, and not on the powers and its projects: every regular and irregular army of fanatics – patriots or religious – are harvested in the same concentration camps where culture, economics and politics are harvested: the lands of nationalized private control and with lack of opportunities.

Independent basic income should be instituted not only as a question of justice, or because today's systems no longer can sustain the costs of the state coercive protection against a worldwide population completely submitted to precarious conditions by technologic development. But because this precarious condition which has been under development since long before (since the natural basic means privation), it ever existed, and cannot, under any circumstances, be prevailing during the collapse of the status quo. Because those who are in power won't measure sacrifices, I mean, people to be sacrificed in war and in jobs even more "analogous to slavery" to keep its supremacy.

Unconditional Basic Income isn't just the protection of the society against tributary and genocide desperation of the Nation states in bankruptcy; or merely the base of a new social non-coercive contract before the necessity of the poor; universal basic income is the late guarantee of human rights as a fact and not hypocritical paper speech.

In its libertarian and non-nationalist conception, basic income is the constituent principle of a new socio-ecological system out of the bellicose corporate-state outline capable to end not only poverty but to end the supremacists delusions and armed potencies. The end of the worldwide discord reproduction system for segregation and hate between peoples and classes dissemination for the supremacist cult of unique and total power - being as a state or religion.

Basic income should be a guarantee of necessary means so that every person can be sufficiently free not only to be able to make their own decisions as to allocate their particular

resources. It should be the guarantee of free time and own space in order to directly participate on the collective decision making on the allocation of common good. And this, according to personal understanding of necessary and not by the artificially imposed necessities by others as precondition to servile alienated survival.

Therefore, independent basic income isn't just universal, but also cosmopolitan; and will be as competitive as own peace communion liberty is, not only in the real free markets, but in the real free world.

Utopia? No, only the end of dystopian states and a beginning of libertarian societies. Equal authority states funded by the guarantee of in fact fundamental liberties for all. And why not? After all, what is the real universal basic income if not a libertarian principle? And what should basic income be if not the guarantee of the fundamental right to personal self-determination and sovereignty for your own life?

Governe-se.

Social development non-governmental funds

For a new free economy, not private, not statal but social

Non-governmental social funds are financial funds constituted for the development of a location through public assets and services financing which are not formed by taxes or donations, but through investors who receive dividends according to the performance of the social businesses that aim at local socioeconomic development.

They are funds formed by financial investments not merely in social causes, but in social technologies that produce social products of public interest, which social impact is earned precisely by the economic results and not by the companies, but from the locality that supports the company. They are, therefore, funds where financial return is conditioned to the social impact of the economic policy, and the success of the economic policy is measured precisely by its capability of socio-economic self-sustainability.

Non-governmental social development funds are, basically, equity crowdfunds directed to social and public interest, and which permit those who invest in social development to obtain proportionate and shared earnings from the generated common good. They evidently can comply with a whole range of necessities and social and public management interest not only from local communities but in cities or in integrated society's networks.

More than that, the social development funds are able to not only cater isolated or specific causes, but constitute itself as a libertarian socioeconomic system fundament if made the vital minimum provision its social cause, much like a fund that defends territory and its dwellers, its social cause, to be the source of financial support of a peace society or a free republic.

A socio-economic libertarian system should possess as fundamental characteristic, voluntariness of all negotiation or association, therefore both the republic as its defense and social security state should be voluntarily promoted by particular interest, and not collective coercion. Although common interest or collective (when legitimate) is particular interest congruence over the shared assets, the understanding about the defense or provision necessity of these interests is asymmetric – given the production, intellectual and volitional capacity differences. In other words, being in a free system, or being in a coercive system, there will always exist the ones who won't do anything and the ones who are willing to do whatever is needed – and of course those who are willing to do anything to impose others what they should do. As for those who want to impose their will against others, there should not be space for them in states of peace, as for the rest there should be space for peaceful coexistence and proportionate to contribution rewards for each in regards to their participation in the support of this state of peace:

- To the ones who live in peace without harming others, the vital minimum;
- To the ones who support this peace and liberty territory with their voluntary contribution, may it be considered then his investment capital in the support and

development of his society and return him as social dividend adding up to his basic income.

A fund provider of basic income is not only an excellent economic contract, but the best social contract precisely because it stimulates and awards the voluntary contributors whom will draw the social responsibility to themselves, at the same time which will maintain all other members of society, independently of judgments or circumstances, with their fundamental rights guaranteed. Guarantees pragmatically the adherence of all by incentive and not coercion:

- Those who can't or who want nothing with vital minimum due to each person residing in a state of peace, in a way which his inalienable rights to self-preservation and political participation can always be reached rightfully through capital and never through violence.
- Those who can and want to have proportional and competitive rewards according to their investment.

But how is it possible to check earnings with the equal distribution of income to all, if the proportionate return of the social investment is asymmetrically a social responsibility?

1. Investing directly in the fund to support your own social dividends such as Basic Income. All beneficiaries with basic income are encouraged to participate and become owner of its own fund. The more beneficiaries are owners, larger the interest in raising the capital.

2. Consigned micro-loans on their own basic income which interest earnings (which is determined by the loan taker) are deposited on the fund and remain as particular patrimony of the loan taker and therefore capital for his social dividend.

Poorer societies are those with the biggest potential of growth, therefore earnings for the investors, but this exclusive growth leveraged on the guarantee of basic income although correct, is slow. However, this growth can be potentiated by the association of these micro-loans charged automatically by the payment of Basic Income which are granted in rounds, prioritizing larger voluntaries contributions.

This micro-credit association allows that the riches generated by the guaranteed local basic income be capitalized by the fund that, once achieved a superior to the necessary income threshold for the basic income provision, according to the fund contract, allows to distribute the exceeding social dividend to its investors inside and out the locality.

The big question of how to provide the common good without imposing and coercion to all on a libertarian republic, but counting on the capacity and initiative of the volunteers is, roughly, solved by:

1. Common good demonopolization;
2. Vital minimum universal guarantee;
3. Earnings proportionate to social results for all mutual fund contributors;

4. Fund capitalization via equity crowdfunding with the emission of bonds that are redeemed in accordance to the economic development proportionate to the investment.

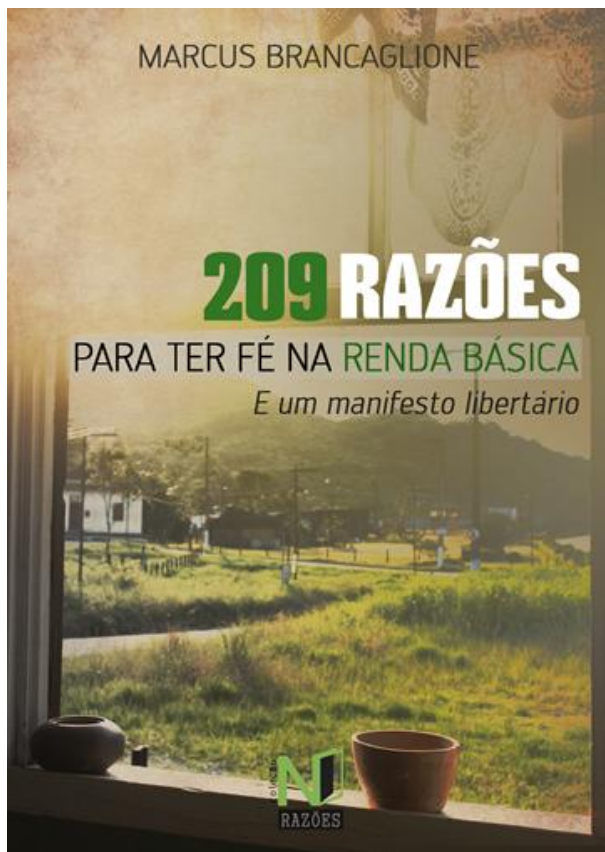
Basic income guarantees demand, loans to offer, and the mutual funds guarantee both security and the interest of the contributors, no longer reduced to govern expropriated, but recognized as investors and owners by the social voluntary contract. Bonds guarantee returns in investments without the extortion of unplayable loans.

Considering a country, or even better, an entire libertarian republic, financed by funds of mutual investments of universal rights provisions, this country would no longer have taxes nor contributors, but in fact investor-contributors of their own common good and development which would practice their own political power in the most democratically way possible: controlling in decentralizing and real time the allocation of their particular and common resources. Practicing your economic politic power in fact, no longer disintegrated as consumer or elector, but as complete citizens, through political-economically reinstated capital, being particular or being individual freely associated always when necessary to guarantee his competitive and representation.

