

**Analytical Report of Three Years of the Pilot-project of Basic
Income Guarantee in Quatinga Velho**



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I. INTRODUCTION

"The first principle of civilization should have been, and still must be, that the condition of every person born in the world after the beginning of civilization should not be worse than if she had been born before this period."

Thomas Paine, Agrarian Justice, 1795.¹

From Assistance to security

That eradicating poverty and reducing social inequalities are a key issue for human development and in particular to the development of Brazil, there is no controversy. Brazil is a country that has never been poor, and that according to official figures have more than 16 million Brazilians living below the poverty line now has the eradication of poverty on the agenda of the current Brazilian government.

However we cannot say that there is still a consensus as to which method should be employed. Although government programs such as Bolsa-Família have shown undeniable results in fighting poverty, is questioned - sometimes reasonably, sometimes not - its effects in the medium and long term, while it is evident the difficulty of the state to get the foundations of society and achieve precisely those most in need of resources, the poorest of the poor.

As we shall see, some limitations Bolsa-Família has overcome, others only BI is able to do so. But is not the object of this study point out systematically the benefits and limitations of the Bolsa-Família or other programs of conditional cash transfers. We will not refrain from any comparisons, but we will do just about whatever concerns the experiment. Because experience has led us to a model of securing a BI that departs so government assistance programs, such comparisons have starting to become meaningless.

From bounty to the right

What we can say from our conclusions is that the BI guaranteed even as government policy, doesn't need necessarily compete with conditional minimum income if you come to work in the field of security and not of assistance. In other words, they could be complementary policies. But if taken as public policy and not as a partisan political or electoral something in the practice of representative politics simply does not exist, and makes the possibility of such a proposition in joint government plan at least as improbable as the Basic Income itself.

This we learn from the pilot project before you even start it: if we wait for the good, free will of the government to have any public policy level to the BI, you better wait seated. Directly influence political decision through experiments such as Quatinga Velho (QV) be a naive college student who has no chance to succeed in the midst of partisan politics. Scientific data and arguments are not the last factors to be considered in a governmental decision, but are far from being the first.

This does not mean that the multiplication of experiences like QV and advertising of their results cannot contribute strategically to that we will have a BI. They can and must. But if these experiments have some claim to not end up as isolated events in the world, should be directed to civil society and the public opinion and not for the eyes of rulers, and technocracy. Otherwise we will have no more than what we already have today in Brazil: more paper and unfulfilled standards as a right indeed.

It is not a matter of good or bad intentions. The BI requires more than sheer political will, decree or law. You need to develop methods and social technologies associated with implementation strategies, which take the concept of the plan of utopias and feasible to bring the world of practice. This is not an excuse for leniency of executive power in the line of duty, but it is the recognition of the provenance of the unfeasibility of critical BI as mere order or command.

Throughout the pilot project we had the opportunity to reflect and recognize this and other criticisms of the project open to public and academic scrutiny. And so, without assuming a defensive posture, we give meaning to the pilot project QV able to take our project a little beyond the healthy challenge to the government. Not

enough to enact the law and tribute to, or worse, so, it is first necessary to ripen empirically guaranteed basic income, and answer the many questions of a practice that only begin to emerge from this experimental process.

Reasonable doubts

No one denies that the transfers in cash and provide a pragmatic solution to the problem of instantaneous material poverty, but in the long run and would be a sustainable solution? And how is the inclusion productive? We would not be encouraging and promoting the accommodation of benefit dependency?

Prejudices and fallacies aside, it is undeniable that all this causes among many possible approaches to address the problem, the BI is by far the most that contradicts common sense. More than that: it must be confessed (and many people today who defends already did) that BI is a concept that at first glance almost always sounds like a naive idea, not to say eccentric.

Of course we do this introduction with the ease of someone who knows the end of the story, and knows that will report that the "practice theory is another." But this understanding did not occur in a single reading. It took three years of experiments and measurements, including independents, to dispel doubts and prejudices and we could say that in this report we consider the BI Guarantee a method of eradication of deprivation of individual liberties and offers unprecedented.

Knowing that we need to support this assertion out of the framework of mere theoretical argument, and in fact spend making propositions capable of being replicated, and verified empirically in further experiments, we will try here to take the debate beyond the BI level of political ideologies and put her in the spotlight of basic social practices.

So how to explain from an idea rejected as unworkable and get taken to the development of a new social technology with significant results and high potential to be replicated, we must first present the theoretical foundation for later recall briefly the history of this experience, to finally enter the data, results and conclusions of this small pilot project that began quietly paying a guaranteed basic income via civil society on 25 October 2008 to 27 people in the village of Quatinga Velho in São Paulo, Brazil. This study is the report of the first three years.

II. BASIC INCOME

The term Basic Income in its proper sense, refers both to the projects or social programs unconditional cash transfer sufficient to sustain a free and dignified life, as to the actual amount paid by these processes. Although similarities store, not to be confused with the so-called **minimum income**.

Definition

The **Basic Income** projects or programs include cash transfers, governmental or otherwise, which comes as a guarantee of inalienable right, the systematic distribution of a sum of money, equal, periodic, predetermined individual and to all members of a **political community**, without any discrimination, segregation or **conditionality**. Should the amount, paid in kind, not just meet the minimum required for subsistence, but to human dignity, in order to provide sufficient value so that each individual can sustain his life in freedom.

It is paid by society through government or social organizations, and nations can embrace, cities, towns, territories or any community open to all free people who live in the same common area or community since politicized decision-making in formal association or not .

It differs from **minimum income** by definition and purpose, becoming not subject to compensation, benefit, or government concession, but an inalienable right and, therefore, should not only state, but social responsibility. It's exactly the opposition and overcoming conditioned programs, and targeted assistance, requiring compliance with counterparts by a particular audience in circumstances of proven need.

In its fullest sense the BI is not simply the provision of basic needs, but properly the release of natural or artificial states of deprivation or lack of basic need. The presence of any conditionality, even if not explicit in the program, as this mischaracterizes BI. In states or authoritarian, totalitarian or exception of rights, so as there exists a BI itself. Only in democracies that respect and ensure fundamental rights is that BI might take a genuine character and be treated as such.

Are included in BI such as calls:

- i. Unconditional Basic Income;
- ii. Basic Income Guarantee;
- iii. Citizen Basic Income;
- iv. Universal Basic Income.

The **unconditional basic income** or simply **basic income** is all income that does not require proof or the existence of any pre-established conditions, such as unemployment, poverty, old age, disability, dependence, so that the income is paid to the individual, and does not require any. However in return, is taking behavior, activity or even accountable under the threat of losing the right to continue receiving income.

The **guaranteed unconditional income**, is provided by means that ensure that your payment is not temporary, inadequate, or liable to be suspended, terminated or revoked.

The **citizen basic income** besides being unconditional and guaranteed, should be fulfilled for all individuals residing in a territory or citizens entitled without exclusions or exceptions. In Brazil it is subject to federal law enacted in 2004.

The **universal basic income**, more than the unconditionally basic income, guaranteed as a civil right, it's a guaranteed income as a universal right of all human beings, regardless of frontiers, regions, ethnic groups or nationalities. No need to understand the entire globe, but political communities:

- i. Opens to any individual who wants to be part of them, without barriers, discrimination or conditionality's.
- ii. And willing to contribute to other communities founded on the same principals².

Features:

The BI is fundamentally characterized by being:

- i. Systematically distributed;
- ii. A predetermined amount regularly paid in kind for each individual;
- iii. A equal value and sufficient to sustain life in freedom;
- iv. To all members of the same political community;
- v. Without any kind of exclusion or distinction between members;
- vi. No requirement of any consideration for its receipt;
- vii. A fundamental right.

Principles

The principles that characterize the distribution or transfer income as a BI are:

- Unconditional - without focusing, or any compensatory requirements.
- Equality - equal rights and values.
- Universality - for all without any discrimination or exclusion.
- Individuality - not paid to entities, institutions, or groups but for every person.
- Dignity - sufficient for the provisioning of life in freedom.
- Simplicity - no bureaucracy, or barriers to their understanding and compliance.
- Right - public duty and social responsibility, not state or particular boon.

Finality

The basic income as an important tool to combat poverty, reducing social inequality and promoting social justice, but is not exactly a welfare policy. Its primary purpose priori and unconditionally guarantee the universal right to life liberty, and in this sense acts as a system of social security and guarantee of fundamental rights.

Its primary objectives are:

- i. Indeed guarantee the right to life and liberty;
- ii. Provision of unconditional subsistence;
- iii. Promotion of free labor and free enterprise;
- iv. Reducing social inequality and fighting poverty;
- v. Equal distribution of dividends on common or public goods;
- vi. Reducing bureaucracy and increasing efficiency of social services;
- vii. Provision of the necessary means for the exercise of citizenship.

Although it has characteristics distributive or redistributive, the basic income is not intended to equalize incomes, or merely economic distortions compensate or mitigate poverty. The basic income is a socioeconomic policy that seeks the establishment of a state of law where freedom of any individual human being can be hampered by the lack of material conditions, economic or financial. So that no individual experiencing deprivation, either pressed or forced to commit any act against his will or prejudice the life, liberty or dignity of his person or of others by force of necessity.

Concept

Having a core value of Freedom, and considering that the human being is endowed with free will and initiative and is perfectly able to produce and develop without being overwhelmed by brute force or famine: the BI as collateral for the unconditional right to life, freedom and dignity of the individual objective the liberation of any condition of deprivation that will subtract your right to work for free will in a paid or unpaid.

Meanings

Depending on your system for financing and implementing the BI can represent:

- i. The right of every human being to the capital necessary for a dignified livelihood;
- ii. The capital essential to the fulfillment of the social and citizenship;
- iii. The right of generations, present and future, inherit wealth and natural human.

Fundamentals

The justifications of basic income are generally settled on the following grounds:

i. Peace: Everyone has the right to live in security civil of status, free of natural deprivation and violence, both inflicted by the aggression as the discrimination suffered by indifference or omission.

ii. Solidarity: Every human being is worthy of trust and credit needed for the development of their human nature.

iii. Fraternity: Everyone has the right to share the wealth left by our ancestors as a universal heritage.

iv. Justice: No human being should be pressed to make use of violence to ensure their subsistence, or be forced to sell their labor by necessity.

v. Equality: All humans are equal and have a constant set of basic opportunities to develop their human potential any time.

vi. Liberty: All forms of slavery or human exploitation, is the result of oppression, deprivation, coercion or manipulation must be permanently abolished.

vii. Job: Every human being should be free in rights and opportunities to choose their livelihood according to his vocation.

viii. Universality: Any discrimination should definitely be extinct, including socioeconomic. Ensuring decent livelihoods cannot be the object of concession, boon, or privilege, is inalienable and unconditional economic law, essential to the exercise of full citizenship and not tutored.

ix. Citizenship: No human being can be deprived of capital necessary for the fulfillment of your duties as a citizen. The responsibility requires free enterprise and free enterprise capital.

x. Development: is everyone's duty to cooperate to keep the bases of competition, confirming the replacement of brutal struggle for survival, the civilized competition for capital.

Means

As a societal responsibility and a duty of the government, it can be financed by resources from:

- i. Donations and voluntary contributions;
- ii. Taxes, fees or tax exemptions;
- iii. Earnings from Permanent Income Funds and Social Investment.

And its fulfillment must be made by the public by:

- v. Government institutions;
- vi. civil society organizations;
- vii. Intersectoral partnerships;
- viii. or directly from citizen to citizen into social contracts with mutual responsibilities and public purpose.

Financing

A Basic Income can be funded directly by civil society in social contracts with the mutual commitment of regular voluntary contributions or brokered by the government in taxes or deductions.

Your payment can be funded directly through voluntary contributions or compulsory collection. These resources can come from donations or taxes on capital or income of individuals or corporations, or the composition of both instruments through tax deductions.

It can still be financed indirectly through income funds, savings and investments, and property rights or banking systems. And sustainable is said, if the capital that makes up the source of income not consumed, or renewed at a rate equal to or greater than the amount taken for the provision of Basic Income, or stipulating that the withdrawal will never exceed the income accrued in the period, as a sort of social dividend. Fitting emphasize that although it may have characteristics of social dividend or social credit, these are not always basic rents, or so little BI necessarily be viable as such.

Execution

As a fundamental right to Basic Income is responsibility of civil society, and unavoidable and undeniable duty of government to its fulfillment. Thus the distribution of Basic Income can be performed either by the government in taxes, as through civil society organizations, is funded by the transfer of government funds, or directly by the taxpayer - that this case should be subject to tax deduction. Or automatically by citizens, through savings funds in banking systems with social purposes.

Apology

It's practice will be the biggest trend in marital status and socioeconomic relations since the abolition of slavery and the adoption of wage labor.

Among its major purposes:

- Reduction: Poverty, Slave Labor, welfare, dependency, discrimination and insecurity;
- Promotion: Peace, Freedom, Development, Democracy, Trust and Work.

At Work eradicate all forms of slavery, yet persistent, finally consummating, the abolition of slavery, the right to further extend vocation to all social classes, and correct the distortion of the security assistance programs or cash transfers that can produce phenomenon of accommodation and dependency, always rewarding work.

In Economy represents the solution to break the cycle of thesis production-consumption arising from automation technology, as well as breaking the myth that social justice is promoted by imposing limits on wealth and poverty not by limitation. It will therefore milestone in the regulation of markets as important as the laws of monopoly, because while this ensures the supply, Basic Income Unconditional guarantee demand (even in crisis situations).

By Civil Status represents the improvement of their ability to perform effectively its purpose for Peace and Prosperity, reducing the uncertainty that represents the state of deprivation to the individual as to his needy neighbor, leading the state guarantee of rights and freedoms to a new level, since the evolution of marital status is directly linked to the virtuous cycle of security, freedom and citizenship. The decrease in the state of insecurity about the violence and deprivation frees man from insecurity and struggle for survival allowing the search for new opportunities, ensuring freedom and free time necessary to work through innovations that generate the wealth that in turn guaranteed to all generate the basis for development: the universal right to individual freedom, eliminating the risk inherent social tension and the extreme inequalities and restarting the cycle of development to a new level of security and possibilities.

Politics in breaking the dependency on welfare programs, to prevent corruption of a fundamental right to benefit, conditional and therefore subject to electoral use, is the expectation of being granted, it is the fear of withdrawal, significantly reducing the possibility of free and conscious exercise of citizenship. Provides further gain in ethics, transparency and efficiency in the management of public property by cutting costs, bureaucracy and corruption, the agents simply do without power holders to privilege, delete or defraud. And above all totalitarian undoes the absurd inversion of values that is gradually perverting the function of the state prosecutor supervising the social good, when in fact it is the state's duty to provide services to citizens and accounts, and not to the citizen State.

In Social, raises the question of decent existence outside the realm of value judgments, making Basic Income Unconditional pragmatic tool, simple and powerful to eradicate poverty in all its dimensions. The basis for a new social contract.