Economic Democracy. Through social and financial technology, and why not?

PART IV

Selected Extracts from the Analytical Report of The Guaranteed Basic Income Experience in Quatinga Velho



EXPERIMENTAL CONCLUSIONS

Specifically, these are the most significant modifications caused, in our comprehension, by the experience. Concepts that were not only reflected on the methodology adopted, but influenced the political and strategic conduction to the achievement of the basic income. They are:

- i. The need of a democratic environment for the existence of a genuine basic income;
- ii. The perception of political community as a local social network, independent of geopolitical borders;
- iii. The legitimacy and necessity of the organized civil society to the accomplishment of new public politics;
- iv. The importance of the direct democracy and self-determination to the full exercise of the citizenship;
- v. The need to approach the social action as a pedagogical process which isn't segregated from day-to-day life;
- vi. The comprehension of human development from the expansion of the life perspectives;
- vii. And, finally, the measurability of the social contract – or, more specifically, of the quality of the systems destined to fulfill it - through the:
 - a. Effectiveness measured through the guarantee of real freedoms as equal fundamental rights;
 - b. Effectiveness measured through the redistributive capacity, which implements the fundamental rights;
 - c. And efficiency measured from the effectiveness compared to the operational economy.

CONTRACTUALISM

The understanding formulated from the experience of Quatinga Velho about basic income is eminently contractarian, but it's neither a social contract of resignation of rights, nor exclusively mutual, but universal. At first, a tacit disposition of human beings towards their humanity, evident on the recognition of this same humanity in each one of their fellowmen. And, thereafter, an express agreement to the establishment of a system of redistribution of real freedoms as fundamental rights, aiming at the generation of the full liberty, inherent to the states of social security constituted by the actual guarantee of the real freedoms to all as universal rights.

The establishment of this principle in practice demands, therefore, a disposition of mutual recognition at the communitarian level, as well as the disposition of universal recognition at the broader level of society; determining the dissemination of this new social contract, not through centralization, but through the multiplication and integration of the communitarian cores in the development of a social security network without borders, supported by the society through communitarian public services and not by any intermediary powers.

INTERSECTORAL PARTNERSHIPS

None of this means that we should shut ourselves off from the entrepreneurial or governmental partnerships. Strategic partnerships are pragmatically necessary [?], but we can't allow these partnerships, like basic income, to be constituted as a favor, but a merit and right, to the extent that it's always good to remember that the support of the companies, whether

private or national, depends on the productive work of natural people. And if the natural people are the ones that will always pay for the basic income, the lower the amount of intermediaries, the lower the cost will be to carry it out.

Furthermore, we cannot and should not, consequently, wait for the initiative or leadership of none of these sectors to develop new social politics, because this isn't the governmental or the entrepreneurial profile. The organized civil society is not only an alternative to the basic income; it's its principle and perhaps only possible way. And we don't defend that based on an ideological assumption, but based on the experience of the establishment of basic income in Quatinga Velho.

METHODOLOGY

Of all the methods developed, we highlighted the ones that were the key to the success of the experience and of the consolidation of a model capable of being replicated:

- i. The self-determination by mutual recognition;
- ii. The self-management through direct democracy;
- iii. And the pedagogy of inspiration;

Each one of these methods corresponding to the product of the respective approach adopted, in the same order:

- i. The libertarian understanding of basic income;
- ii. The identification of the community as a network;
- iii. The vision of the project as an integrated pedagogical process.

THE ENDS DO NOT JUSTIFY THE MEANS

The congruence between the object and its method is inseparable from its own empirical definition and determines

not only the fulfillment of the systems' or processes' purpose, but also the character and authenticity of the program or project. The congruence between the principles and methods isn't only fundamental to the achievement of the goal, or does it only determine the level of correspondence between the object and its primary or theoretical conceptualization, it's the foundation that defines the process, or more specifically, the principle that in fact constitutes it; something that implies serious objections to initiatives of a legitimate and unconditional basic income inside authoritarian regimes.

A basic income may even exist inside an environment of feeble democracy, authoritarian or populist, however not actually under the responsibility of such regimen, but as the product of the free initiative of the civil society. The way to achieve this is the democratic self-management. It doesn't only demand disintermediation of the power of individual and collective decisions, but freedom of information and self-determination – indispensable to the exercise of the fundamental rights to life and freedom, which the basic income proposes to supply.

SMALL IS BEAUTIFUL

The proportional small scale of Quatinga Velho isn't a problem or limitation to be overcome, but an advantage to be replicated and multiplied. To obtain a basic income capable of being empirically defined as such, we must not only begin with little and peripheral communities, but also expand the system in a decentralized manner, through the multiplication of these basic cores integrated in networks. Allowing the decision instances to remain on the basis and preserving the libertarian purpose of the basic income.

Such cores allow a decentralized and growing expansion of the basic income according to the available resources, as well as the establishment of a plan of combat against the social inequality and the eradication of the poverty that prioritizes, inside the great territories, their most vulnerable or needy zones, allowing a more rational, targeted and efficient use of the resources, however without falling for the harmful traps and vices of the conditioned programs, promoting the productivity instead of the dependency and the social integration instead of the socioeconomic discrimination and segregation.

SUSTAINABILITY FUNDS

The key to finance that model in a sustainable way is in the creation of sustainability funds to finance new communities with the opening of financial funds so that other NGOs or municipalities can develop new communities (...). In this regard, these funds aren't only based on the model of basic income via Social Bank, but can be considered its embryo, since they provide means for people who receive the basic income to be able to contribute with the basic income proportionally to their own stage of economic development. A process that can be optimized in association to other social technologies, such as the social coin and the micro-credit consigned to the guaranteed basic income.

SELF-DETERMINATION

Like any social conquests, the basic income isn't going to happen overnight, much less by decrees. As we said, the basic income needs to be a process and not a mere concept in order for it to materialize. This means that, regardless of the place or scale in which it starts off, the important thing is that this

process is not closed in its understanding of each and every human being. (...)

It can't be limited to only one, singular location, state or nation as its final goal, the basic income must tend to the universality. That's why, even if it's not a part of the definition of basic income, the concept of self-determination, capable of transposing geopolitical borders, it is so important for us not to reduce the basic income to an income for a location – regardless the scale or territory. This principle is fundamental so we can constitute, in the next stages, basic income as a true and unconditional social security network, the first step to a true state of universal social security.

ABOLITION OF DISCRIMINATION

The radicalization of unconditionality is the only way to constitute the process of universalization. The term “radicalization of the unconditionality” means simply the complete abolition of every single form of discrimination against human beings. In respect of this principle, we can't begin an execution process of basic income, whether we begin by 10, 100 or 1 million people; the numbers don't matter, what matters are the principles.

(...) To keep it inside the governmental and economic spheres is to waste all the potential that social technologies developed to enable this right have to become new systems, not only economical, but political. The accomplishment of the conception of a basic income as an applied human right can imply a complete revision of the concept of social contract and of the concept of civil or peace state.

THE PEDAGOGY OF FREEDOM

We don't need the permission of the governments to begin the process of the implantation of basic income. (...) In actual fact it was necessary to escape from the state framework, or the political self-indulgence, to begin a basic income experience. We can't limit ourselves to think that basic income is an income paid by a government, financed by some kind of tax; especially because the basic income has the potential to become a whole lot more than that. And such a restricted vision of the basic income represents the opposite: political poverty, or most precisely, reinforcement of the concentration of political capital. (...) This process of political awareness is the essence to the pedagogy of freedom, profoundly connected with the fundamental concept of unconditionality; a process that tries to emancipate the citizen, removing him from the condition of being alienated from his political and associative rights; and instigating him to abandon the tutored citizenship in exchange for a full citizenship. (...)

Citizens with equal rights and obligations don't need duress to perform their duties, much less to exercise their rights, they simply need the means and the opportunities. (...) Therefore, according to the libertarian vision, it's not only perfectly possible to finance a basic income with voluntary contributions, but also it's the only way compatible with the exercise of the freedom required by the concept of a basic income.

EMPOWERMENT

According to a systemic vision that comprehends the complex human relations, the only legitimate form of power is freedom. Empowerment is a liberation process, recuperation of the free

will and of alienated possibilities. It's fundamental to be aware of this opposition between freedom and power, and of the psychological component of frustration-compensation that nourishes the desire of power, genesis of the human misery (...).

Through the direct democracy, the self-determination and the free systems, we attempt to give the real meaning of the basic income, instrumentalization of the human right to the capital in its full sense. If we understand and apply the basic income, not only as distribution of money, but as a way to unlock the access to the capital, the method, the relation of the ReCivitas[2] with the community, must be constituted as a process not only of income transfer, but of provision of information, and especially as a process of denial of the relation of power, in order to not usurp the necessary space for the growth, development and empowerment of a free society, or better said, of the political community, which, through the observance of the principles of self-determination and direct democracy, become synonyms.

EDUCATION THROUGH ACTION

Since the beginning of the project, we perceived two things, if we actually intended to put into effect any true pedagogic action: it was necessary to integrate the speech and the act; and, to the act, all the meaning which was intended in the speech. Didactically contradicting the inversion of the values that the experimentations are utopian because they are local and the theoretical lucubration is realistic if global, even if they never become reality to one single human being.

We can say that the speech that isn't a prediction to the action, nor the reflection of an accomplished act, is more than

innocuous, it's destitute of meaning; such as a speech that doesn't correspond to the action is not only incongruent, but "uneducational" as far as it destroys the faith of the human being in the truth of the cultural transmission (message) through the act of the word. The pedagogical act is an act that operates through the action all over the world and in the relations with people, and not apart from the world or over the people. It's a process which is conscious that its true strength is in the inspiration, provoked by the clear symbolism as a reality contained in an act.

PEDAGOGY OF THE INSPIRATION

The pedagogical process is not the theory or the speech, but the act filled with sense, which produces meaning. This meaning is not transmitted by languages, signs or codes, by actions or speeches, but through acts full of sentiment and, therefore, capable of expressing sense. (...) The gesture can't be limited only by symbolism: it's not enough to pay the basic income; the payment of the basic income must be made with the conviction of those who profess their faith in human liberty so that it becomes an actual testimony of this faith in the human being. (...)

The pedagogic or transformation process is firstly conducted within the agents, who, by understanding, believing and acting in accordance to the principles of the basic income, especially the one that preaches respect to human dignity and freedom, give, to their actions, the necessary sense to the elaboration of the concept's meaning by the one who witnesses it, lives the personal relation.

We call it the pedagogy of inspiration by recognizing that the main resource of who intends to educate without inhibiting or even destroying the free development is to become an example, which, if expressed with fidelity, sincerity and in particular sensibility, will allow the production of the meaning by the other, through the only possible process of production and understanding: the learning. (...) It's the will to listen, it's the will to understand, it's the will to be involved; it's to seek the development of the self-esteem through sheer respect; to seek the development of loyalty by trusting; it's the development of the responsibility through the free initiative; it's the promotion of the citizenship through the consideration of the person. It's the search for emancipation, through the example of the resignation to the self-indulgence. It's the breach of the suspicion, monitoring and bureaucracy, through the transparency. It's the trade of the speech for the conversation; the listening (and acting) before talking.

THE LEARNING

The pedagogical act is a reiterated process of signification, which begins with the social action, validates itself through social relations and is conceptualized through the information. The learning appears from the interrogation of the experience, provoked by the new circumstances generated by the act, develops itself as a critical dialogue in the daily social relations and assumes its sense through the critical reflection about the conceptualization under the unconscious background of the acts and relations experimented.

Therefore, for the information of the basic income, as a right, to make sense and for the act of payment to be constituted, as a process of comprehension of this meaning, the concept must

gain meaning in the act and the act must be manifested as a materialization of the concept. This integrality forms the sign, which inspires the will of the cognoscent to learn it, if and only he is entirely free to manifest his will to learn.

SOCIAL ASSISTANCE

The guaranteed basic income, even as a governmental policy, does not need (Yes) to compete with conditioned minimum incomes if it acts in the field of securities and not assistances. (...) In fact the guaranteed basic income that deserves this name has a potential of not only economical, but also political emancipation that makes not only this possibility of joint adoption highly remote, but also any possibility of its adoption at the governmental level at the very least unlikely. We learned this from the pilot project before we even began: if we're going to wait for the good, free and spontaneous will of the governors to have any public policies as the basic income, we will be in for a long wait.

FINANCING

A basic income can be directly financed by civil society in social contracts with the mutual commitment to make periodic voluntary contributions, or by public power with taxes or deductions. Its payment can be directly financed through voluntary contributions or compulsory collection. These resources can come from donation or taxation of the capital or revenue of individual persons or legal entities, or even from the mix of both through tax deductions.

It can be also financed indirectly through trust funds, savings accounts and investments, property rights and/or bank systems. And it can be defined as sustainable if the capital that

forms the income source is not consumed or renovated in an equal or superior rate as the amount withdrawn for the provision of the basic income, or stipulating that the withdrawal never surpasses the accumulated yield of the period, as a kind of social dividend. It's worth noting that, though it has characteristics of a social dividend or a social credit, these two aren't always basic incomes, nor must the basic income necessarily be enabled as such.

EXECUTION

As a fundamental right, basic income is a responsibility of civil society; and it's an undeniable and imperative obligation of the public (hired) powers (services) to fulfill it. Therefore, the distribution of basic income can be executed by the public power through taxes, as well as by the civil societies' organizations, whether financed by the transfer of governmental resources or directly by the taxpayer – who, in this case, should have a tax deduction, or automatically by the citizen, through savings funds in bank systems with social purposes.

COMMUNITY SELF-DETERMINATION

Insofar as the residents mutually identify themselves as part of the community, they begin to create their own communitarian identity, having the location only as a reference. After all, if a community is not a place, but that of the people who live in it, it's only fair that the people themselves tell us who they are, instead of being told so by us. And, when establishing themselves, people define, identify and recognize themselves not only as a community, but also as people that have the right to self-establishment. In other words, who defines the community is the community itself, where the residents

identify themselves openly and mutually as members of the community. According to the principle of liberty through education and to the spirit of basic income, we couldn't consider Quatinga Velho simply as a place or a territory with people surrounded by geopolitical or imaginary boundaries.

The place is not community, but a social network formed by the dwellers of the place. A link to housing, the reference of the location is fundamental to the establishment of a pilot-project, nevertheless it's important to institute an eligibility not only coherent with the definition of a basic income, but which, inside a legal and social context, doesn't produce effects that are opposite to the social purpose of basic income.

In this regard, it's important to point out that the evidence of housing does not sprout naturally from the earth; on the contrary, they refer precisely to the concept opposed to this naturalness. All proof of residence requires, directly or indirectly, is that the person provides a document sustained by an ownership title that can: belong to him (great); belong to someone else (bad); belong to the state (awful). And in reality there's nothing more contradictory to the principle of the basic income than to bind it, even if precariously, to the ownership of a land or estate.

COMMUNITY COHESION

To reach a basic income as not only economical, but as social equity, it's necessary to bear in mind that all people that are theoretically discriminated will be segregated in practice. Because the ones who have proof of residence and the ones who don't, the newcomers and the old residents aren't going to inhabit separate worlds; even if we raised walls, everyone

would have to live together daily in the same environment where, what is in theory a rule, in practice doesn't contribute at all to the cohesion, on the contrary, generating tensions with extremely negative implications.

PRIORITIES

It's possible to focus the project on the neediest without establishing any discrimination or bureaucracy, simply by using the definitions of basic income's value. That premise is based on this reason: considering exclusively the financial interest, the voluntary participation tends to be proportional not to the absolute value of basic income, but to the value correspondent to the revenue or possessions of the individual. That produces an inclination not only for the neediest people to search for the project, but also for the people with better material conditions not to be immediately interested in receiving the basic income, at least not while they consider the integration or participation encouraged by the model of the direct democracy as a sufficiently interesting good.

CONSUMERISM

Be aware of the fact that the goal of basic income is not to overheat consumption, nor to reinforce a compulsive, obsessive and possessive culture that demands the possession, consumption or public ostentation of completely superfluous goods, turned into necessary by marketing, social or economic pressure. But, on the contrary, to allow the values annulled by this culture to bloom.

We're not affirming that some needs are fictitious or psychological, but simply that there is not only one and the same way to supply it; much less that the price charged for

these goods or services is at the lowest possible level, or not even at a sustainable level. That is, we can't deny that the basic income must cover a more expensive life cost of a certain locality, but what it can't do is to cover or sustain exorbitant prices only because people who live in that place can or want to pay them.