Criticism

The main criticisms are summed up in the BI:

- accommodating - discourages work;
- Unfair - who need not get too;
- disorderly - does not require offsets nor stimulates supervision;
- wasteful - more expensive and less efficient than the minimum rents.
- demagogic - Impossible to be funded and implemented politically or large scale.
- welfare - does not attack the root of the problem, but the symptom.
- patronage - not breaking subservience political party.

Defense

• **From unconditionally**

The Emancipation - The Basic Income does not induce accommodation but encourages microenterprise. Also eliminates the poverty trap of welfare programs, in which an individual with the right to a beneficial conditioning refusing job offers that do not represent a gain over the care received. How inalienable right all gain realized on the job does not subtract the Basic Income, adds, always paying off guard without losing its character so that work is not forced by necessity.

Universality-the Fundamental Rights does not contain any form of discrimination, including socioeconomic classes. Besides the contributions are compulsory or previously agreed to be proportional, everyone pays equally to receive a value, in absolute terms this implies that whenever those who have less pay less, and who has contributed most with more.

• **Efficiency**

The Debureaucratization - Systems based on trust and reciprocity are key factor to economic development, social capital, and democracy. . Reduced bureaucracy reduces corruption and clientelism and the cost to keep the corporate machine itself; Facilitates the understanding of law and the effective of Basic Income.

The Efficient - The distribution of a BI for the whole population requires the mobilization of more financial resources than programs focused and conditioned, but is less wasteful, the measure does not without operational costs with the supervision of conditionalities and counterparts, loses less resources to make you reach your destination, the target audience, resulting in less waste and more efficiency.

• **From Feasibility**

Global - World GDP allows perfectly compatible universal payment of a BI. And the markets and banking systems and telecommunications are sufficiently globalized feasible for it. It would take the formation of one or more global networks associated with the collection and distribution.

The National - Most countries like Brazil have sufficient budget to pay for a Basic Income values with modest, but significant, without new taxes, requiring "only" the moralization and rationalization of the use of the treasury.

In the local networks -'s own regional income disparities and territorial allow and encourage that poorer regions and peripheral across the globe are primarily met through the distribution of BI financed by richer regions, forming a borderless network security.

• **From Security**

Right - technically a Basic Income does not constitute assistance, but social security, as it is available regardless of the state of grace. How inalienable democratic right in states that do not allow fear or explore their subtraction, much less that becomes a favor or concession.

Chronology Idea

1516 - Tomas Morus suggests in his book Utopia income equal and sufficient for all residents as a way to combat crime.

1796 - Thomas Paine proposed the first law to pay a capital base to every citizen who reached adulthood, the taxed land owners as a kind of compensation for that particular considers legitimate use of a well that had been common land.

1797 - Thomas Spence proposes the distribution of the surplus payment of public spending with an income equal for all, as a dividend on the common heritage.

1803 - Charles Fourier proposes a subsistence income as unconditional severance of the marital status of each individual by subtracting the state of nature.

1894 - Joseph Charlier describes the first systematic proposal of a BI, as well as compensation for private land ownership.

1918 - Bertrand Russell makes the first defense of anarchist BI.

1920 - Dennis and Mabel Milner propose the payment of gross domestic product indexed to every citizen.

1924 - Major Douglas proposes national income as a dividend for each family as part of a social credit system.

1939 - James Meade starts the defense of a social dividend as BI within a system of partnership between employers and workers, which culminated in 1989 in the book *Agathopia*.

1943 - Juliet Rhys-Williams proposes as the core of a new social contract.

1962 - Milton Friedman proposes a BI via the so-called "negative tax" as a substitute for welfare systems and assists state.

1968 - Erich Fromm proposed that BI can also be converted into goods or services free.

1963 - Robert Theobald defend BI as the solution to the maintenance of consumption before the thesis of replacing paid labor by automation.

1965 - James Tobin proposes *demogrant* that could be converted into a tax deduction, but a priori automatically paid as an income to all.

1984 - The collective Charles Fourier initiates the first European academic network that would later become global on BI, BIEN Basic Income Earth Network.

1992 - Philip Van Parijs begin the description of an entire socioeconomic system on BI, BI capitalism.

1995 - Jean-Marc Ferry proposes a BI based on supranational European citizenship.

1995 - Peter Krooiska launching a foundation to sponsor the project of a citizen income that would be paid by the United Nations.

ReCivitas

2008 - After making the first payment from one person to a Basic Income in a community, suggests the feasibility of funding Basic Income by voluntary contributions without taxes, via civil society associations with public purpose.

2009 - proposes a universal basic income or capital as an inalienable right of the human being directly paid by companies in networks, regardless of nationalities and territories.

2010 - Proposes automatic payment of a universal basic income via network banking systems and equitably funded through income from savings and investments, the Bank's Social Basic Income.

Chronology of Practice

1971 - A series of experiments related to Basic Income is conducted by the U.S. government as a negative tax. While positively evaluated and recommended by scholars, was rejected by Congress.

1974 - In Canada, the University of Manitoba for 2 years performs experiments on BI. No results were published.

1982 - The Alaska starts paying a dividend with social features BI, paid from a fund, the Alaska Permanent Fund based royalties on oil. Continues today.

2008-In Namibia the village Otjivero-Omitara the BIGNAM a consortium formed by the German Presbyterian church, trade unions and NGOs started their first experience of paying a BI.

2008 - In Brazil the small community of QV, the ReCivitas NGO conducts the first payment of a BI funded directly and exclusively by the company with contributions from citizens around the world.

III. ReCivitas

The institution

The ReCivitas - Institute for Revitalizing Citizenship was founded on 7 October 2006. Being from 2007 also called, for the Ministry of Justice as OSCIP - Civil Society Organization of Public Interest. It was created by a team of elaborations and achievement of projects for the 3 ° S from vision to promote more effective social change was necessary association geared directly to the development of human beings and not the practice areas-social, cultural, environmental and-disintegrated mostly segregated from political aspect. Hence the choice of citizenship focused on the establishment of our institutional mission "invest in people to educate citizens."

Although the motto has anticipated the direction the ReCivitas take on projects such as the Basic Income in QV, the BIGBANK, Microcredit Basic Income pathway, and the Sustainability Fund, the word "form" in 2011 was replaced by word "emancipation", denoting a clear evolution in the design of the experience of fieldwork led us on what is the best method for promoting citizenship and social transformation: the evolution of citizenship based on full citizenship.

The ReCivitas even having its headquarters in Santo Amaro, SP always kept their jobs in other cities, just for contingency matters, as their bases of operation were mounted always accompanied assembled in homes of their most active members. Earlier in Praia Grande - and then Paranapiacaba SP - SP. So first by financial necessity and by choice then by efficiency, since it began ReCivitas operated in small cells ranging from 2 to 4 members workers, keeping Institutionally with few members, since our activities have always been aimed at the public and not to members .

Work team

Name	Function	Commitment	Bond	Activities
Bruna Augusto Pereira	President	Full time	Volunteer	Field Agent, Administration, Research and Project Coordination.
Marcus Vinicius Brancaglione	Director	Full time	Volunteer	Field Agent, Planning, Research and Project Coordination.
Pedro Theodoro dos Santos Neto	Manager	Semi-Integral	Volunteer	Administration, Research and Accountability.

Marli Brancaglione dos Santos	Associate	Semi-integral	Volunteer	Field Agent, Support and Research.
Renato Brancaglione Cristofi	Supervisory Board	Eventual	Volunteer	Support, Studies and representation in COMDEPHAAPASA.
Isabela Amália Berra Pereira	Director	Eventual	Volunteer	Field Agent and Support.
Raul Albino Augusto Pereira	Associate	Eventual	Volunteer	Support.

IV. BRIEF HISTORY

The vicious cycle

When in April 2007, future creators and coordinators of the project, we decided to live within the community would develop our projects where we never imagined we would come to fulfill the motto of ReCivitas to invest in people to educate citizens so literally. Our projects were hitherto conventional, and the first thing we found living in the place where we worked is that if we really wanted to do some social transformation would need to go further and get to the root of the problem.

We lived in one Paranapiacaba historical, cultural and environmental then had a series of municipal programs of training, employment, environment, however none of these programs work satisfactorily. This failure, in general, was assigned the unwillingness and even a supposed lack of character neediest people. But for us who were there, living "in the problem," we literally another perspective, much easier to see, understand, and feel that the skin was not properly or will the character was missing.

The accommodation and apathy were clear and undeniable, but they reflected more a state of depression, lack of confidence in themselves and others than anything else. A condition of deprivation and grown so entrenched that no longer even know what else came first, if no one took advantage of the opportunities because they had no motivation or no motivation because they had never had more opportunities.

If we really wanted to provide some effective action would need to break this vicious circle: where lack of opportunities, prevents the development of free enterprise and responsibility are essential to the generation and exploitation of new opportunities, the foundation of self-sustained development.

First Thoughts

Although a poor community lacks everything: education, information, sanitation, environmental awareness and more than one can imagine, we now know that the order in which opportunities are available alters the product. If BI before we had a digital inclusion project where each person in a needy community received a PC, should not be surprised if some were to replace your PC for a few measly bucks, food or drugs. And as this event would correspond to the exact proportion to the lack of perspective in turn determined by the degree of need exactly.

The greater is the need of the community, or more basic needs are not met, the lower the chances of conventional designs succeed, ie, the higher the probability of goods or opportunities being wasted or lost. This does not mean that the project will be a complete failure where the basic conditions are not unconditionally guaranteed, but there is a reason that determines how the partial success of the initiative will be where there are no such basic conditions unreservedly willing.

One can also predict that the benefit will be lost in numbers equivalent to as many as do not have to take the opportunity by simply not having as. This is because the system can even work for those who are below the poverty line, but will not work for those who are below the line of despair, or as they say for those who need to sell to buy lunch dinner.

Everything indicated that no design training, environmental awareness results would wait without places where people have to fight, too much time in the literal sense, not for a better life, but the "mere" survival, and every single day. The more of their time trying to survive a person employs less time it has to grow, develop, worry about the future and work.

The Capital

As rightly said M. Yunus for many poor people who lack all they lack is just the capital. And we became increasingly clear that any social action wishing to become sustainable could not ignore this fact. But if money was what was missing, it was not just him or simply distributes it what would be the solution. As we have said we live in the community and know the virtues and vices of government assistance programs, and we knew they were not the solution we need. We began to intuit that the order was not only important, but how, or more technically the method, the opportunities would be available would make all the difference.

Inside Line more suited to development as freedom, we sought to build a project not only to eradicate poverty, but able to promote freedom and social inclusion, with the voluntary participation of all without any discrimination. A design able to reactivate trust and reciprocity so that people do not always depend to a third party, and who entered them as pedagogical process in the formation of full citizenship in free societies. In other words we tried to formulate a project can transform the vicious cycle of apathy, distrust and dependence, in a virtuous cycle of trust and reciprocity sharing.

Of course here we are rational and orderly exposing what until then was no more than an intuition and a strong desire to accomplish. Many of these features alone would come at last to find during the trial itself, first to apply the concept of Guaranteed BI, then to bring within its meaning the new features that the project methodology suggested. That first moment has barely knew what was BI Guaranteed. The only reference to income transfers that had up to then had been exclusively of government programs such as purse-family, regardless of which political party propaganda and ideological or against, we had formed our opinion, as we said right there on a day- to-day life of the community, and even though we knew little of BI, we knew that human development passes away programs with conditionalities or conditioning.

Bolsa-Família

Like so many other Brazilians did not know the federal law establishing the BI Citizenship. The law signed by then President of the Republic on January 4, 2004 never got off the ground. Just one day after its promulgation was sanctioned the decree that created the Bolsa-Família, a conditional cash transfer program conditional on proof of poverty, and compliance counterparts related to education and health, among other limitations related to the number of dependents and accountability of both the family and the municipality.

Summarizing, a program of conditional minimum income benefits similar to many existing states in countries with social welfare.

Our interest in Basic Income was awakened by such characteristics of citizen empowerment. After learning of the Basic Income guaranteed unlike these benefits conditional is an individual income paid to all residents or citizens of a community or society as a fundamental right without any discrimination or conditionality, we looked at its potential to overcome the pernicious reversal of democratic values in authoritarian.

Mainly because on the agenda of ReCivitas as institution promoting democracy, citizenship and freedom are fighting the authoritarian and totalitarian tendencies present in values of investments where there is the citizen who charges the government so that it fulfills its purpose, but is the government that monitors and collects the citizen so he exercise his right. Of course this is not always done in bad faith and smarter schemes such as the suppression of democratic citizenship, is subtle and always comes disguised as a benefit, but the dynamics are the same, as is the danger. The state charges and has the power to suspend the income of a family which depends: who knows history knows that this is not the kind of power that should be given to states. In addition to states is not right that the state should require the presence and frequency in exchange for a benefit, but it is the citizen who must sue a school affordable and quality to frequent and not as boon, but as a duty of the government.

From the pedagogical point of view is a real process of miseducation moral. If overrides any possibility of understanding the intrinsic value of education and citizenship, by a simile behavioral conditioning to training for rewards and punishments, not just where the line of duty, but the exercise itself becomes law bought as conditioned behavior.

And behind this paternalism that prevents the manifestation of full citizenship by imposing a citizenship tutored, actually hides the purest-partisan political patronage-election. Like any relationship of power that feeds the insecurity, the same benefit granted is logically the needy who fears being taken, and it is on this question that builds tacitly dependence not only influence the voting, but undermines any possibility of manifestation of free enterprise. And at the end of this policy have not only an individual completely passive, but a person without imposition or encouragement became, or rather was converted into political client, completely incapable of any initiative, even those initiatives essential to seek their own welfare.

Why not be the Basic Income guaranteed a boon to be granted or taken, but a fundamental right to be fulfilled, saw its adoption in the possibility of breaking these power relations and inversion of values and even if Basic Income not itself a pedagogical value The mere fact of being able to break through such a process of behavioral conditioning was already interesting enough for it to be tested your application..

Unemployment Trap

Besides the breaking of use and partisan political relations of domination over the citizen another feature that immediately sprang to our eyes, was the distinction of Basic Income with respect to minimum rents conditioned as a way of overcoming the poverty trap, identified as the root of the phenomenon accommodation. Obviously, the poverty trap is not the primary factor in the generation of accommodation, but also right does nothing to overcome.

This principle tells us that when a person receives a job offer to pay more or less equal income conditioned to want, poverty or unemployment are driven solely by their interests will choose not to accept a job of equal

remuneration for non- be cut from the program benefits. Of course there are people who opt to work for because of the social stigma that such programs represent, but this is not a merit system, but the person.

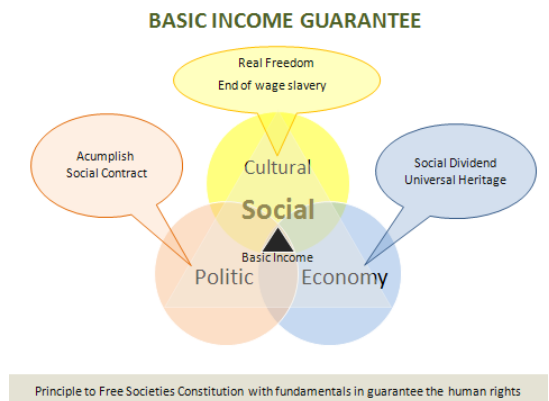
In the system there would be BI this dilemma, because all the work was always rewarding to measure the amount received is in addition to what is already paid for BI. Eliminating the stimulus unemployment without losing one of the most important characteristics of Basic Income unconditional: the ability to deny services degrading, illegal or even analogous to slavery, which violated the human dignity and that often people are subjected only because it has no other means to survive.

Indeed, it was this basic state guarantee against deprivation of liberty most basic we saw the greatest potential for empowerment of Basic Income. Maybe strong enough to break the vicious cycle, to the extent that in all the circumstances to preserve human dignity, bookstore people both the stigma of poverty pragmatically, not only without creating dependency but rather promoting relationships of trust and reciprocity.

So what many saw a problem-namely that also the richest or less needy also receive the Basic Income essential to break the stigma of poverty, saw a solution, because in the complete absence of any kind of discrimination and integration of community around this common law was the key to economic development not only of the community but to integral human development. This component of cultural universalism plus the breakdown of political dependence, and affordable accommodation, the Basic Income was the solution we were seeking to generate capital and overcoming poverty in all its senses: cultural, economic, and especially political. It remained now to find out how to apply it.

Challenges

Basic Income concept as everything had to go right, but how practical everything to go wrong, because the most obvious mistake that could commit was to turn the pilot project in mere distribution of money. If the Basic Income is to summarize that Santa Claus would have been her pioneer. The distribution was not enough to be thorough and systematic program, it was necessary to go beyond, or rather that is not only reduced to the mere distribution. It was necessary to give the action another sense. As our understanding three dimensions capital, which at this time was little more than a hunch, the Basic Income could not be distributed only in its "shape" economically, it also had to be made available as information, and most importantly how individual decision-making.



There was therefore a serious obstacle to overcome: not enough simply to distribute the income was not necessary to reproduce relations of power and addictions programs conditioners, incorporating a democratic dimension to the process to withdraw all or clientelistic nature of welfare distribution, and took the design precisely the contrast that, in order to expand the freedom not only in the field of individual choices, but also of the collective. In other words, the Basic Income could not free people from economic hardship, only to throw them in the framework of politicians. The Basic Income had to be emancipatory in all directions, releasing not only material poverty, but also cultural and especially political.

Therefore it was necessary that the project had a pedagogical character, but not only instructive but provocative cultural changes, ie.: education. It was necessary that all understanding of capital that represents

the Basic Income was manifest in the very process of income distribution. The project should therefore behave not only as a provider of a Basic Income, but promoter understanding of the fundamental right that seeks to meet the Basic Income.

It was finally necessary that the act of payment express the full meaning of this law, it is that experience as if it were true educational process of the institution of citizenship at all levels of access to capital: political, economic and cultural. Compose a project that aims to marry the pragmatic operational payment of Basic Income, with the pedagogical goals of promoting the libertarian ideal of guaranteeing a human right. It was necessary not only that Basic Income was only significant, but that carried all its meaning. This is the challenge of the methodology that we had to develop.

The turn

We were ready, the community was ready, but not all were ready, or rather willing enough to do the Basic Income happening in the community where we lived. The first pilot project for ReCivitas, Paranapiacaba was never put into practice, ie, never got to make any payment. Designed within the canons of intersectoral partnerships between government, civil society and business community, the project did not work and it took our most important lesson: there is a huge distance between an ideal preach and be willing to put their hands dirty or pocket to materialize it.

After the launch in April 2008, continued ReCivitas alone trying to capture the necessary resources for the creation of a Sustainability Fund would keep the experience with their only income. We, the coordinators of the project, we began to spend not only time but personal resources we had and we had meetings, telephones, car trips, paper, everything in fulfill the word. It was then that we decided that it would radically change the course of ReCivitas. And if we took the resources we spent trying to convince people that Basic Income was a good idea, and we started to pay out of our own pocket a Basic Income for a community that would fit inside it?

We had no money to pay for Paranapiacaba, and but for a smaller community? The problem is that hardly would find a community as small as our resources, however if the community agreed to participate in the experiment, we could count on the power of the act to inspire others to contribute to the project. The project could thus begin only with our resources and increase the number of donors to the disclosure in social media and networks in order to grow with the participation of community residents. This would also increase gradually, as the residents of Quatinga Velho were knowing and gaining more confidence in ReCivitas, designing, and Basic Income. In any form was a community with no more than 100 people and did not believe that so many enthusiasts would have so little donations we need to resort to waiting lists.

Criteria

However the criterion of the possibilities of resources was not the only consideration. Besides the willingness of the community to participate, other factors were also crucial to the success of the experiment such as the control of variables that made a small and relatively isolated community the best choice.

In fact we needed if we wanted to control certain variables have a greater certainty that the observed effects were derived from the Basic Income and no other causes. Like lift easily and at any time the data on the effects of the action, not only to measure, but to have a nearly instantaneous feedback when necessary to enable us to refine our actions and next steps.

Moreover, we needed to also adjust the project to certain contingencies, mainly related structural constraints and operational ReCivitas: the community in question could not be too remote from our base of operations (and home) in Paranapiacaba. Limitations prosaic as this we are not located in or very near the locality; coupled with difficult access, or the lack of a post next banking; represented throughout the project, an operational cost that can and should, with clear conditions for Therefore, be eliminated.

Yet other variants that were in principle obstacles to be avoided or overcome, eventually became, once overcome, advantages to be incorporated into the project design. Namely:

- The limited resources led us to develop a project extremely efficient from the standpoint of cost-effectiveness.
- The field staff reduced, sometimes with 1 now with 2 people, led us to adopt a strategy of work cell, which gave us speed and responsiveness and adaptation crucial to project success.
- The small number of people living in Quatinga Velho also enabled the development of a self-management model based on direct democracy that we consider key to the important results measured on the capital.
- And most important dimensions of design and modest income even allowed that we could focus our work and assessments not in quantities and numbers, but in quality and people, as the new paradigms of civil society.

Quatinga Velho

So we set off in search of other communities than ours, and after another setback, Paulo Villas-Boas, nephew of the famous Indianist in a location indicated in the Mogi das Cruzes that it could meet our criteria. His father was the owner of a site in Quatinga Velho, which his brother João would open the doors to the first meetings with the community. It is worth briefly describing the first.

Our first meeting was, as you might imagine, unusual. Two strangers, proposing to pay a penny for everyone who lived in Quatinga Velho and wanted to get at least something was suspicious, especially coming from NGOs. So contrary to the dictum of "free injection until the forehead," including many who apparently needed the money, do not get involved in the project while TV not sure the thing was serious, and above all, honest-as we came to the same report in subsequent conversations.

At our first meeting 27 of the 40 people present decided to join the project immediately. So on 25 October 2008 occurred the first payment of a Basic Income Unconditional worth 30 reais directly from person to person. Today, unfortunately we still have not reset the 30 reais, but are currently 100 people receiving the Basic Income, not all the residents of Quatinga Velho, but everyone who voluntarily recognized by their peers and take part in the community of Quatinga Velho.

V. METHODS AND PROCEDURES

The Quotidian

"Almost all the field work is done by women not only for their greater sensitivity, and because of that are received in the homes very easily even in the absence of their husbands" in the words of Bruna, directly responsible for the majority of visits and personal interaction with the locals.

We usually visits on weekends in the community. Quatinga Velho is 20km from our workplace and we go with our own car the exchange of books and toys to the Free Toy and Library. We stop in every house so that

children can make the switch from the collection, and this is when we take to talk to adults, answer questions and get some information, always so informal, so as not to break the spontaneity and naturalness.

After a period of 3 to 4 months we felt that if people were more open, less suspicious, so it was getting easier to understand the dynamics of the community, the changes that were taking place and know what benefits Basic Income carried the locality. We always maintain constant communication, whether by phone or visits. The way it is put certain issues is extremely important, because with age differences there are different ways to communicate, hence the importance of also, during visits, going 2 volunteers, Bruna and Marli, of different ages, which deal the same theme differently in each residence.

In these weekly visits usually go into people's homes and talk at length, unhurried, unlike paydays, which for security reasons are made more quickly and without a date, though always at the beginning or end of a given month, so that people can count on him. "

The pedagogical method

The pedagogy used in the project is not limited to the relationship with the locals. It is present in all communication to society and also focuses on the agents themselves as learning process. And in all instances the foundation applied is the same: the inspiration.

The pedagogy of inspiration is based on the concept of *nimeses* where is the act itself that makes the communication of its meaning as it comes loaded with meaning consistent with the principle that motivates him.

The word is complement the action act as critical, reflective and literally teaser for a new or renewal action. It is therefore a pedagogy that relies on participation and criticizes the practice, as a pedagogical process not only mediated reality, but which is constructed at the same time and in correspondence with the changing reality that the project triggers.

The learning is not done in rooms, or indoors, staged and separated from the real world. At the same time we do not take the world given or imposed as the only possible one, as we say, the project is a school and social transformation matter. The education here is not reducible to mere training or schooling in a world she does more than possible, that a new world is being built and materializing during the very process of transformation and learning while overcoming the status quo.

Process that for given the similarities with the Freirian method pedagogies libertarian and was initiated after seeking inspiration in them to form a citizen education consists of three instances of the same principle:

"Reintegration theory and practice: *Word-action-reflection as in a reiterated cycle focused on action and renewal based.*

Inspiration Learning: *not only must the actions match the words, but the act itself must be the primary and essential manifestation of meaning.*

Education for the Freedom: *Learning seen as the proper training and empowerment of the individual, free and responsible citizen who understands the individual not as obedient, or submissive obeying authority and the law, but as an individual asset that not only meets, but will charge the enforcing the law, freedom and democracy.*

The project itself is the product of this reintegration, and as a system is the very act of learning-oriented education to the emancipation of the citizen:

Pedagogy therefore is not an act of training, conditioning, indoctrination or institutionalization practiced within artificial environments and denaturing, separated from life and totally authoritarian. The only possible if education is the day-to-day experimentation and observation of life, nimesis within the community in which we operate. Education is thus the very process of production of culture, and pedagogy intentional action not coercion, repression, persuasion or inhibition of another individual, but to develop their critical awareness and their decision-making about their thoughts and deeds, the development of freedom.

Since every act of life impregnated with meaning, all while there is always expressed and communicate even when they intend to do so, since the production of meaning is inherent in being endowed with intelligence, which by its nature assumes the meaning, the basis for communication and understanding.

The educator is therefore aware of the human nature intuitively knowing the other and therefore their status as object of observation to be smart, and aware that this process does not act on the other, but about themselves and their actions in order to produce the signs to which assumes that the other will produce meaning.

Learning is a process inherent to the cognoscenti, and cannot be foisted as teaching. When we force the act of knowing, we coerce and repress it, producing the opposite phenomenon of education: alienation and dependency.

The one who intend to "change" the world should be aware that their world is the world of people, and the changes are not superficial and not-possible-operate in the heart of these people only and solely in accordance with the wishes of those, in all other cases the change and transformation to disappear and the world falls in the first instant when the external force ceases.

The pedagogical act is an act that takes place in the world of work and relationships with people, not apart from the world or about people. It is a process aware that their true strength lies in inspiration, caused by the symbolism, manifest as reality contained in the act. The word is also an act, therefore not be separated from reality and context in which it appears, before it is formed, not the content alleged, but especially in the form-content relationship determined by the interaction between code, context and author. Communication may oppose what the word expresses, or the same word be contradiction or denial of reality communicated.

Having said this, we can say that the speech is not a presage of action, reflection or action has already made, is more than innocuous, it is meaningless, just as the speech that is inconsistent with the action is not only incongruous, but miseducation on the way that destroys human faith in the veracity of transmission of culture by the act of the word.

The act while creating an experience in which the experience knows awakens the natural interest to give meaning to the phenomenon. The act begins when the cognitive process operates in the social network by changing the medium, so as to require the intellect a search for an interpretation of a new reality. The word that follows the act and tries to encode it complements the process as it receives sense of coherence as overt act in reality.

So the pedagogical act is a reiterated process of significations, which begins in social action, is confirmed in social relations and conceptualizes the information.

The learning comes from the interrogation of experience caused by the new circumstances created by the act, develops as critical dialogue in everyday social relations, and makes sense for critical reflection on the concept in the background of the unconscious acts and lived relations. For the information of BI as a right makes sense and the act of payment is constituted as a process of understanding of this meaning, it is needed the concept gains meaning in the act, and act to manifest as the materialization of the concept. The whole way makes the sign that inspires the will of a knowing grasp it, if and only if this is entirely free to express their willingness to learn³.

In Natura

As a pedagogical support aimed primarily at children-who do not have the money as an object of greater value – we use BBLs itinerant, with the collection brought into the trunk of the car during the visits and meetings, which are carried out exchanges and encourages sharing to each order to promote ethics, responsibility and the notion of common good.

The joint assessment of Basic Income with the free system was fundamental to our understanding of the importance and validity of the supply of certain goods collectively and preferably free, as a kind of BI in nature. But we admit that this is a controversial notion in theory and in practice. In the thesis by BI be provided in kind by definition and in practice because the distribution of goods directly, such as baskets, are a sign of retrogression in public policy if addicted by paternalism and clientelism.

Without getting lost in ideologies, is now possible to find Erick Fromm in a defense of the possibility of a BI in nature. In practice we found that both forms of provision are fundamental to the common good. Your balance should be determined according to the capacity, availability and even provision to cover the local market through free enterprise essential needs individual and collective.

Schematically we can distinguish the basic capital provided by a BI and provided fresh in public goods or services as follows:

The Basic income must include all necessary goods that:

- can only be enjoyed individually or consumed.
- and it is available and accessible to everyone in the market.

2. The fresh capital will in turn understand:

- Necessarily all basic goods or services that may or preferably are enjoyed collectively.
- In addition to everyone else that although they can or should preferably be provided individually is not really accessible to everyone in the market

3. on the goods that may be provided both in one way or another:

- the criterion should be defined locally by direct democracy, the best way to reach as far as possible a balance between efficiency, effectiveness and economy. But without the necessary consideration of the particularity of each case, our view is that the provision in kind is a priori that proves greater freedom for every individual

It is also worth mentioning that no layout replaces the individual determination for particular decisions, nor the democratic community self-determination for the collective, but is such an important tool for decision making.

Direct Democracy

On collective decision making, meetings are not only an important instance of transparent communication, but it is through it that manifests guidelines for project management in everything that it is possible to do so. In this first moment where resources are limited to setting the value of Basic Income is still done only by the sole criterion of the possible: how much we have available to at least maintain the original level of 30 dollars.