THE COST OF LIFE

The amount of basic income needed must rise proportionally to the level of deprivation or scarcity of the sharing of the common goods by all, or by way of explanation, the life costs tends to rise in the opposite measure as the loss of social capital, present in the quality of the confidence-reciprocity relations inside a community. Just as it inversely tends to reduce the necessary income to complete the basic, in the same proportion as the circulating capital, or it's only generated through the sharing of the common good in the free personal interactions of the social networks.

ECONOMIC DEMOCRACY

The decisive factor of the problem isn't basic income, but the monopoly. This doesn't concern only the basic income, but the provision of any common good or income transfer. It reinforces, even more, our argument that the basic income must be introduced in democratic states and economies with truly free markets.

A basic income in an authoritarian regime or environment is not a basic income by definition, but also because of its flaws, it feeds national and private monopolies instead of the free initiative and the actual competition, a truly free economy, the unsatisfied consumers must not only have the right to search

for better prices and improved services, they must have the conditions and credit to build or finance, if not alone at least through associated projects that meet their own expectations.

TRUST-RECIPROCITY

The statistics from Quatinga Velho clearly shows that the availability of basic income does not encourage any behavior that could be seen as inadequate or wasteful regarding the use of money; on the contrary, basic income seems to have the ability to promote the responsible use of resources where there's a reasonable social integration and knowledge, because it gives rise to a healthy competition by those who make better use of the resources. Such conditions are always present in a greater or lesser degree, and can be reinforced or weakened through the method applied on the distribution program or project. It's undeniable that the availability of resources opens a wider spectrum of choices, allowing at the very least the chance to search for alternatives that were inaccessible before. The essence of how the opportunity is provided, without the requirement of guarantees that it's going to be properly used, works like a vote of confidence, stimulating a feeling of reciprocity towards the gesture, expressed with a craving to correspond or at least to not frustrate the trust placed.

MORAL

We can't confirm that singly, access to more money produces an improvement in the responsibility or in the capacity to use it, but as a part of a learning process based on the method of trial and error, it's undeniable that this access is capable of causing the development of this responsibility. Regarding specifically the creation of this opportunity as basic income, we can affirm that, when seen as unconditional, as a vote of

confidence in each and by each individual, it generates a longing not only by making the best possible use of it, but also the best use that this individual believes that the society expects from him. Not because of this expectation, but as a product of the congruence between these expectations of society and the morality of the individual.

PERSPECTIVE ON THE FUTURE

It's impossible for someone who only has the worry of their own immediate survival to be able to develop all his human potential, or even express it through plans or planning. Nevertheless, the fact that basic income, by itself or through an adequate methodology, is capable of promoting a gradual liberation of this state of passivity regarding the purpose of life is undoubtedly one of the most important results in the accomplishment of the main goal of the project, human development, for we begin to have basic income as an instrument not only to work in the imminent present, but in the construction of the actual future – and where the future must be constructed: not in someone else's social planning, but inside the plans of people who become each time more responsible for their own futures.

CIVIC COMMUNITIES

Being the quality of the relations determined by the degree of liberty inside this social interaction; the bigger the level of interaction, not forced by rules or circumstances, but motivated by mutual interest and free initiative, the greater the potential of development of these relations based on confidence and reciprocity, generators of the social capital involved in this local social network.

In this sense, the unconditional nature of basic income, if seen in its universal approach, is by itself an optimizing factor to the formation and strengthening of these civic communities. In contrast, once this social capital is enlarged and strengthened, also through the sharing and cooperation, it also reduces the cost of life to the members of community. In a relation where the cost of life of a location is inversely proportional to the levels of social capital in the community. This reason allows us to think about the hypothesis that where there's no monopoly of the means, nor deprivation or absolute scarcity of the resources, or still the irrational taxation, the basic income will never cause the inflation of prices, but on the contrary, it tends to reduce the real cost of living and gradually cheapen, as a consequence, the basic income.

EVOLUTIONARY STRATEGIES

In whatever way, independently of the levels of social capital, the basic income allows the replacement of the most brutal and violent forms of competition for survival for a healthier competition, in an individual as well as in a collective point of view, through the production of wealth inside a system that is more solidary and coherent with the human evolutionary strategy, producing more and more social capital through what we call competitive cooperation. In this sense, the basic income allows the establishment of a civility level that is essential to the fulfillment of the social contract, turning the basic income into more than a social capital catalyst, but a foundation to a non-coercive integration and the sustainability of a social life without violence.

SOCIAL CAPITAL

We shouldn't comprehend this common good, the direct democracy, as a strange or merely aggregated value to basic income, but as an essential part of basic income, as a political capital, just as the knowledge is, as cultural capital (human). Being, therefore, the money is only a third of the social capital formed by this complex: guaranteed income; information; democracy (or natural goods and vital means, free knowledge, free communion of peace).

DEMOCRACY VERSUS POPULISM

To understand how indispensable the democracy is to the instauration of a basic income, we could use as an example a totalitarian state or any populist or authoritarian regime that provides to all dominated people a monthly income in cash. Would this provision be a basic income?

No. It would be dog food disguised as money, granted through the support or political submission to the state or authoritarian regimen; an instrument of domination and not of liberation and empowerment of the citizens. Without a social network formed as a political community (and political, understood without euphemism or subterfuges, is the power of collective decision making) there's no actual basic income, because even if the conditionality is not explicit in the transfer program, it's implicit in the obedience or subservience of the regimen.

DEMOCRATIC COMMUNITIES

Without a true democracy there's no true basic income of citizenship, simply because there's no inviolable or inalienable right in regimens founded on the power of authority and not on

the liberty of the common. Where the power of decision doesn't come from the individual to the collectivity, but from the collectivity, or in practice, from the keeper of the collective power over each individual, there's no democracy, but a deception called, by misappropriation of the term, democracy. The more direct and equal the exercise of the political power is by each citizen, the more genuine and strong is the democracy.

From that we can easily affirm that the basic income is not only incompatible with authoritarian or populist regimen, but also that, rigorously, it can't genuinely exist in states with a weak or no democracy. Therefore, we can say that more importantly than paying the basic income for a political community is to pay it to a political community.

INFORMATION

A basic income provided without the participants knowing what they're receiving; without even having an idea of what it means; or worse, without ever having it recognized as a right, may even be considered as a basic income by scholars when analyzing its definition, but it's not exactly a basic income, especially for those to whom it matters the most that it is indeed considered, the people who receive it.

It may even seem over preciousness, but it's not. It's fundamental that the person knows exactly why or what that money is, for a question of principle as well as results. A question of principles because, if the understanding lies upon those who are experiencing the learning, the definition is actually verified in its understanding, and not in the intention or aim of those who teach. Although the intention is to influence the understanding, the latter is not a mere function

of the former and, therefore, even if the basic income always begins to be defined by the action of the ones who propose it, its definition is actually restricted to the comprehension of each individual to whom the action is directed.

INVESTING IN PEOPLE

[The value of the basic income,] 30 “reais”[1], actually almost never represented the entirety of their earnings, not even most of it. Though in times of great financial difficulty this amount meant “everything”, most of the time it didn’t and, most importantly, the positive tendency is exactly this one: the basic income isn’t and doesn’t remain the main source of income, even to the neediest. (...) the basic income in fact doesn’t generate nor complement social transformations, it catalyzes them.

The basic income in Quatinga Velho didn’t work as a mere source and or even as a complement of the income, but as a catalyst of the social-economic development. The material results can’t be explained through the mere transposition of the basic income’s purchase power, because the basic income isn’t just an amount of money to be spent, but literally a constant investment or credit in the human potential, the real, generating source of this tendency to the development.

QUANTITY VERSUS REGULARITY

Without of course underrating the total amount invested, the steadiness of a basic income with a significant value forms the determining factor for the measured results, and not its accumulation or added value. Once the tendency appears not from a certain accumulated amount, but from the provision of the basic income itself, or most precisely from the safety level,

or the reduction of the uncertainty it provides regarding the future. We attribute to the subtle increase on the social security level, with an eminently fiduciary character, not only the determination of these results, but the determination of the tendency to the sustained development, whose results reach the record for the period. (...) In fact we must presume that the development continues to sustain itself if the amount of basic income remains inside the limit of significance to the neediest proportion of the community.

SLOTH

Basic income doesn't promote effortlessness or generate accommodation, because technically it frees the individual not only from a condition of deprivation previously configured, but also from the fear of getting into this condition, which is more than enough to unleash much more harmful behaviors into society than any kind of accommodation. The accommodation before poverty, or more precisely, the conformation before the deprivations in needy locations can't be denied. However, poverty is not a result of the accommodation, but the accommodation is a result of a continuous stay in poverty.