A next step will fix it periodically. Such decisions may take place in meetings when there is a budget from a fund that allows sustainability propose that part of this budget will be used and how much will be reinvested to provide an even greater income in the future.

Clearly not intend or assume that every little technical decisions or determination made in assembly, but envision how perfectly possible and desirable community change at any time responsible for the financial management distributive or even - in the case as his decision- ReCivitas direct democracy and, as with the community members will compose the capital that finances its own BI and emancipating politically and economically, the future may even contribute to other communities. And why not?

This is a long-term vision, but we must have it, if we really want to promote social and human development. The idea is to always be able to outsource community service, administration, and even the management, but never give up the power of decision in favor of third parties or intermediaries even if they give the name of representatives. This is the view of a direct democracy in our project we pursue. We try to envision a future with her management not monopolized public goods; controlled from the bottom up by communities and societies that instead of being ruled by intermediaries and agents, control the performance and management of their interests, as true of contracting a service, which can waive, dismiss one that will crash the role of manager or service provider or any time the social well as its determination by direct democracy.

Self-determination

However, other key decisions the production and maintenance of the project were from the beginning been in the hands of locals. Being the most important of eligibility, or better, considering that all members of a community have the right to receive the decision of eligibility is equivalent to self-determination of Quatinga Velho. For the extent that residents identify each other as part of the community, they create for themselves their own community identity, taking place for reference only. After all if a community is not a place, but people who live in it, nothing better, fairer, and less chance of error that the very people who gathered to tell us is whether or not the community, not us to them. And when people assert themselves not only identify and define them recognize, not only as a community but as people who have the right to assert it.

According to the principle of education for freedom and the spirit of Basic Income could not consider Quatinga Velho simply as a place, or a territory with people surrounded by arbitrary geopolitical boundaries or imaginary. The place is not the community, but rather, the social network formed by the inhabitants of the place. Technically, the location is the platform where the social networking site is constituted. This may seem redundant that is really the crucial difference between election and form a corral formed a civic community in what Robert Putnam defined as the basis of democracy: the relations of trust-reciprocity.

This important element of cohesion and increased self-esteem, with civic participation and community, it also has important operational and financial advantages as it eliminates much of the bureaucracy and the costs related to the supervision and control, in addition to possible losses fraud. Actually transparency inherent in the process, including inhibits fraud attempts since everyone within a community are known for their own living. In practice it also saves time and money as the dignity these meetings, who is not community or

attempts to pass, proving that discrimination is costly in every sense. In other words define who the community is the community itself, where residents identify themselves open mutually and as community members.

It is important to note, however, that this model contains two risks:

- The first open community that is unable to provide sufficient income for all.
- The second arises from the fear of the first, causing the community to close a fiefdom, making income a benefit or privilege to the same people or families not only new residents excluding newborns, with rules aimed.

However only the very direct democracy can account to keep the balance between these two trends without distortion or a management representative. Guests such as proof of housing provided to third parties that now hold from this proof the power to include and exclude like all vices and prejudices inherent in this intermediation.

The bond to property

Indeed the adoption of direct democracy occurred in the first three principles in mind:

- Compliance with the libertarian spirit of BI;
- Prevent the emergence of intermediaries.
- And to prevent distortions inherent conditionalities such as requiring proof of residence.

The locality of reference is key to the establishment of a pilot project, however it is important to establish an eligibility not only consistent with the definition of a Basic income, but within the legal and social context does not produce effects contrary to the very social purpose of Basic Income.

In this sense it is important to reflect that the proofs of residence, not spring naturally from the earth, quite the contrary in its final instance refer to precisely opposed to this concept naturalness. Any proof of property directly or indirectly refers the person to provide a document that stands last in a property title that can: you belong (great); belong to another (bad), belong to the state (bad). And indeed there is nothing more contrary to the principle of Basic Income than harness it still precariously land ownership or property. Its produces two distortions to be noted:

- The first, hamper access to Basic Income precisely those most in need, ie, homeless or without land - which in itself already more than enough reason to seek new solutions;
- The second, open the gap for those who own private property but do not live in the place to receive income, or worse, make use of your property as leverage for large families that serve as housekeepers, accounting for implicitly obvious that the Basic Income housing will entitle them to pay for their services.

We should note that this competitive advantage is perfectly lawful, a locality that adopts the Basic Income has the right to reap its benefits, but we cannot allow the family to be linked to property or allow the exploitation of their work by a desire to receive or fear of losing Basic Income.

Limits of Community

The limit to be observed is the individual freedom. Worse than having someone ordering in your life, is to have everyone ordering in everyone's life in a society where all police supervisors and distrust each every moment. The collective decision can ever intervene or invade privacy. Anything that is not absolutely necessary should become the meeting agenda and the discussions should not be particularized, but generalized, using cases to search for decision criteria, and judgments forever.

Coordinators should avoid becoming the intermediaries relations. Where there is no intermediary is much more difficult than the social network based on trust decay, or perverted in total social control structure. However this does not mean that it should not actively participate in the process, provided guidance that understands that democracy and citizenship, like everything else, need time and exercise to be learned.

In this sense, we realized that it was necessary to maximize flexibility in collective decision-making, not enclosing them in space and time of the meeting or assembly. Of course the ratification decision is made with the present at a meeting called specifically for that purpose. But the decision is not made properly there, but rather within the community itself, in everyday conversation, so the decision is made when the debate is already mature natural and informal, with no need to "force it", or lead it in meetings.

Optimize this decision process was essential. Workers rarely have idle time available for meetings, and cannot lose their livelihood just talking. This may seem a limitation that is actually an advantage not limited to decisions of the assemblies, because people are not there to perpetuate endless discussion, but to be informed and decide. Discuss the indispensable and communicate their decisions, without losing time or embarrassment. This allows that more timid people have more time and space to talk and act, and that the more outgoing or more eloquent, even the coordinators take care of the whole process of collective decision.

Limitations of Direct Democracy

The most recurrent criticism of direct democracy, that is only viable in small communities. A critique only partially valid. Obviously that is not possible or desirable to make gigantic assemblies. However this does not imply that the managements community must be eliminated so that we can make the management of a large number of people, a large number of people do not necessarily have to be a mass popular or maneuvering in fact the first step towards this perversion not occurs is precisely to avoid the destruction of these Community decision, because it is only through them that we can build a true democracy, upside down, or more correctly, horizontal.

It is therefore not only entirely possible, but desirable, maintaining direct democracy at grassroots. And on this basis make the connection and integration of each community within a safety net formed by many community centers as the existing spontaneously. A network of networks where representations are instances bearers of Community decisions and those in power not delegated decision, ie not decide, and communicate. This organization is old and is based on the federal principle, however today it is much more feasible with today's technology and information telecommunicates.

Absolute Value

Also as part of self-determination, we affirm that among the matters to be decided in the future by the community itself is setting the value of Basic Income. But for now we entered the Basic Income at 30 reais, 50 reais as though we considered a value closer to the ideal. This was a decision that was not taken arbitrarily or even just considering the possibilities, but certain criteria that make this truly a Basic Income.

Besides unconditional, the amount could not be negligible even if not ideal. We knew that even though the

same basic relative and subjective and could never ceases to represent at least the satisfaction of basic needs, and that any income that reached at least to that would be no more than an income supplement, even those who had income none. For although to be passed immediately to all who had nothing, but still would not be enough if the individual is not allowed to start the process of personal empowerment, something that could only be subjective pursue intuitively with the sole reference the particular interest. What gave us a treat.

The Subjective Value

Have we took into account that the Basic Income would always have to be at least sufficient to provide the most fundamental freedom, understood as guaranteeing a minimally decent livelihood. In practice this meant we knew that not only did not starve, but be able to take part in public life. That is the basic income was not enough to not be poor thing had to not be "poor to poor thing", ie a value humiliating.

The consideration that the subjective data may be more important than objective approach that will ignore it. We must keep in mind that the goal of the Basic Income is not overheat consumption or strengthen a culture compulsive, obsessive and possessive that demand possession, consumption or ostentatious public goods completely superfluous, is made necessary by marketing or by social pressure or even economic . But instead allow the values that culture can flourish cancels.

Note that we are not claiming that this or that need to be fictional or psychological, but only that there is one and the same means of supply it, much less than the price charged for that good or service is or is within the lowest level possible, or even within a sustainable level. That is, we cannot deny that Basic Income should cover a more expensive cost of living in a particular locality, but it cannot pay to do is come to cover or sustain exorbitant prices just because the people who live there or can want to pay for them.

Regardless of subjective value there is a clear reason between the relative value of basic income, or more accurately the real cost of living and social capital in this community:

"The necessary amount of Basic Income should rise proportionately to the level of deprivation or becoming rare share of common goods for all, ie, the cost of living tends to rise at the rate inversely proportional to the loss of social capital, this quality of trust -reciprocity within a community. As conversely tends to decrease the income needed to make up the basics, the proportion of circulating capital, or, even, is only generated by sharing the common good in free personal interactions in social networks.

So much weaker social networks, the more isolated individuals, and the more they are deprived of the basic benefits, the greater the need to compensate for the lack of capital, with exorbitant amounts of natural and economic resources. Hence the surprise, who lives a wealthy, with the miracle of the poor in income to survive with so little, which expresses the difference unusual not only income, but the cost of living between megacities and small polis of these communities ".

We must think seriously about the brutal difference in costs of living in different places on the globe that make basic incomes are so different, it is not just the rarity and difficulty of access that determine these values. The root of these differences are so related to the Basic Income, as is with own income redistribution within the same locality or nation.

We maintain a constant critical attention to the value of Basic Income, making us the following question: Basic Income is too low or the goods or services provided are basic overpriced? Without this critical analysis, putting the Basic Income or any transfer of income just chasing the cost of living, we have a BI as indirect transfer of funds to providers, private or state of these services.

We must be aware that the problem is not the BI, but the monopoly. This refers not only to Basic Income, but the provision of any common good or transfer income. And further strengthens our argument that Basic Income should be introduced in democratic states with market economies and truly free. A Basic Income in a regime or authoritarian environment is not only a Basic Income by definition, but also by its effects, nourishes and private monopolies, not free enterprise and competition in fact a true free economy, dissatisfied consumers should not only have the Direct to seek better prices or services, and credit should be able to, if not alone, at least associated with, or provide venture fund that meets your own expectations.

In other words as the value of the method adopted and basic income should not vary just as the cost of living in town, but can and should be the amount necessary to awaken what is the absoluteness of BI demand the exercise of full citizenship and active

Focusing by the value

In respect to this principle, and of course to our meager resources, we began to think about in a value for Basic Income in that even modest Quatinga Velho was not negligible. For this we take as basis the own interest of the people, that is, we came to think of an amount at least sufficient to arouse the interest of the vast majority of residents in participating in the project.

From this reflection and observation of the dynamics of the project, we highlight the following hypothesis: You can focus on the project in the most needy without making any discrimination bureaucracy or simply taking advantage of defining the value of Basic Income. This assumption is based on the reason that considering only the financial interest, voluntary participation tends to be proportional not to the absolute value of Basic Income, but the relative value of the individual's income or possessions.

This produces both a tendency for people to seek the neediest project, and for those with better material conditions are not immediately interested in receiving Basic Income, at least not as yet consider the integration or participation promoted by the model of direct democracy as quite interesting enough.

In Quatinga Velho there were people who did not want to join the project by not judging who need the income, there were people who did not want to come because they think there are people who need more than they are, and also those who do not need even decided to join the project so they understand that was their right. Some of these people since the first payment, but for most this understanding was not immediate, arising solely with the educational process. Do not expect people to become donors Quatinga Velho, but that may contribute equitably to the provision of at least Basic Income in the community as required for the next stages, as we will see later.

Of course the point of view of citizenship, much better than this "resignation" pecuniary disinterest by the Basic Income would be that people with higher financial condition to begin to contribute financially (preferably in an amount greater than the Basic Income), or even not doing well, at least the decisions to participate in the project.

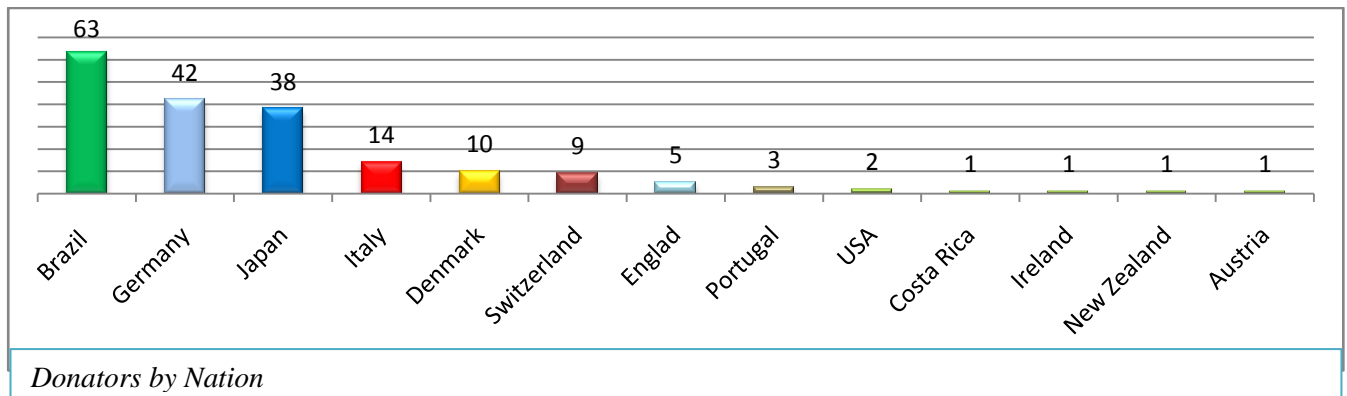
However the strategic point of view this trend was a real treat for the start of the experience of QV, without which, we suppose, the project would not have been adjusted so balanced. And if indeed confirm a general trend as in other communities, targeting the value would be of great value to a genuine process of gradual implementation of large-scale BI-starting the neediest, but no waste with bureaucracy, and mostly without segregation class, much less discrimination based on social class.

Fundraising

Regarding donations. While it is important to reach the point of sustainability of the project work so that the community can afford another BI with their own resources, we cannot assume that a community is rich enough not only financial, but social capital, for only associative and solidarity eradicate poverty within their locality. As we said poverty is not only material, but cultural and political needs to be overcome in these three aspects.

The low cost of the project and the considerable accountability we kept the actions and results, that the first 3 months soon began to appear, give us the necessary autonomy and some tranquility as the provision of resources, but not sure.

As communicated from the beginning the community, this risk existed, although it was our goal to maintain a constant and payment of equal value, the source of our resources were limited, and based totally on donations from individuals, some sporadic other regulars. All mobilized through social networking in person or via the Internet more specifically social media like Facebook, Orkut, and even Second Life-alias this channel for our first international donation.



Transparency

Within the means available to us the donations were-at least so far - the only way to effect a Basic Income without falling into the idea of taxes or any mandatory contribution. Evidently we are not against the effectiveness of Basic Income by "conventional methods", however taking into account the spirit of libertarian income effect it without forcing anyone to participate or contribute is much more consistent, because unless you resort to utilitarian calculations - diametrically opposed to the universalism of the Basic Income-makes no sense to increase the freedom of some at the expense of the freedom of others.

However inherent in a process where people are free to discontinue its contribution according to their understanding and satisfaction, there is of course the risk of abrupt termination of the project for lack of funds. To minimize it, there are three procedures that should guide any action in the public interest, and even more to those who are required to maintain regardless of their quality or utility:

- The first is obvious: the quality of the work and its management. It seems more than fair that any taxpayer has the right to terminate your contribution if the service is not performed satisfactorily.
- The second is the communication of actions: transparency. After all it is not enough to do, it is necessary that the taxpayer knows exactly what is being done.

So pragmatically decided then cut the possibility of evil in the bud, and make a radical separation between operational costs and social investments; using all the money from donations from third parties solely for the payment of BI. Being all operating costs covered by the donation of those responsible for the project.

This is an extreme shielding, but important at first, but over time will make room for other more important sources of credibility as independent studies, the benefits of public accounts, the academic visits and international journalists⁴.

VI. DATA

Data Searching

Fundamental to determine the veracity and reliability of the information we provide about the project, the data collection was made and remains so to preserve privacy, respect and prioritize the human person, assuming that we do not have objects of study but above all, peers in order to put this right in practice. This option raised by a database that does not focus on lifting quantities, but the observation, the more spontaneous and reliable in this sense of qualitative relationships, we have sensitive material under which we develop our understanding and reflection, expressed in our conclusions.

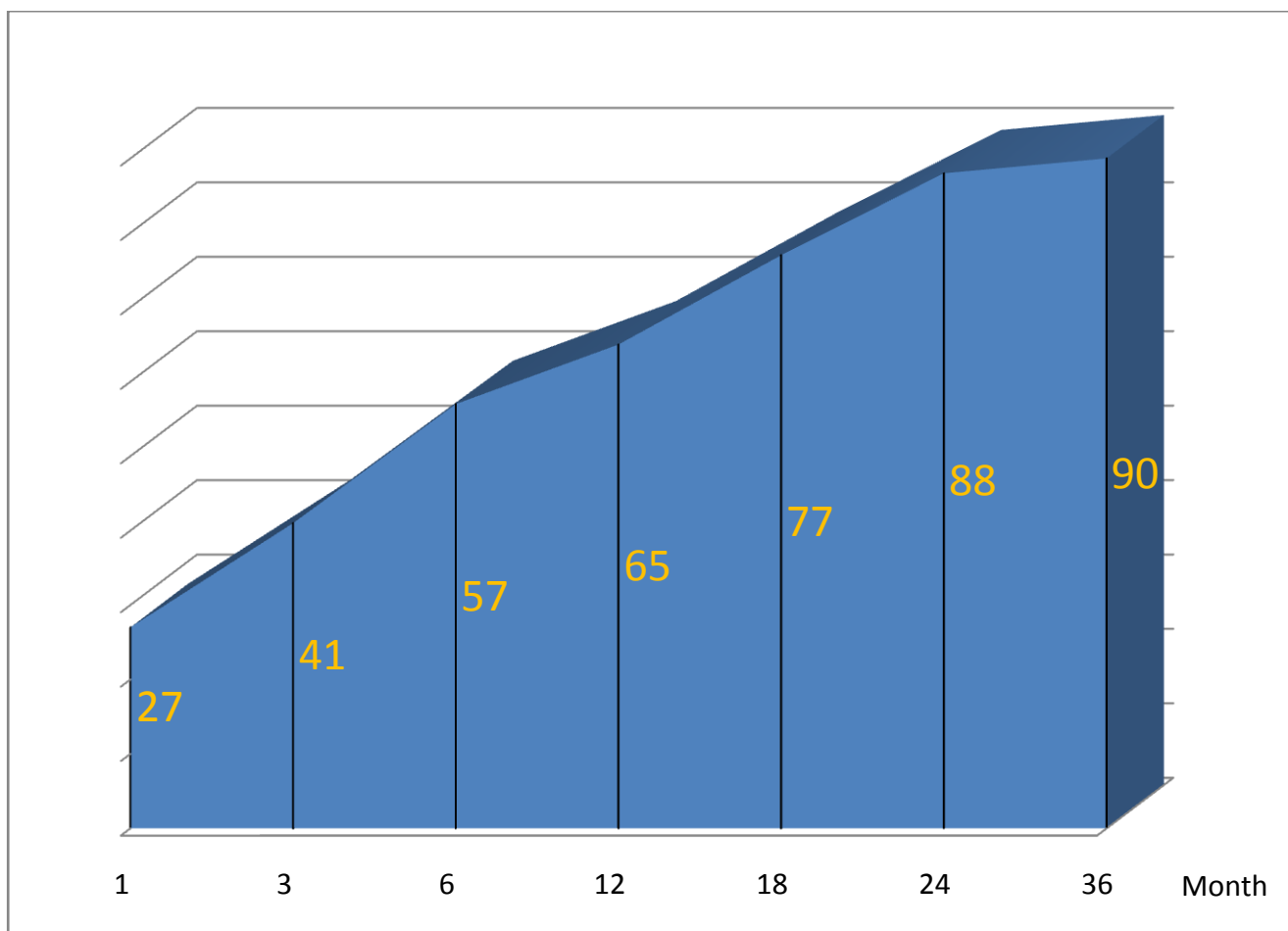
We do not do covert surveillance visits, visits but true course where we make our observations. During weekly visits are always informal reap spontaneous statements of the participants themselves and often end up confiding in what they did with the Basic Income, or sometimes letting out confiding than others have, that a particular form convey the changes they felt in the community.

Locality

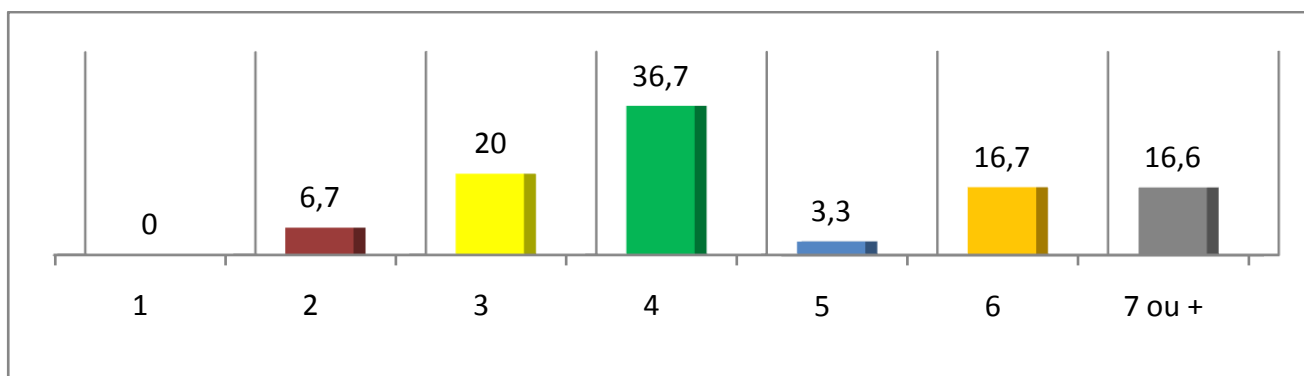
Mogi das Cruzes is located in the Eastern Region of the Great São Paulo. Constitutes the economic hub of the area, and directional stretching the limits east of the city of São Paulo. Are 721 km square (sq km) of land area. The population, according to the latest update of IBGE in July 2006, is 372,419 inhabitants.

Participants

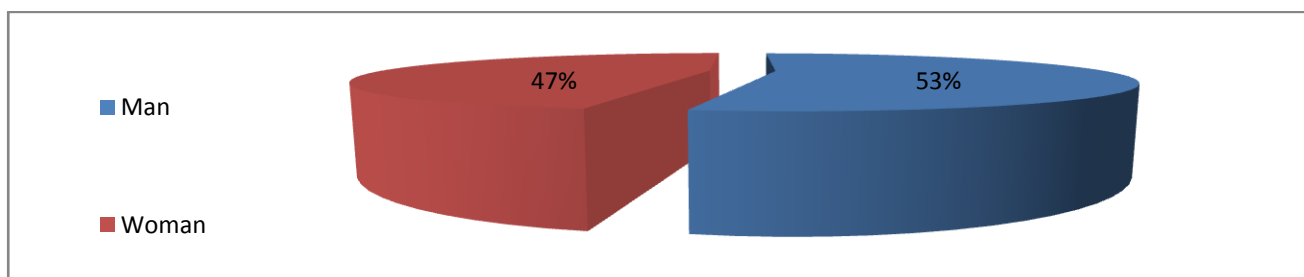
All graphics that follow is from the independent study from Mathias Rudolph⁵.