Actually, if we could generalize what we saw in Quatinga Velho, we would say that the opportunities, especially when one has the means to take advantage of them, increase the free initiative and the entrepreneurial ability, whereas the deprivations tend not only to reduce, but also to paralyze them. In other words, the accommodations aren't produced by the abundance of resources and opportunities; it's the product of a state of generalized depression, in both its psychological and economical senses, both feeding off each other. The basic income, on the contrary, acts exactly as an instrument

introduced to break this vicious cycle by not generating dependency or conformation, as well as promoting the noncompliance or nonconformities towards deprivation.

FEAR AND PREJUDICE OF PUBLIC POWER

Besides protecting people from the involuntary submission to miserable jobs, in conditions as well as in payments, we could observe that, comparatively, a basic income would eliminate a lot of the barriers and difficulties inherent to the conditioned programs, since there are families among the participants that, even though they fit the neediness profile demanded by the “bolsa-família” program, can’t or even fear to go through all the bureaucratic proceedings necessary to receive it and demonstrate not only concern, but even some kind of disgust to the interference of the social agent in their private lives.

It’s worth clarifying that this fear isn’t always groundless, and it’s not only a result of the interference in the private life, but sometimes of the prejudice and discrimination expressed by a lot of social agents, sometimes consciously, towards the ability of the neediest people to lead the resolution of their own problems. It seems to be disseminated among the social technicians the generalization that the ignorance and the inability are determining factors of material poverty. This prejudice added to a very low tolerance to being counteracted results in citizens that are conformed not to claim for their rights and have an aversion to everything that is public, which is extended beyond the social service.

WELFARE

The basic income in Quatinga Velho is not seen as a substitute to the conditioned assistance benefits that a person already

receives, nor is this the purpose, but from that we can infer not only that there wouldn't be an encouragement to the eviction or informal and precarious works, but also that the ones which are, nowadays, marginal to the social assistance could be integrated with less obstacles and fear. And not only because any rational "advantage" for the voluntary unemployment would be eliminated, but also because the possibility of embarrassment, humiliation or even any patronage intermediation, capable of happening in relations of citizen mentoring, would be eliminated as well.

PATRONAGE

The basic income, besides not being by definition a supporting program, also demonstrates a shielding quality against the assistencialism, not only from the ideological point of view, but also in its practical effects on the social basis. When implemented, the basic income constitutes a practice which is not only opposed, but also prevents and even protects against the paternalism and the patronage, allowing the formation of an economic security system as well as a social security system when decreasing the spectrum of interference of the macro as well as of the micro power, which lowers the precariousness and the risk of economic and political dependence.

MICRO-ENTERPRISE

Definitely basic income doesn't generate nor stimulate the accommodation. And the biggest confirmation that basic income doesn't cause the self-indulgence, conformism, nor promote the voluntary unemployment, is undoubtedly the appearance of productive activities or micro-enterprises that were capitalized with the basic income or emerged from its introduction.

From this phenomenon, we can infer that, on the contrary of what was expected, basic income doesn't have an innocuous or harmful effect on the productivity, but exactly the opposite, but is in practice also an incentive to the production and to the entrepreneurial spirit. (...) The use of the basic income as a sort of micro-credit by some participants, especially the neediest ones, was undoubtedly an unexpected result, not only because of the small sum of the basic income, but also because of the clear urgent deficiency of consumer goods.

As for the families in better financial conditions, we can't say that the use of the basic income to finance an enterprise is so surprising; after all, if the needs are already being provided by other sources of income, the basic income can perfectly be saved or invested in. As for the needier families, we supposed that the urgent need would lead them to simply supply it, spending all the money exclusively with the provision of essential consumer goods. However, we could observe that many families, regardless of their need and even the amount of family members, decided to use the basic income to initiate enterprises, perhaps too small to have a bigger impact on the local economy, but that undoubtedly represent a productive addition to the family economy; and what's most important in a systemic point of view: they represented, against all suppositions, the spontaneous manifestation of an economically productive behavior, without the need of any training process or other added value, besides the access to the capital – which is a small value for this purpose and makes us question ourselves about how much of this hidden potential can still be unleashed.

COOPERATIVE ECONOMIES

Basic income as a preparatory stage to the formation of the entrepreneur, because it not only accelerates and optimizes an eventual instruction process, but literally unleashes the primordial factor of the learning process, the interest of those who already expressed in practice their will to undertake an enterprise. By observing the economic dynamics of the community, we consider that the basic income can work very well, jointly with the micro-credit as well as with the social coin, to the creation of a united economy. In this process, the basic income could act as a catalyst of this new economy, because of the positive effects that the basic income has over the generation of social capital and, above all, the liberation of the free initiative.

GUARANTEED BASIC INCOME BANKS

Social companies (non-corporate) can't be just one non-profitable simulacrum of private companies; they need to be based on new paradigms capable of generating new social technologies. In the specific case of basic income we are referring to the model denominated Social Bank, where instead of simply rejecting the financial system or looking to tax it, we propose the utilization of its technologies and extremely developed processes for purposes a little more ambitious than merely generating money or concentrating on power.

Banking systems (...) can be utilized to be the institutes of new, fairer and more equitable social contracts capable of providing without waste the theorized goal as exclusively of the State: equal distribution of rights as opportunities. Something that can be accomplished through social contracts which all

members of a community equally contribute with their earnings to the provision of an equal basic income to all the members of this community without discrimination on the absolute value of their contributions.

SOCIAL TECHNOLOGIES

If there is a social technology that requires coercion in order to execute an essential social function, there are no reasons to carry it out from the environment which it was developed nor alienate her from the developers, continuing to stay under civil society free initiative. It's not just a question of freeing the public services from the taxation outlines, but to free them from any kind of monopoly, governmental or not.

Indeed, we are suggesting from the basic income model in Quatinga Velho, the development of new social technologies capable of creating a whole new social market, with goods and public services, which the individuals will not need to pay for, but will be able to be bought collectively and ran by companies [economic associations] which operate the most competitive services.

PECUNIARY INTEREST

The reason that validates value focusing – to know: the participation in the system is derived from the comparative value of basic income with the earnings of each individual – makes the effectuation of basic income [inside the] possible value irrelevant to all; a valid action in order to gradually reach basic income, closer to the ideal and making it available for a significantly greater number of people every time.

FOCUS BY VALUE

Although it wasn't appointed as a criteria so that we would prioritize the poorest, in self-management systems, it is possible to use the value definition to promote a gradual strategic expansion of real basic income focused on the most needy ones; perfectly coherent, therefore, with the unconditionally principle, since there would be no discriminatory process or obstruction for anyone of a determined community who has come to receive basic income from the manifestation of their will.

With focus by value there is no reason to segregate the same community, or of doing any type of "sorting" of the poorest in order to prioritize them. Nevertheless we should not sprinkle the same basic income throughout a large territory.

Firstly, because the focus by value has its efficiency reduced for the greater the variety of life costs inside a same locality – being much more functional when applied in a variated form for each community or local economy.

Secondly, because, taking in consideration that social inequality tends to also reflect on the riches geographic distribution, we can make a whole lot more efficient use of the resources by redirecting them to the most needy areas, or more precisely giving priority to localities with larger social risks the necessary resources for the development and provision on new communities protected by basic income.

COMMUNITY CENTERS

Still looking at it with a strategic point of view such dissemination through multiplication of the community centers added by the focus by value it is valid firstly because of the polemic: if we should or shouldn't pay basic income to all; it is an overdue step when we come to discuss how much its value should be; and after that because a significant basic income for the more needy complies with the liberation role of the poverty conditions not only of the ones who don't have the minimum social security, but of all, while it is certain that we are all free of such deprivations and its consequences. Furthermore, politically the integration of these community centers is much more feasible than to wait on the creation of a majority then to begin implementing any kind of unconditional basic income.

BASIC INCOME ECONOMIES

As a rule, basic income is better when provided in cash, but through the imperfection of the markets, basic income is provided in nature or as common goods and collective services, this isn't just perfectly valid, but it is circumstantially more efficient. However even against market imperfection, of all the possibilities that the project opens, the one that seems most promising is precisely the viability to establish an income redistribution system that isn't starved by, or more precisely, monopolized by governmental institutions, nor necessarily supported by its taxes, or any other kind of monopoly.