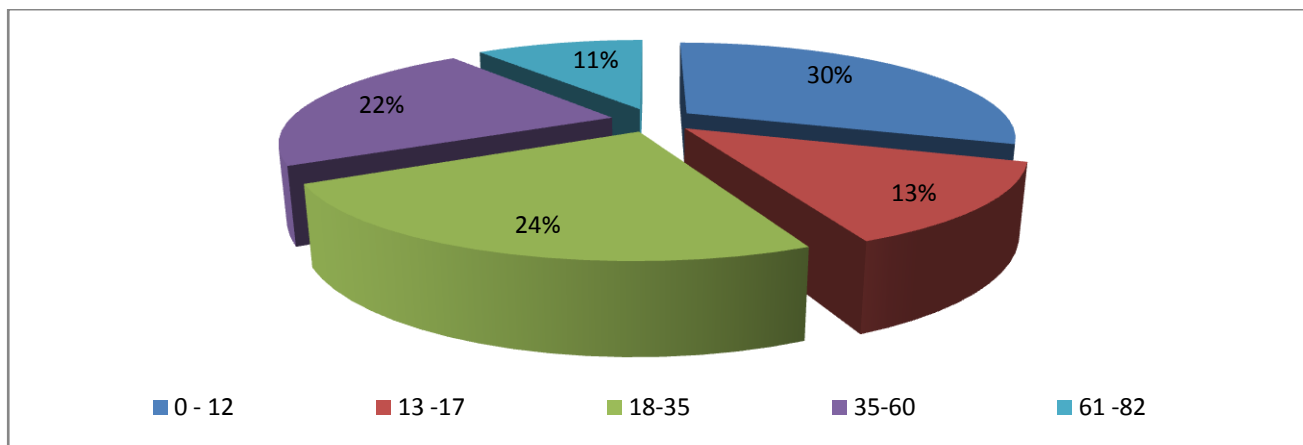
Inhabitant by home



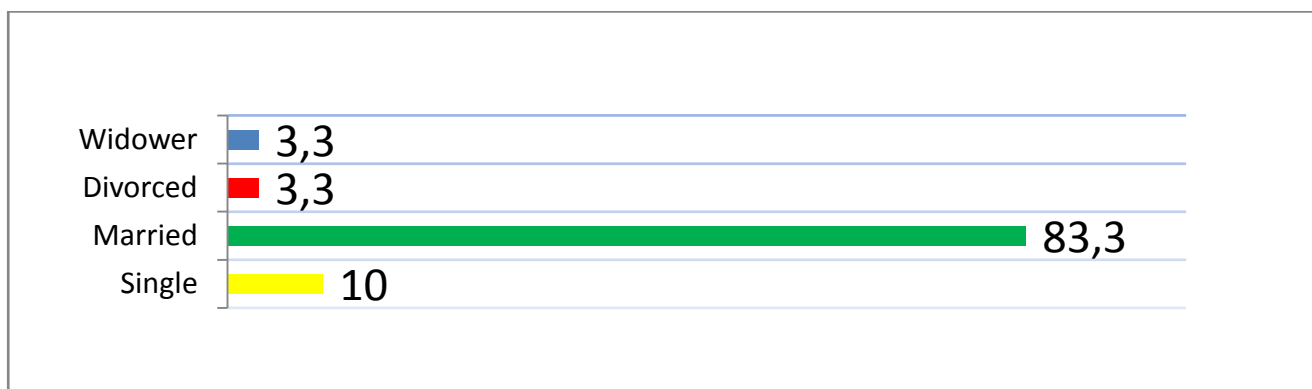
Sex



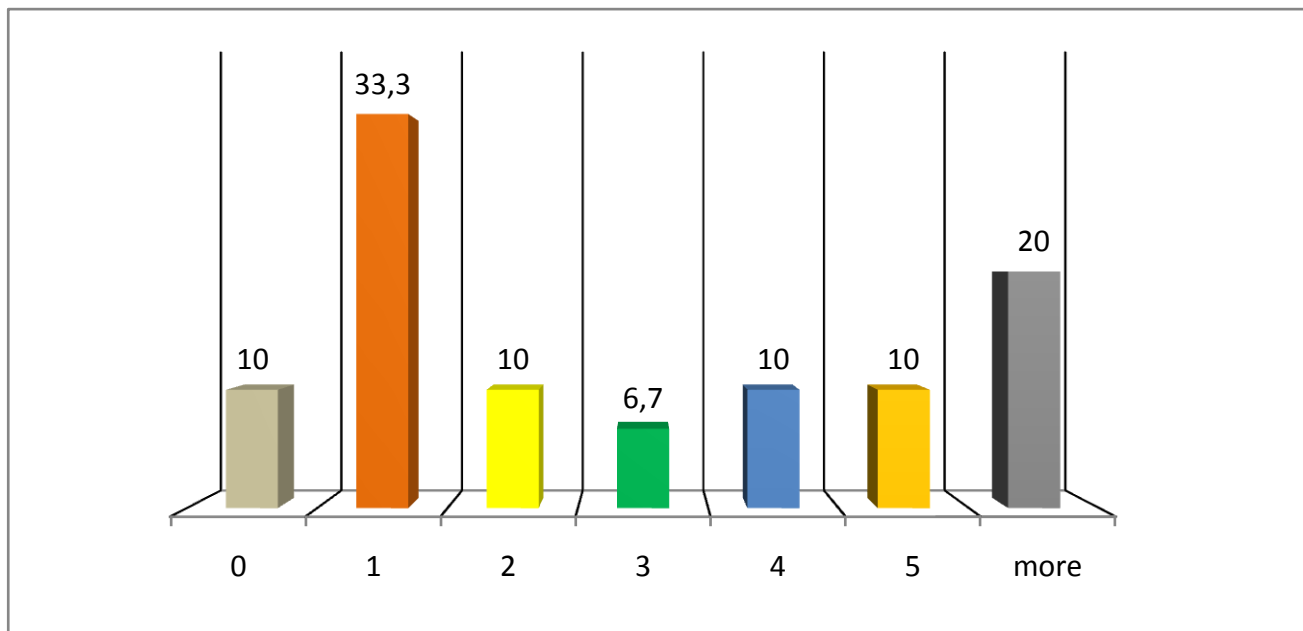
Age



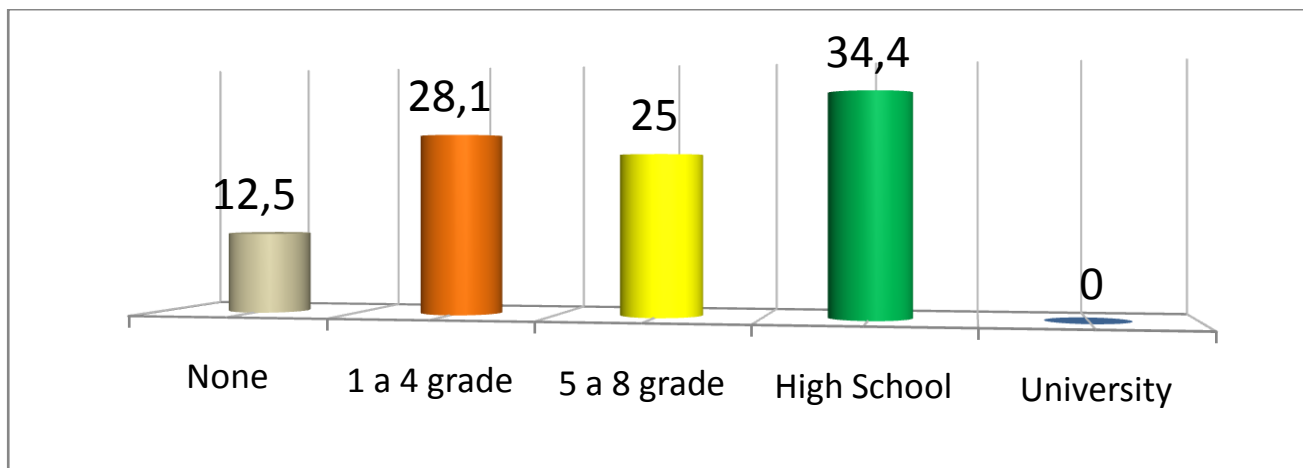
Marital State



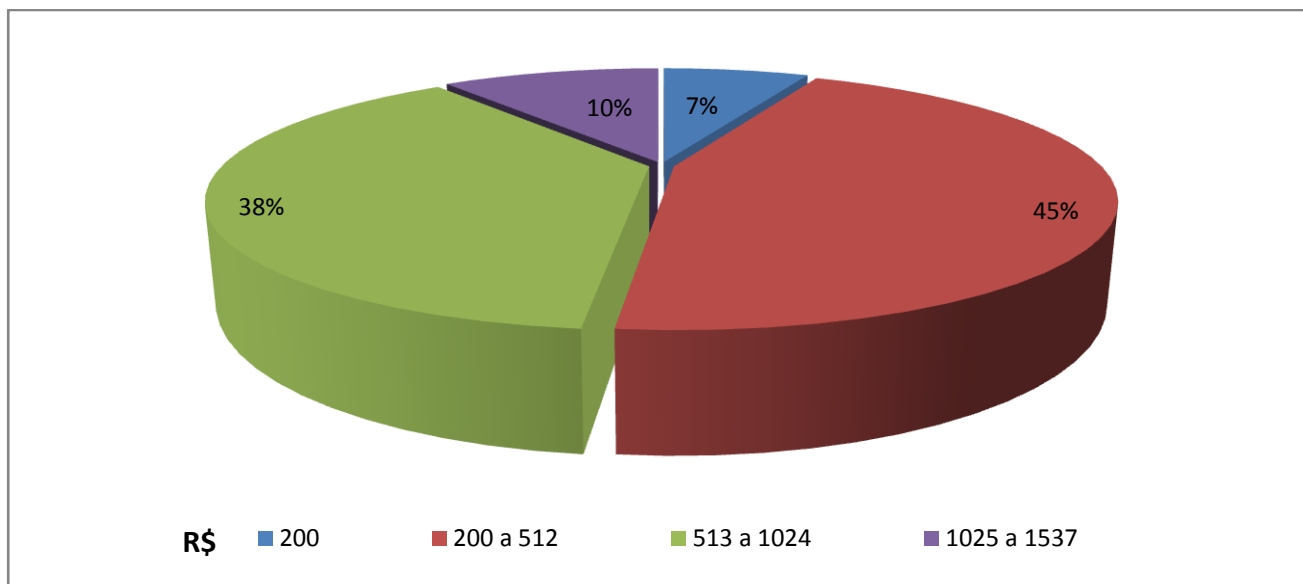
Children



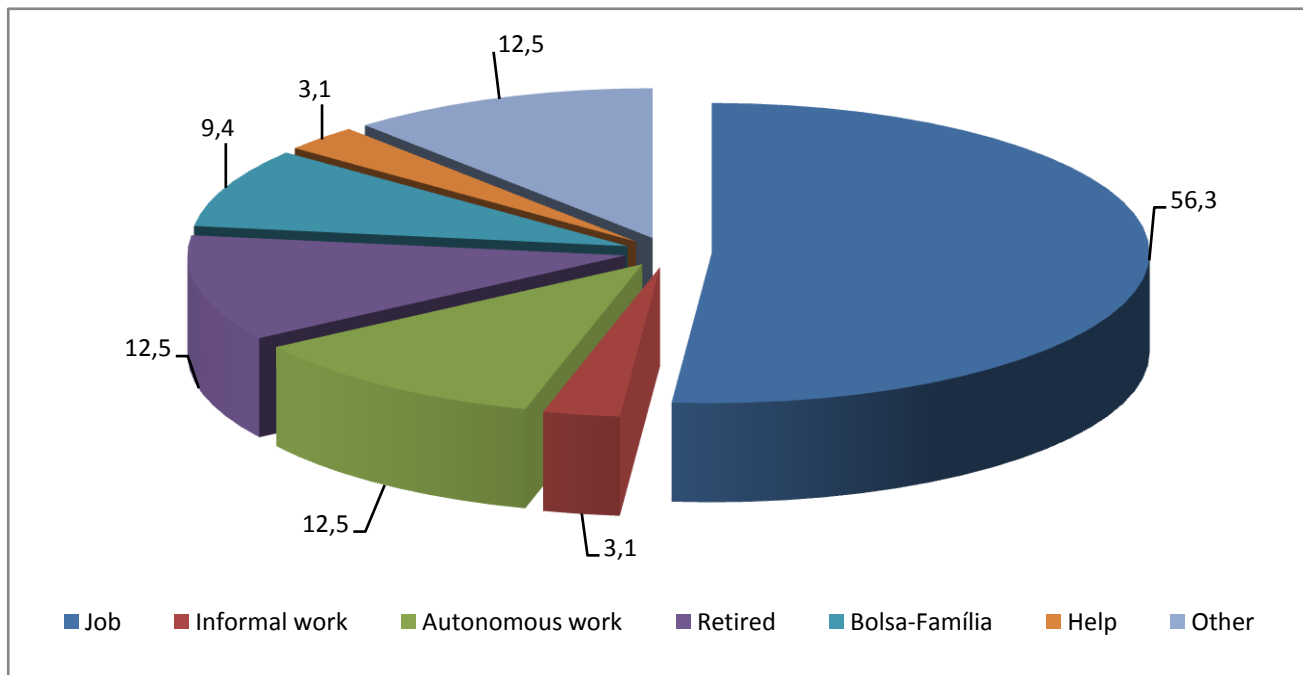
Scholarship



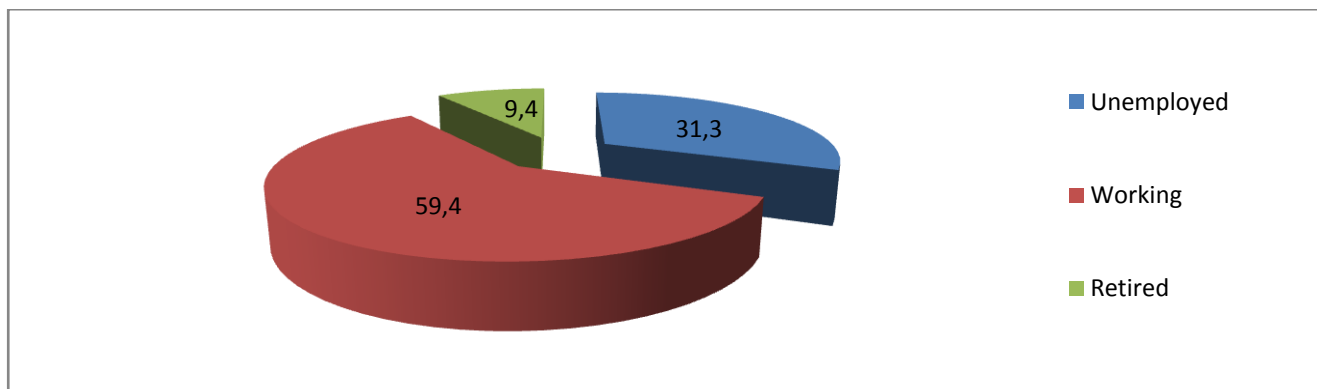
Monthly Income



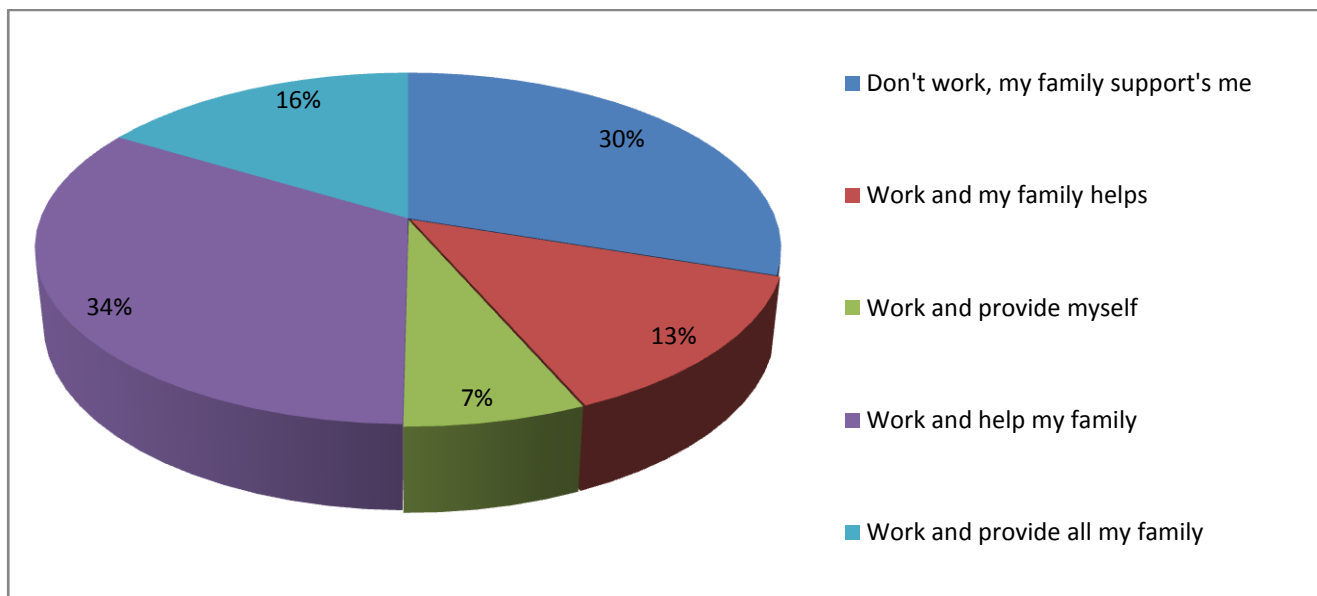
Income sources



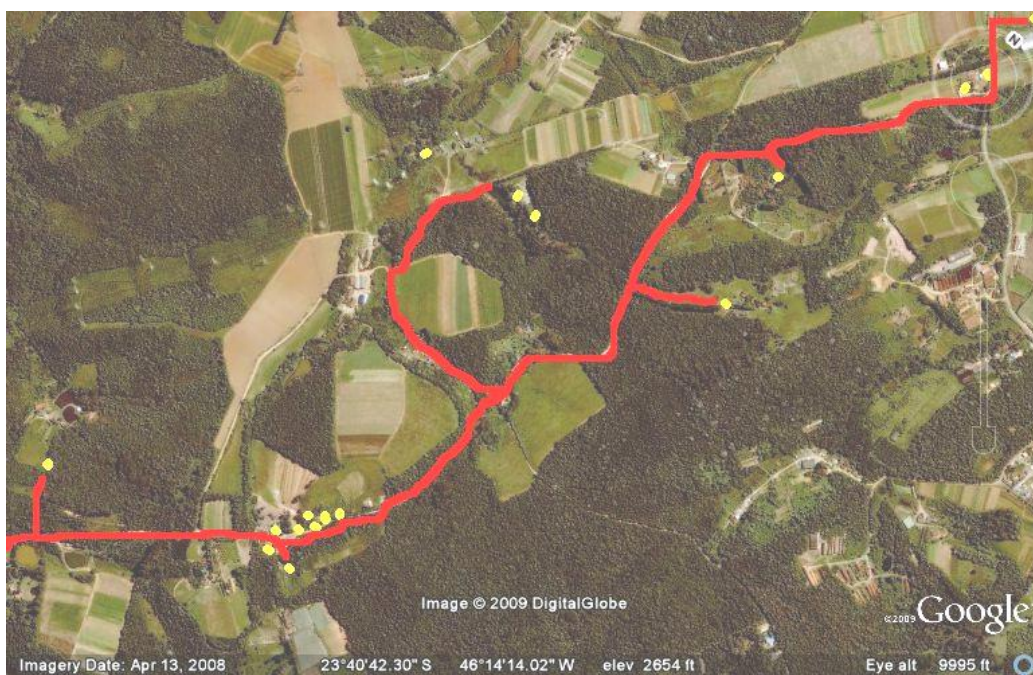
Professional situation



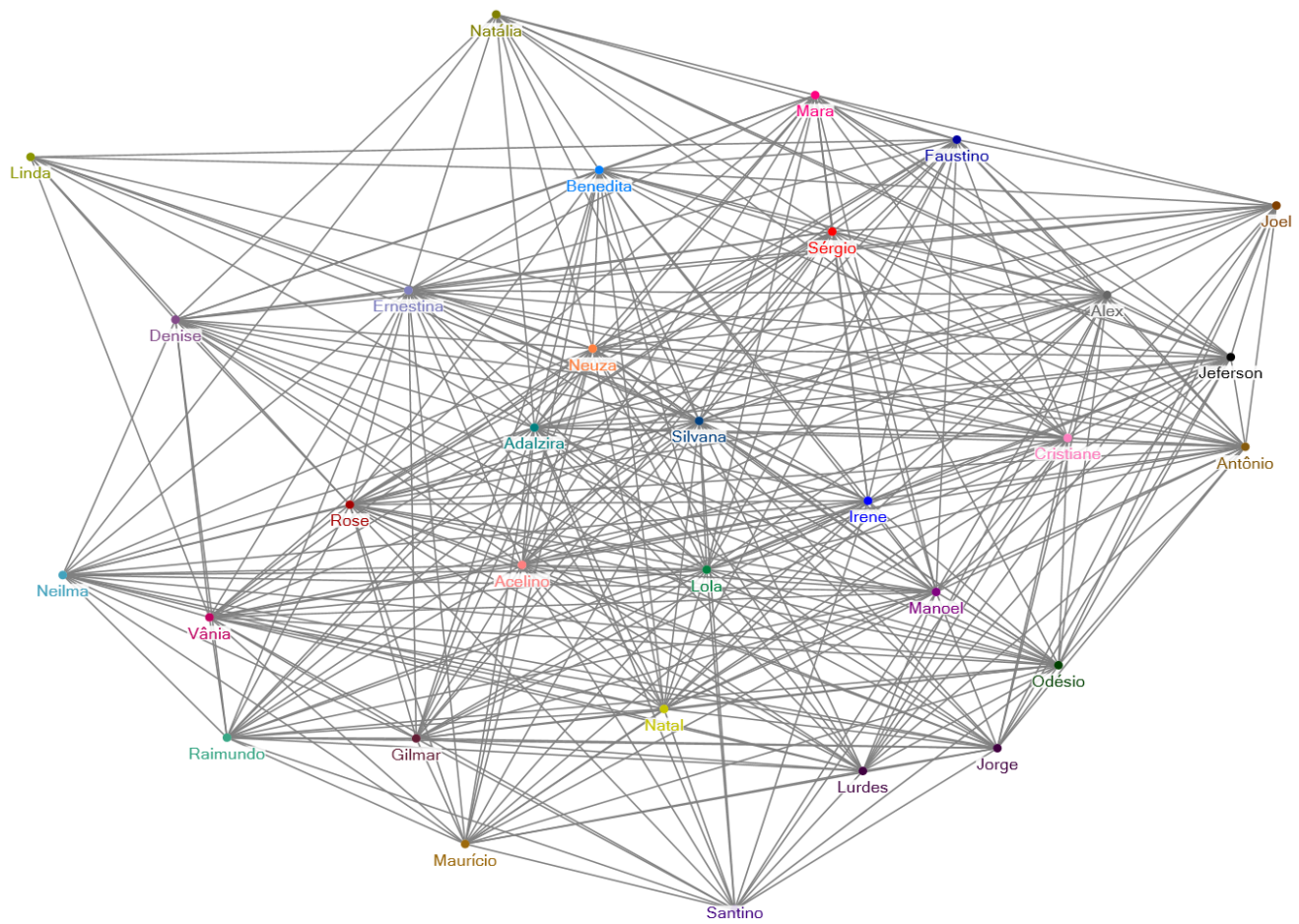
Autonomy



Locality map



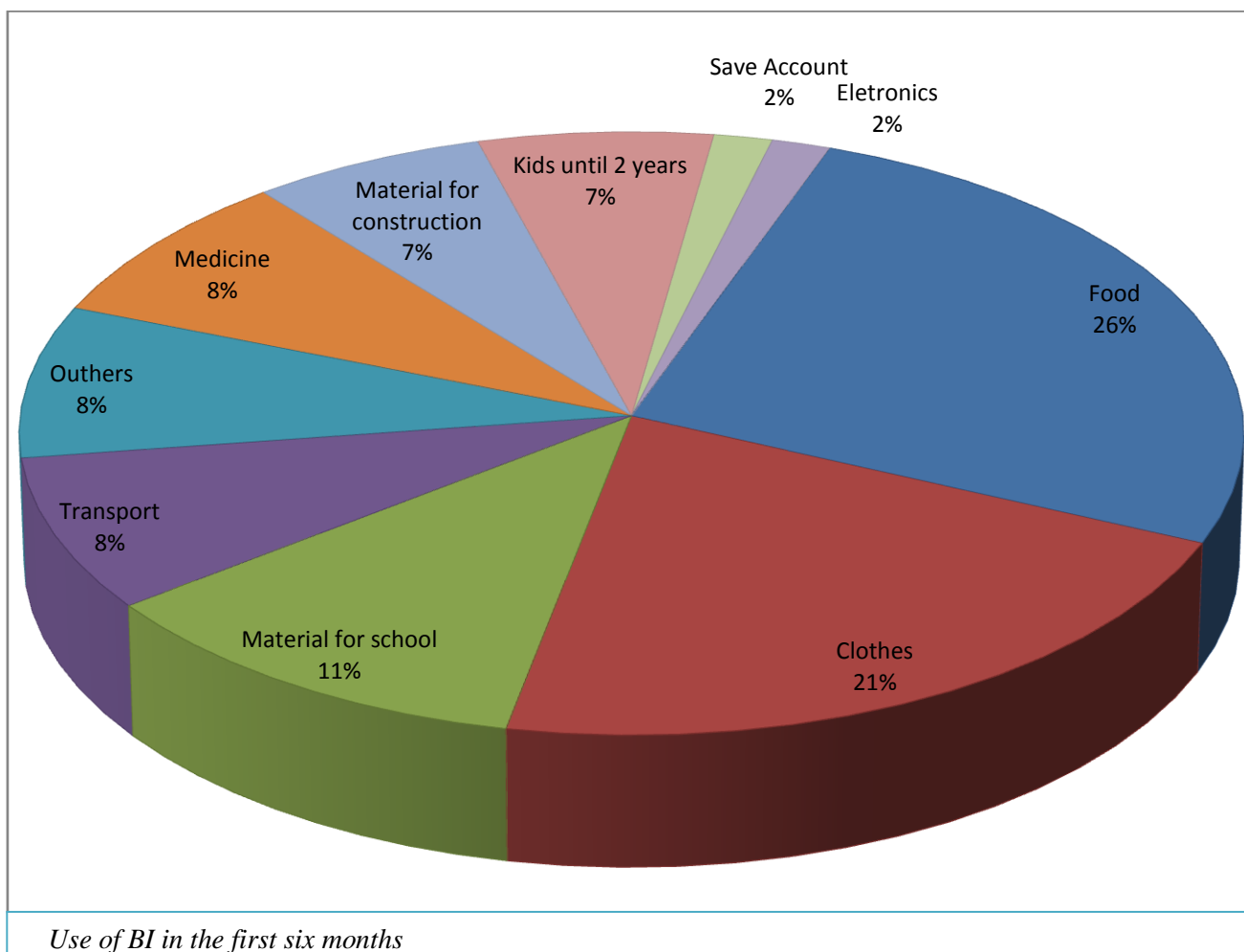
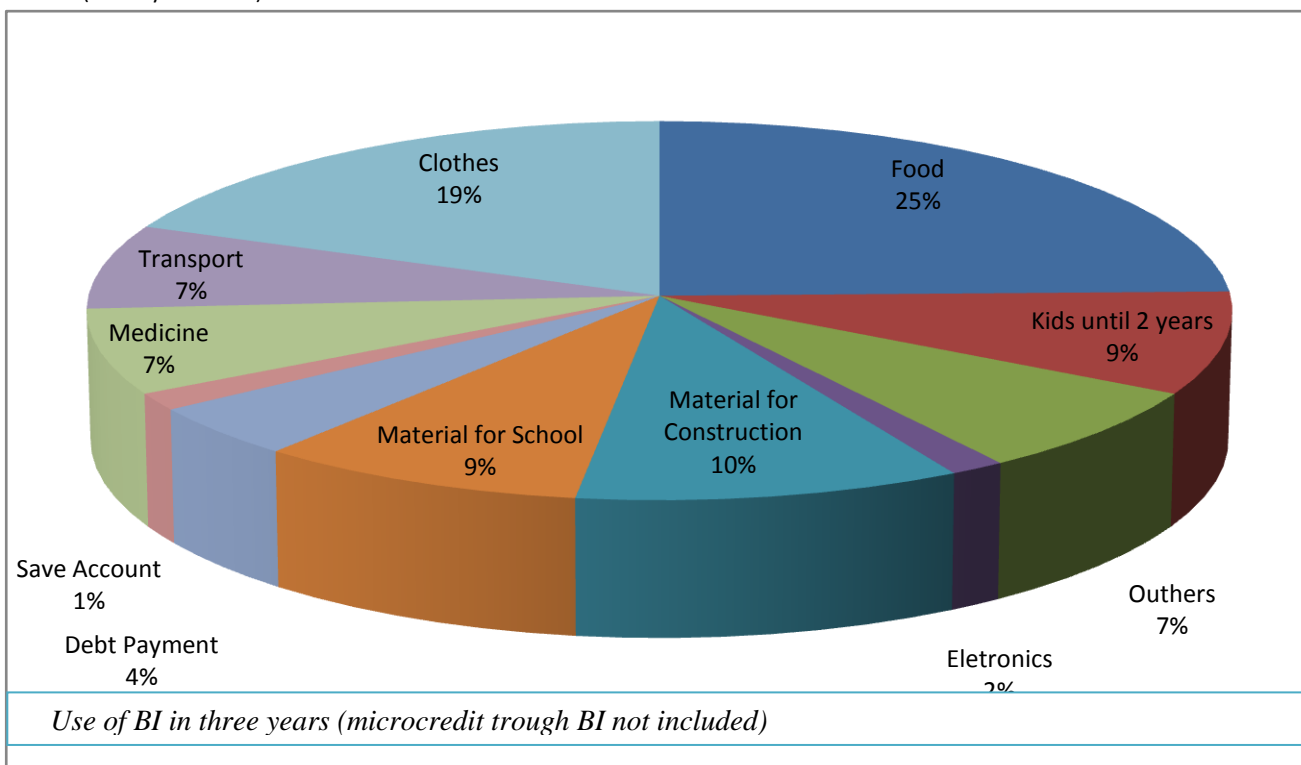
Community network



Created with NodeXL (<http://nodexl.codeplex.com>)

Network of adults

BI use (data by ReCivitas)



Micro entrepreneurship

MICROENTREPRENEURSHIPS EXECUTED FROM THE BI				
Family	Initial Capital	Start	Duration	Use
4 people	R\$ 120	4 months	Until today	Bread and candy's
10 people	R\$ 200	7 months	Until today	vegetables, fruits and poultry (chicken)
3 people	R\$ 190	3 months	1 year	Pig reproduction
6 people	R\$ 150	4 months	Until today	vegetables, fruits and poultry (chicken)
7 people	R\$ 60	26 months	3 months	Cosmetics selling

Houses

BRICK HOUSES				
Family	Used BI	Initiation	Terminal	Type
7 people	R\$ 1.500	25 months	Ongoing	Reform
5 people	R\$ 250	7 months	8 months	Reform
10 people	R\$ 7.600	3 months	Ongoing	Construction
6 people	R\$ 1.200	20 months	28 months	Construction
2 people	R\$ 1.000	36 months	36 months	Deed of property *

*Performed with Microcredit with BI

Mobility

Members of the Community in Quatinga Velho		
Participants	Situation	Date
1	Deaths	December 2008
5	Births	January, August 2009; January, June, November 2011
8	Changed	February, April 2009, May 2010, July 2011
5	New comers	September 2011

Activities

Event	Frequency	Total Hours
END ACTIVITIES		
Payment	39	117h
Visits to the homes	147	882h
Assemblies	10	23h
Interviews with ReCivitas	4	12h
Free toy	102	612h
ACTIVITIES THROUGH		
In Road	147	150h
Filming	15	46h
Volunteers	25	150h
Scholars	16	40h
Project Presentations	25	80h
Research and Documentation	5	17h
Bureaucracy	12	212h
Celebrations*	1	3h

* Japanese Traditional Dance Presentation by Prof. Okanouchi and their students.

Investment in QV

IN KIND		IN NATURA	
Families	Basic Income in R\$	Exchange of toys	Exchange of books
1	9.835,00	576	397
2	7.800,00	12	12
3	4.560,00	132	76
4	5.220,00	378	312
5	3.435,00	3	3
6	2.905,00	78	32
7	4.260,00	5	2
8	5.415,00	98	89
9	6.785,00	516	221
10	5.025,00	342	311
11	4.020,00	240	224
12	870,00	13	11
13	2.360,00	0	0
14	260,00	5	5
15	2.325,00	0	0
16	4.165,00	387	297
17	2.595,00	35	12
18	1.020,00	0	6
19	2.160,00	42	28
20	540,00	0	0
21	360,00	21	12
22	630,00	3	0
Total	76.545,00	2.886	2.050

Operating Cost

Contribution (R\$) / Year	2008	2009	2010	2011	Total	BIC
Previous balance	0,00	0,00	1.352,93	1.063,78	0,00	0,00
Monthly - Ventures	720,00	17.500,00	13.210,00	7.440,00	38.870,00	1295,7
Sporadic	740,00	1.000,00	4.795,00	8.329,63	14.864,63	495,5
Sporadic – Exterior	0,00	979,90	2.873,70	5.836,42	9.690,02	323,0
Regulator	1.270,00	1.773,03	2.840,00	3.400,00	9.283,03	309,4
Advances from associated				4.980,00	4.980,00	166,0
Total	2.730,00	21.252,93	25.071,63	31.049,83	77.687,68	2589,6
Expenditures (R\$) / Year	2008	2009	2010	2011	Total	BIC
Payment of the BIC	2.730,00	19.900,00	23.435,00	30.480,00	76.545,00	2551,5
Quantity BIC	91,0	663,3	781,2	1.016,0	2.551,5	
Costs of banks ¹	0,00	0,00	572,85	464,22	1.037,07	34,6
Other direct costs	0,00	0,00	0,00	105,61	105,61	3,5
Balance	0,00	1.352,93	1.063,78	0,00	0,00	0,0
Total	2.730,00	21.252,93	25.071,63	31.049,83	77.687,68	2.589,6
Operating costs **	128,00	296,10	233,84	0,00	657,94	21,9

¹ in 2008 and 2009 ** adds to other expenses are covered by membership dues to fund the ReCivitas

VII - RESULTS

Will draw throughout this analysis to the data collected mainly by German researcher Mathias Rudolph, the richest independent study ever conducted on the experience of Basic Income in Quatinga Velho. In this we have a better idea of the primary conditions that we find at the beginning of our work, and the subsequent changes observed not from the point of view of the organization, or scholar, but one who matters most: who receives Basic Income, community members Quatinga Velho.

Use of Income

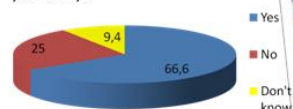
"The argument that poor people spend their incomes not responsibly making better transfer programs in natura, or linked to certain conditionalities is empirically dropped: very poor families with little access to paid work, has shown that they are able to spend the money received in the consumption of staples, health care and education for family members (Schubert, 2005; ReCivitas, 2009), perfectly able to make strategic decisions to improve the living conditions of the family in the medium and long term through responsible spending patterns (Standing, 2008)."