Constituted through new social contracts automatically run by all bank systems, the proposition that basic income can be made possible in a systematic way by free initiative inside the

own market as bank systems engaged by collective, or even particulars that acknowledge common interests (...) adds a fundamental component to its empiric definition, foreseeing in integrated form provision and financing: the product of free system of equal contributions over the income of all provisions of the equal basic income for all.

AWARENESS

We cannot assume that those who are bound to pay more for basic income will receive the money back are going to do it only if obligated. If we presuppose that we need to hurt the liberty of part of the population in order to provide fundamental liberties to the other, majority or minority, then we don't have a proper basic income, or a democracy.

And to think that any power structure, based on force or authority will invert such a situation instead of keeping it or reinforcing it, and it's still more naive than any liberal proposal. Although we can't presuppose an absolute rationality in decision making we can't cross out the impact that the demonstration of the benefits of basic income wouldn't limit itself by just the monetary value, nor restrict only the people receiving it.

How Much?

Low values may not mobilize a sufficient number of dwellers in a way [as long as] that the direct democracy model and self-determination aren't feasible. The level of interest in receiving is the principal indicator of the relevancy of the sum and consequently of the possible character that this resource will assume for those intended to. We can't forget that if basic income becomes a product of civil society and not State

concession, all and any value will be important, because it will stand for the recognition of an inalienable right that can no longer be denied.

Which is very important strategically speaking, because, no longer will there be questions asked regarding guaranteed basic income, or “when?”, because the question will be on another level: of “how much?”. And if in this process the decision of “how much?” be taken by a true political community, this is, by direct democracy, the only hindrance between dignified guaranteed basic income or its ideal and its practice will be just the reserve of possible, and no longer the desire of a ruling class, elected, or not.

Generally it is important that the medium value be determined by the community, because only the community holds the indispensable knowledge to define with property which are the basic necessities, and considering precisely with the financial resources available, democratically defining its value. In practice, the real value of basic income will never directly match relative common necessities, medium, ideal minimum, or whatever the basis, basic income determined in liberty and democracy will still be the product of these necessities confronted with the possible reserve, in other words, limited to only material and financial available resources.

INDEPENDENT PILOT-PROJECT

When designing the pilot-project for Quatinga Velho our central objective was to put into practice the payment of guaranteed basic income, because the simple act of doing it, while representing civil society, already represents an important paradigm shift which puts citizen basic income

between utopias: the notion that no citizen is financially disposed to finance citizens basic income to the rest and, therefore this should be the object of impositive governmental politics.

Another important element was the demonstration of the possibility of realizing a project without the necessity of great sums, especially if in the spirit of simplicity of citizen basic income eliminated all costs related to any control that could result in bureaucracy. Quatinga Velho was designed to demonstrate that citizen basic income could be conceived in gradual form, but while citizen basic income, starting at the most needy peripheral communities, expanding not geographically, but multiplying in network until is able to achieve the population total. Observing in all localities both fundamental principles so that this can become universal: unconditionality and undiscriminating.

EQUITABLE BASIC INCOME

The model in political communities, although currently, yet to obtain equal basic income, or even defined by the community itself, does not fail to do so for incapacity, but due to the fact that they have financial resources limitations. When the financial reserves are sufficient and, above all the community centers are associated in a way to contribute according to different necessities, in different circumstances of communities and individuals, they will be perfectly possible to reach that objective, the equal basic income.

For example, in the assembly of a particular community there could be approved the payment of a higher income, so that one person bearer of special necessities, or a larger income, during

a certain period of time, for a person in health treatment. These extraordinary costs don't need to be encumbered for a community; it is associated to cover for eventualities, such as these.

Such costs could be supplied and absorbed easily inside a safety network with countless political communities – there is no need to reinvent the wheel – this module doesn't need to be different from the mutual, applied with great success by private insurance companies and not objectifying profit, but its real objective of security, it could even cover the reconstruction of a whole new community affected by a natural disaster.

PLATFORM FOR INNOVATION

All technology, material, cultural or even political innovation affects all spheres of society, being always, therefore a social innovation. Every new technology in principle is a privilege to few, but not a legitimate privilege or pernicious, because it is naturally rare, in principle. However the improvement of technology tends to turn its production easier and more accessible, or even more abundant. This ends up creating the possibility of making it available without damaging all. (...)

A form of technology comes to be considered a necessity when it is used so intensively and requested of which makes it having a *sine qua non* condition enabling an individual to take part in society. Now once conquered, it ends the tension inside the society and breaks the monopoly, once more society finds itself in ideal conditions in order to compete for the development of new technology innovations that can produce new advantages, that in their improvement will once again be possible for all and when incorporated into society as a right for all, and will

become a base in the formation of a new cycle of development and so on and so forth: The innovation to the universalization, a process of rights achievements.

The more naturalized, more incorporated to the base of society basic income is, the bigger will be the possibilities of development of new technologies and innovations, material and social, which will give rise to new achievement of rights.

COHERENCE

If we have the sincere intention of making basic income more than a speech and putting it in actual fact into practice, we need, therefore the definite basic income which doesn't cover just the payment process, but also the financial process. Basic income that minimally deserves this name needs financial sources (...) - consistent with the principles that are fundamental to basic income – this isn't preciosity, or virtuosity: the realization of the ideal, of the objective of unconditional basic income is not limited to the payment of the income, it necessarily passes first, by resource caption; and how this income will be financed; the viability of your resources will define along with all known characteristics of unconditionality and universality, if this income is or not basic income.

For example: we can't claim that a government that pays basic income, when the sum of taxes imposed on the basic needs is superior to "basic income"; or that income prevenient of an investment fund pays more the investors [or supports the institution or its members], than [re]distribute income, is properly Basic Income.

TRANSPARENCY

The process or system that makes an RBC viable should be in compliance with the principles of basic income, under-penalty of diluting it. It looks evidently like a principle, but in practice it isn't, take a close look at "bolsa-família". Soon, it was according to this same logic, and not also by the virtuosity that we decided to transfer ALL the resources destined – donations – to the project directly to basic income. 100% of the donations for basic income.

Basic income demands absolute transparency and simplicity; because transparency requires simplicity. To separate the financial sources of basic income from the operational costs is not a fundamental characteristic of a basic income system, but it is a very important tool [of control] for who finances the system – contributes – the money transfer performed is in fact Basic Income and not subterfuges for the realization of other interests, as the ones cited above.

GIVING DIRECTLY

In the P2P model – people to people – adopted, financing by individuals donation without tax exemption, although not a self-sustained model, for the time being, has an important pedagogical component or political education: remember that who finances RBC is never the governments but always the contributors. The government cannot, therefore be seen as a source of common good, because it is an intermediate, or better, should only be a means.

This process of political awareness: is the essence of pedagogical liberty, profoundly connected with the

fundamental concept of unconditionality; a process that looks to emancipate the citizen, taking him off of the alienated state of his political and associative rights; and instigating him to abandon the tutored citizenship for full citizenship.

Pedagogical process that is not realized only through the application of the concept of direct democracy by means of political community only for the ones who receives the income; is a pedagogy which also looks to achieve all involved in the project, NGOs and financers and even observers with a clear message: the human being has in his essence all the conditions for his development, and all the faculties to practice their rights and to perform their duties, free from coercion, repression and deprivation; free initiatives both for who receives and from who pays basic income is essential for the development of social responsibility. And if we think inside a universal model, how basic income requests it, we have to adopt the model of free or voluntary contributions.

LIBERTY OF COMMUNION

A fair society isn't the one which imposes equality, but is the one who offers equality. Fair equality is born from liberty, because in this way nobody can force another to share what is theirs, nobody can prevent the person sharing what realistically belongs to them – and everyone else – and harvest the fruits of this union. This brotherly vision of humanity, inclusive with the right of receive, share and devise wealth as an inheritance of all to all, makes Basic Income an universal right of the human being as important as the right to property.

PART V

GOVERNE-SE, ROBINRIGHT, LIBERTARIAN CHURCH AND OTHER DECULTURALIZATION PROJECTS



Ⓐ RobinRight: an intellectual property license inspired by Basic Income

PIRATES YES, CORSAIRS NEVER!

RobinRight is the intellectual property license that uses state and private power against its exploration. It is a free property license for individuals and protected against legal personnel, i.e. public domain to be copied, altered, even being able to be commercialized by individuals without previous authorization (provided they duly pay any previously established royalties), but completely reserved against legal personnel.

It's the inversion of copyrights laws objectives: the discrimination of people and the regulation of corporations.

Piracy created by individuals ceases to be a crime – leaving to the author's criteria, to charge (or not) his pre-established parts on the profits. On the other hand corsair piracy done by the state-private corporations, in fact, responds to property laws. Robinright is in practice a free license for those who need it and pays for who can and need to pay. And even if the companies try to contour prohibition using individuals, those can also be charged by the author. On the other hand the author has no sufficient incentive to charge the people that work, let's say, as hard as camels and don't earn enough with piracy in order to

pay the cost of the charges – on the contrary to gangs, companies and states.

Maybe the question is therefore why use the license to protect intellectual property (even if partially) if it shouldn't even exist in the first place?

Every alternative protection license of intellectual property even if considered illegitimate the prerogative of state guarantee uses the principle to counter for his objective, not making use of the same means, but by its own strengths and means to against the aggression. An intellectual *jiu-jitsu*.

If copyleft uses this prerogative so that nobody takes ownership exclusively of a creation set as public domain, or more precisely, take it to create commercial derivations. Robinright is worried in separating the wheat from the chaff, understanding that the process of appropriation of capital being natural or intellectual given by legal aid from the state, in the formation of corporate structures with similar rights to individuals.

Our concern (ReCivitas) is, therefore to prevent that legal personnel commercialize the authors work just like copyleft, but not its absence. And especially not prevent that poorest people that still live off piracy are subject to punishment or prevented in having economic gains in order to compete with those who already have capital. RobinRight is, therefore a license with piracy discrimination reasons and economic redistribution.

I don't completely agree that intellectual property by not being natural property should not exist. I believe that all natural

property is legitimate by nature, but the artificial properties – intellectual or not – are only legitimate socially when recognized through a peace agreement between all interested parties.

In nature there are three types of property: the one who is everyone's but in reality is no one's; the one who belongs to somebody; and the one who belongs to a few people – and that is while it's in peace, because if it is possible in a strictly pacifist manner to take ownership of something and keep it in peace, violently it's possible to take it and lose it. And in society created precisely so that nobody loses nor take anything away based on measures of force, there are also three types of properties: particular, public and natural. Natural property is also public property, but not to be his or theirs, but to continue to be everyone's at the same time, in other words, belonging to nobody whatsoever.

In peace societies all property forms that can be consensually instituted without violence or anybody's privation should be legitimate and protected. As well as those possessions or appropriation impediments which require violence or coercion, which should be terminally prohibited. Therefore intellectual property that doesn't require violence to be recognized can be voluntarily constituted, but it doesn't need to be protected with the use of violence.

Copies of publications happen. What a peace society want to guarantee is the information integrity, contents, or even provide financial repayment to the creators, in order for things like penalties or non-violent boycotts against those that do not accept or respect the social contracts, but the use of force or

coercion to prevent a person who doesn't agree with your terms is out of question, they have access to natural rights and liberty – property inclusive! In other words, penalties on intellectual property violations can never interfere with the natural resources and vital means access which composes the fundamental rights of the person.

Then why would societies based on free communion of peace adopt intellectual property?

I don't know. There are definitely more interesting ways to encourage innovation without having to worry about profit, like for example, basic income systems and development funds based on equity crowdfunding, for example. But this is what I BELIEVE IN ECONOMICALLY. If free people wanted to voluntarily agree to pay and charge individually for each copy or take on non-violent penalties against who doesn't want to participate in their society, even if no longer negotiating with them, it is a decision that belongs wholly with them, and they have no right to impose this on me.

This means that the intellectual or material property rights that a society possesses is composed of the sum of particular goods of all members and non-members, therefore all the applied penalties against an individual cannot imply in privation of his private properties nor the diffuse access to common good, artificial and illegitimate property of a group of supremacists against the segregated and dissidents.

Therefore I believe that in post-state societies the properties maintained with violence subsidy, both state and corporate, will fall into disuse on account of cost and benefit, being

replaced by consensual and voluntary properties established in many different ways possible and established by social contracts and libertarian peace states.

RobinRight therefore is a license created for today and for us: servants and slaves, while prisoners of this model, in this state framework and its laws. It is just one of the keys to this program, a virus of this state system. Not the only but one of the disruptive strategies of assessment to who can't escape and has to act inside this system, but does not want to be a mere robot or dumb servant.

RobinRight acts as a double side license, protecting the author and the user always against the same corsairs but in very distinct dilemmas:

To completely open the property to an appropriate corporation without costs as well as to prevent entirely the commercialization in the economic point of view of who does not have a place to drop dead is the same. And that is why that it isn't uncommon to see many creators poor or from peripheral lands wanting "owners" or not finishing in order to "earn their daily crust" in the same companies of the ones that take ownership directly or not from their ideas or codes. This not to state the obvious: who takes ownership of them and not as creators, but as people who need it in order to win the everyday bread.

To keep all rights reserved as well as opening it for non-commercial usage, doesn't guarantee that the creators will profit from their work neither does it prevent others from

making a profit or exploit others using this “non-commercial” use of their works in their commercial ventures.

RobinRight is a license design against companies and corsairs and not against pirates. While there aren't societies and alternative means of an artist or creator to support himself it is necessary to give ways for the creators so that they can fit into corporations, at the same time that all commercialization of their work is decriminalized for individuals that profit from selling their work in newsstands and hawkers. Yes, not every place on the planet has an internet connection for downloading pirated works, there are still places where the marginal cost of life nor of the reproduction isn't zero and there are people that profit from and survive selling products unofficially.

In short, RobinRight does not prevent copy nor does it criminalize the commercialization as long as you are an individual, especially since the state was created to pursue people who do not have money in order to hide behind legal persons and their state bureaucracy.

RobinRight: free for people completely protected against the state and companies. Pirates yes. Corsairs no.

Seasteading

We are one of the SeasteadingFundation.org ambassadors in Brazil. And this present article is not only about the necessity of the platforms but in some way in any geopolitical territory:

*OF THE NECESSITY OF LIFE AND THE ECOSYSTEM GUARANTEE
SYSTEMS INDEPENDENT OF MORALITY AND PRODUCTIVE
CAPACITY*

The connection of the ecosystem maintenance to the production capacity and of work will eventually result in the extinction of the inhabitants whether from the artificial ecosystem or natural.

An ecosystem doesn't support itself by the capacity of its preservation components, but the invulnerability of its primary energy sources of damages and consumption.

If environmental preservation preserves the ecosystem, it is the independent generation of the vital means that allows live maintenance as diversity. Where habitat survival is conditioned to its inhabitant's capacity to support themselves, or worse, support their whole environment, it's just a matter of time until the colony or species disappear by dispute or vital means shortage.

Indeed, not only the primary source of energy generation of the whole ecosystem can't depend of individuals as the ecosystem cannot depend primarily on the individual production (economic). If each creature depended uniquely and exclusively on its own efforts and not from the natural

abundance of the most basic and vital resources, the constant state of risk would not only be of reiterated conflict, but lead to extinction.

The Sun, the root of all life on Earth isn't given for free of charge neither it charged for; and the persistence in fictitious judgments of values over these natural means and values such as water or earth will lead us not only to artificially make them even more rare, but to bring them to extinction in its natural form.

There wouldn't be any form of life if the fundamental means and resources life generators were priority or responsible for the creatures that depend on them. The bigger the cost to acquire vital means lesser guaranteed is the subsistence and the lesser is guaranteed the subsistence of each member of the species, greater is the possibility of extinction.

Therefore the ecosystem should not only guarantee primary sources of energy and absolutely abundant and unconditional subsistence, but the access to vital auto-sustainable means without any impediment. The unconditional access to common goods and vital means provision should be guaranteed to every person that unconditionally dwells in this platform while it exists and they intend to live and coexist socially in peace.

Of course, by not monopolizing all natural space necessary to the subsistence, the platform doesn't need to arrogate the obligation to take care of the people who don't wish to take place in their societies. And could not only requiring a high level of morality, performance and productivity also, from their inhabitants, by being able to simply taking back to the

continent the people who did not fulfill their voluntary social duties, can't simply expel pacific dissidents or compel them with coercion to adhere "collective wills".

To fall into this temptation is the same as shutting down the Seasteading experience in the technocratic dictatorships. To fall into this totalitarian ideology is the same as renouncing the Seasteading platforms as new worlds. Without the pretention to emulate technology and socially life itself in its free and natural order, the platforms will never be a network of eco cities in the ocean capable of giving life support as a new free territory, but are simply an advanced colonization station of the old civilizations and their imperial pax.

Independently of the continental space or not, the capacity of a new environment to give life support, must include the incentive that all new worlds have: the possibility for each person to build their own assets, thoughts and values network according to his free will and peace communion.

The large property of natural life is that it, unlike the artificial corporate states (Hobbesian) are not dictatorships of the planned shortages or of the means and values possibilities predeterminations. In the worlds the environment should and must be fit for life and liberty, and not for the resources and labor, they must be done unconditionally through the necessary means to self-determination, self-organization and innovation.

Life and its development are founded on revolutions and evolutions; in the innovation given by coexistence and peaceful paradigm competition, not only scientific, but above all

economic, religious and political, in the coexistence of all cult diversity and no culture discrimination or supremacist prerogatives of any kind. If the planet was reduced to geopolitical borders of just one country or a single culture, the cult supremacies to the absolute would reduce the diversity exactly as all carnivore species act closed inside the borders of an island up until the limit of its own predation. *Homo homini lupus*.

Therefore at the same time that the Seasteading's life platform should be beyond the reach of judgments and perceptions of their inhabitants, the population should at all times, to all generations have the right to formulate their societies and peace communions. The social contracts which govern a same platform or network should be real laws, in permanent formulation by the human generations with full liberty of association and disassociation and free trade of their common interests.

As it is for peace and liberty in real time that should be governed each platform and its inhabitants, there is therefore a tacit commitment required from all: power projects and violence intolerance, above all the deprivation of the necessary means, means which carries all beings to fight for subsistence or allurement to the alienated armies of power up until the destruction of the means of life and environments.

Each Seasteading, therefore should emulate both the social security state and the ecosystem ownership and provision of natural rights. Not only having natural resources provisioned, but the absolute possibility of freedom of expression of thought, negotiation and societies, as long as they are of peace.

There should be a libertarian republic ready to support itself in an independent form and to be able to re-introduce and disseminate free life and liberty on the old continents.

The colonization of inhospitable territories, and the construction of artificial ecosystems requires, therefore overcoming the state work paradigm, or more precisely the habitat constitution which can simulate the life forms support of the same principal of the natural world, that is: the provision of vital means not conditioned to morality productivity or the capability of the population. The life support platform should be capable of unconditionally providing the necessary resources in sufficient measures, but in abundant quantity to all inhabitants being by consequent duty to all preserve and protect this life support system as a vital and environmental mean.

All natural people are equal in authority on common good, and should guarantee each other, mutually, the necessary basic means and resources to practice your right of self-determination on their own particular lives, so as to participate on the decisions over common good.

Self-preservation as principle. Self-organization as means. And Self-sustain as goal. But before everything there has to be courage and this kind of courage is only found in people of faith enabling them to revolutionize or build new worlds. Yes faith, but not on the dogmas and powers and landlords, there has to be faith in liberty. Because if to live we must, to navigate we must also.

Governe-se! Straight Democracy Codes and Program for Developers

**Finally: the platform and code Governe-se are available
to developers**

Elections are over. The governments do not rule. A few fell others will rise. And I'll tell you something, I know that everything will continue just the same. And if you're asking what they are going to do now, you are asking the wrong question. The correct one is, what are you going to do now? You know and I also know, this is precisely the same question as before and it will be the same question all the time we stay the same and continue living as our parents did.

There is no such thing as saviors of the nation, or rather; they do exist until they turn to become the next leader. We need to get rid of the "political costs" and it has no face or party, it is shapeless, it is the compulsive possession of the power incarnate in each characterless person and their illegitimate mandate and smile. We all know the answer, we need to get rid of the parasites of society and all middlemen, the corrupt and the bureaucrats who monopolizes the common good and those resources that everyone knows where they should be, but they're never where they belong. The question that we, since the first Straight Digital Democracy Congress not only ask ourselves, but we have worked on to bring answers.

Poverty is the riches of power. Don't fool yourself, governments do not distribute incomes, goods or services, they cultivate territories where people depend on them in order to **not** have their guaranteed rights, but to conceive as benefits to whom submits to the regime, the status quo, and not only the populists governments but the liberal as well. Populism is the son of liberalism, the art of stealing properties in installments, it seizes natural liberties to give back as *impoverishment*, liberations, authorizations and concessions, owners of the benefits and titles against payment of taxes to Caesars. And who doesn't have gold, pays with political servitude.

After distributing money for six years for a community without asking or requesting absolutely anything in exchange, I learned a valuable lesson, the problem isn't in the resources that you intend to give to those in need, but in the independency relation of who mediates the economic and political power. The problem isn't the emancipation income, but against the emancipator, the paternalist, the clientelistic, the authoritarian, the warlord, the supremacist, the segregationist, the eugenicist, political fanatics and religious, the problem is in the intermediate, in the space left by society, by the void in the absence of solidarity, the lack of straight connection, straight democracy which is occupied by the worst alienated species: the one who really believes that liberty should be sacrificed in the name of power, their power.

Governe-se is the solution? Of course not, it's a tool. Governe-se is just a social network on the internet, an empty crowdfunding platform. Just one more amongst so many tools that society can use in order to guarantee the right of self-determination and sovereignty, without corrupts and tyrants.

The advantage is that it was thought out according to the libertarian principle: not only the peoples, but each person in communion of peace has the inalienable right to their self-determination sovereignty.

Gouverne-se is a crowdfunding platform that allows people and communities not to keep on begging for their supposed governments and representatives to settle their issues, but that they may unite, share and save the costs that would be more expensive when in the hands of political and the state machine, to be able to find in fact capable professionals to solve their problems outside the state monopoly over the provision of goods and services on their common good, and also to vote on the best solution and budget. Ultimately, to practice the inalienable and sacred right inside a society and free world: self-determination of allocation of their own resources, both particular and common.

Did you know: there is a gap between the demands of social services from the poor, from the contributor and the public services actually provided - and sometimes not even provided. Many e-democracy sites work and much like public opinion pressure over the politics and institutions, many times in more efficient ways than the large information medias (knowingly sell outs) or the social networks highly (more than suspects). But even so these sites still count on good will, honesty and self-supervision of the institutions and governments, in other words they still believe in fairy tales.

Instead of Gouverne-se, we don't lose time in requesting to the public power (it is open for governmental agents to enter as technical experts and fulfill their responsibilities, but it isn't

with this or them that we count on). Governance was designed to be a platform of self-governance; a social market triangulated that works like this (and this is important to schematize the project):

The citizen as a citizen lacking a solution generates a social request open to all. Regardless of who doesn't have money or who knows how to solve it. He is the people and has the METIS the unique knowledge and most important of all, he should know what NEEDS TO BE DONE by knowing where the problem is. And can join others that have the same problem.

Who has the professional knowledge; the public managers who don't have to be subordinated to party-political hierarchy can introduce their technical projects, being for both specific solution or public administration of the social demands, presenting the respective budget. They have TEKNE and know how to fix it but don't have the resources to do so.

And finally the people obviously, no longer as a lonely individual who needs help or for a solution to a problem, but for all capable citizens granted with the solidary intelligence and a basic income in order to contribute to the solution or the public problems that interest them as social causes, of their own common problems there is the democratic way to vote on the best project, and open it to be approved by the rest of the people via crowdfunding. This instance is known as Cratos.

This way on account of this triangulation of interests where the citizens keep permanent and direct control on the power of allocation of resources, public budget without passing it in advance but only with its approval in real time, with powers

inclusively of forming groups to finance directly without causes and social services and independent public management is what we started to constitute in practice a fuller citizenship and not just basic income, but the democratization of internet access.

Now we can influence not only governmental power with socioeconomic capacity, but also literally support the production of a competitive and qualified social market to comply with the huge demand from society of de-monopolized services and public goods. A political-economic disintermediation system where people function with their own banks, or rather, a fiduciary bank network that can choose at any time the public managers and social projects that they want to finance or not accordingly, and this without dictatorships from the majorities or to prevent the actions of minorities or independent individuals - a freer state and a more direct democracy where the necessary consensus isn't by the constriction or compulsory contribution form, but by debate, agreements and peace negotiations between all the participant groups of these citizen networks.

I say citizen networks because in coherence with the libertarian and democratic principles of this project, we at ReCivitas during the moment when we finally launched the Governe-se system for all, took the decision to make it as an open code platform, a free system and a code library so that anybody can copy and amend it developing and even commercializing their own platform of self-government according to the terms of our RobinRight license. Governe-se.com.

Because those who don't govern themselves are governed.