Alice Krozer, A regional basic income: towards the eradication of extreme poverty in Central America. UN-ECLAC, 2010.

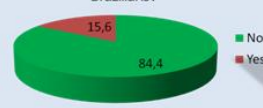
The Basic Income in Quatinga Velho seems to have the ability to promote the responsible use of resources where there is a reasonable social integration, as it entails a healthy competition for who makes the best use of the resource. Such conditions are always present in greater or lesser degree, can be strengthened or weakened by the method applied in the project or program delivery.

Undoubtedly, the availability of resources opens a wider range of choices allowing at least a chance to look for alternatives if that were previously inaccessible. The very nature of how opportunity is available, without requiring assurances that it is well used, works as a vote of confidence, stimulating a sense of reciprocity with the gesture, expressed as a longing to match or at least not frustrate confidence. There are in all the conversations with the participants will clearly explain and show with are using their resources well. Not in order to show that they know do it, but as a gesture of reciprocity to trust in the process received both the ReCivitas as the entire community meetings.

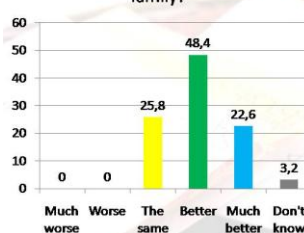
Sometimes you feel difficulties to supply (guarantee) the basic needs (food, clothes, house) for you and your family?



Before receive the BIG, did you know about the law that guarantee the Basic Income for all Brazilians?



How do the Citizen's Basic Income has changed the possibility / desirability of ensuring the basic needs for you or your family?



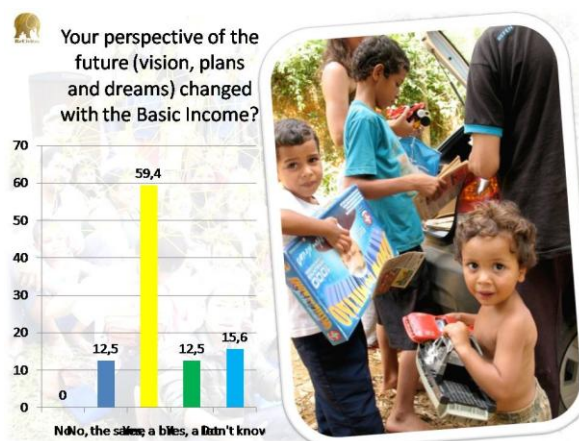
Considering the key role that has the development of mutual trust for the success of the project, and the injury of replacing these trusts responsible for generating authority relationships generating submission or dependence, we can say that even in the presence of low levels of reciprocity, the only possible element to promote it is precisely the constant reiteration of the deed of trust, present mainly in the conditionality and processes that strengthen their character universal. No regards specifically the provision of this opportunity as Basic Income, we can say that if this is understood in its absoluteness as a vote of confidence in each and every individual, it generates a longing not only by making the best possible use, but the best use of that

individual assumes that society expects of him. Not as a result of this expectation, but as a product of congruence between the expectations of society and morality of the individual.

Broadening Perspectives

We note that some parents in conversations not only started to plan the use of income to their children's needs as more emerging (as in the case of hire purchase glasses daughter, but also began to make larger projections, that is, began to dare to think about the possibility of a different future, at least for their children. noticed this in narratives as on attend college, become a doctor, and others that began to emerge during the talks, although such projections are directed almost exclusively to their children and very rarely for themselves.

The fact that Basic Income itself or via a suitable methodology, be able to promote a gradual release of this state of passivity in relation to the designs of his own life is without a doubt one of the most important results for the fulfillment of the main goal of the project human development, as they began to have an instrument in Basic Income not only to work in this emergency, but to build the future-fact and where the future must be built: not in social planning from third parties, but within the plans of people who become increasingly responsible for their own future.

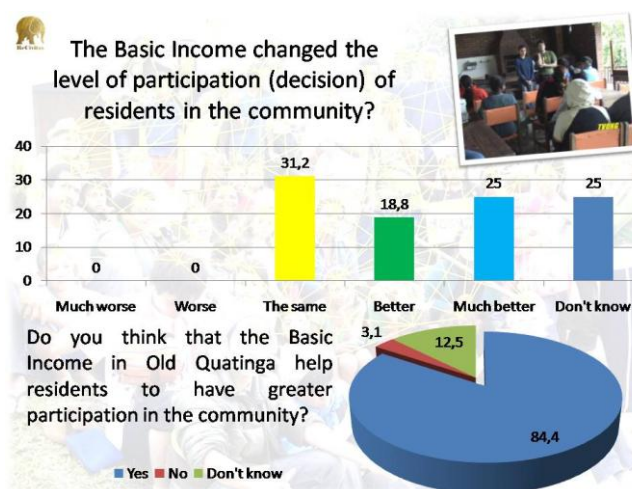


Social Capital

"In Quatinga Velho in all forms seems to be the most important common social good. The time devoted to others outside the family, without being paid, is more than the average labor per capita in many developed countries. The BI project in Quatinga Velho shows, that providing a BI may be the cheaper solution with a better effect on the local social capital and commons."

Dr. Alexander Dill - Local Commons in rural São Paulo, 2009

We can say that a Basic Income consistent with its definition promotes the manifestation of social capital inherent in a community. And you even can become a catalyst for the generation of this capital if your application complies with the principles of freedom and the methodology of democracy. However, played a key role in these results, the social identity approach to the whole capital was crucial, including the actual development of this methodology. A systemic approach within the paradigm of networks, in which: poverty is not only reduced their perception material, nor the community reduced to mere geopolitical grouping.



The closure fosters animosity and not the capital, since the largest number of people arrested, physically, politically or economically, within any space, tends to lose the quality of their social relationships, increased aggression in competition for resources and space unique in this place, preventing the emergence of systems based on a more cooperative competition. Since the quality of relations determined by the degree of freedom

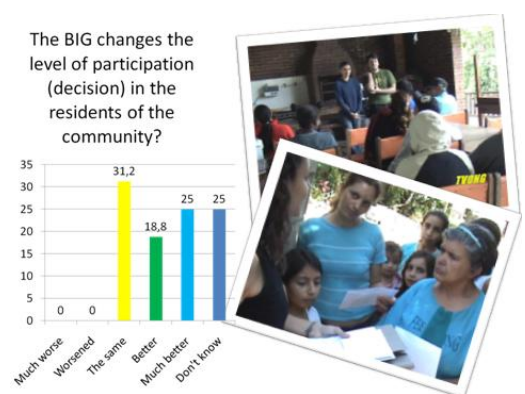
within this social interaction; greater the degree of coexistence rules and not forced by circumstances, but rather motivated by mutual interest and free enterprise, the greater the potential for development of these relationships based on trust and reciprocity, generating social capital present in this social networking site. In this sense the absoluteness inherent in BI, if understood in its universal character, is itself a factor potentiating the formation and strengthening of these civic communities.

Direct Democracy

"However, the pilot projects differ in their ultimate goal of the project. BIG was never intended to be a program guaranteed, however, this was the objective of BI-QV from the beginning. This is reflected in the eligibility determination process (unique in Otjivero-Omitara; permanent QV) and the search for financial sustainability. Moreover, the emphasis on political emancipation is much higher in the pilot project in Brazil. Thus, (...) the assembly of QV is a direct democracy that is destined to take the power of the central features of the project."

Anthony Baert, Experiências de transferência de renda universal, 2011

It is undeniable that the model adopted direct democracy have influenced the success of the project. It is possible that if people did not have much participation and responsibility in the community setting, if, they were enough to show some proof to receive cash or a check waiting at home, levels of capital would not have reached such high levels as measured by the independent studies. However we must not understand this common good, direct democracy, as a value-added or merely strange to BI, but as an essential part of social capital formed by the complex: basic income guaranteed, information and democracy.



Without a true democracy there is no space for true BI simply because obedience to the regime or party is a cross even though disguised, inescapable, reducing compliance with the law to mere granting of benefits. Obviously the precariousness or absence of a genuine democracy does not invalidate initiatives independent of the company that may be put in place within these populist or authoritarian regimes, but the nature of such regimes or states of emergency or precariousness rights mischaracterizes any government program that pretends to be stated as BI, as political conditionality in these schemes is worse than explicit, it is implied.

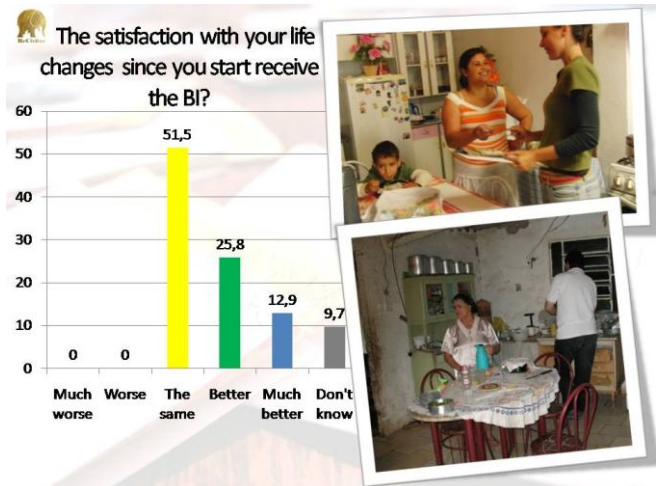
"All authority is degrading. It degrades those who exercise it, as those upon whom it is exercised ... When used with a certain amount of kindness and accompanied by prizes and rewards, it becomes frighteningly demoralizing. The individuals in this case has less aware of the terrible pressure they are subjected. So, go through life in a kind of rude comfort, as domesticated animals, without ever realizing they are thinking thoughts of others, living according to standards of others, wearing practically what one might call the clothes of others, without being themselves by a single moment. "Who is free," says an acute thinker, "not satisfied". And authority, to entice people to conform, creates and nurtures a very rough kind of barbarism." Oscar Wilde, A Alma do Homem sob o Socialismo, 1887.

So we can say that more important than having a BI paid by a political community is to pay a BI for a democratic community.

Laziness

"There are 80 people who have a basic income today who would not have it if it were not for ReCivitas. These are 80 people who are experiencing a little less poverty and a little more financial security. I hope this program grows."
Prof. Karl Widerquist, BIEN Co-President, 2011.

The Basic Income does not promote or facility generates accommodation because technically frees the individual not just a condition of deprivation already configured, but the fear of falling into this condition which is more than enough to trigger behaviors much more harmful to society than any accommodation. The accommodation is not produced by the abundance of resources and opportunities, is the product of a state of general depression both in its psychological sense as in economic sense, both are providing feedback. In this problem the Basic Income solution acts just like breaking this vicious cycle of addiction and conformation, promoting precisely the disagreement with deprivation.



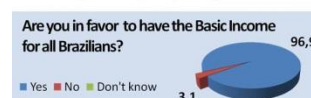
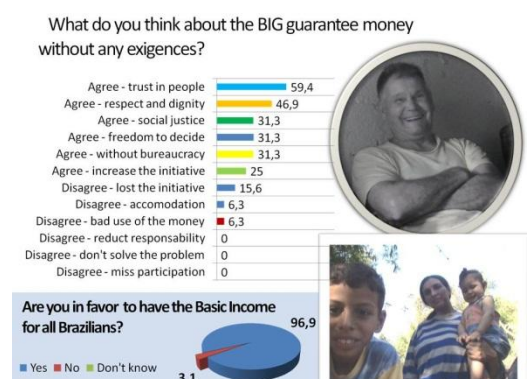
These observed characteristics, allow us to assert that the BI besides not being by definition an assistance program also demonstrates a quality of "shielding" the welfare, not only of ideological point of view, but in its practical effects on social base. Honored, Basic Income constitutes a practice not only opposed, but prevention and protection even paternalism and clientelism can form not only a system of economic security, but social security, by reducing the interference spectrum of both the macro and the micropower, reducing not only the risk of instability and economic dependence, but also political.

Citizenship

"Furthermore, from BI-QV, we learned that to really evolve from simple income transfer to universal BI, it is necessary that the management model of the program promotes the values of citizenship."
Anthony Baert, Experiências de transferência de renda universal, 2011

Considering also the triad: income, information, democracy, we can say that as important as the power to decide, you know what after all is decided. A Basic Income is provided without the participants even know that they are receiving, without even get a sense of what it means, and worse without ever having it recognized as a right, it may even be considered as a BI by scholars in analyzing its definition, but is hardly a BI, just for those who matter most to her is considered, people who receive it.

Given the fact that already receives the money, it might seem preciousness that the person knows exactly why or what is that money, nut is not. It is essential, both as a matter of principle as results. Forming a social network site that functioned as true school for both – Quatinga Velho and for ReCivitas – allowing



critical thinking grows without making any costly project schooling artificially added and uncertain results.

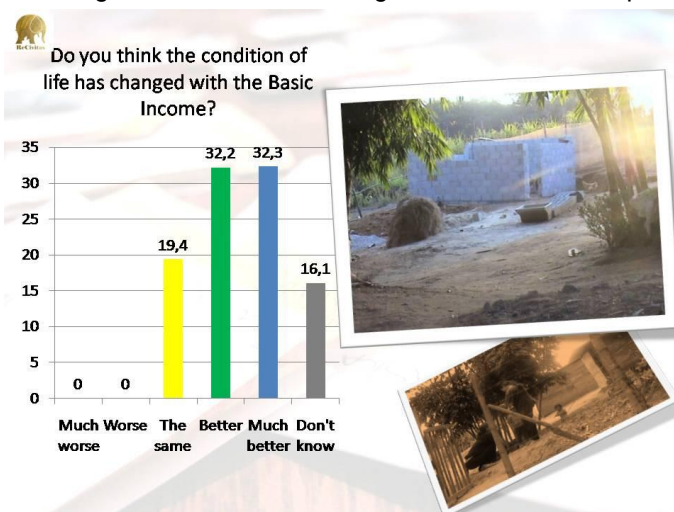
In fact we propose that where the actions are manifestations of the educational process itself, it is not necessary to create an artificial environment, separated from daily life, to affirm or deny what one already perceives and experiences the very fact of social life. Based on the observed development of critical thinking, we can say that social and civic education is not primarily in schools, but within the society of which schools are just one component, not a shelter or exception. If it were possible to make such a generalization would say that the best way of educating is giving the world and society in which we are immersed in the character, and especially the significance of what we intend to teach.

The Value of Basic Income

"The real value of R\$30,00BI at QV, just is sufficient to help people satisfy the most basic material needs. Children especially enjoy this QV benefit. The project ReCivitas succeeded with the use of extremely limited financial resource, to achieve significant social effects. Should be emphasized the positive impacts to the satisfaction of basic needs and quality of life of the project participants. The results indicate that the BI has contributed to sustainable development in QV. The effects were convincing, particularly in the area of assurance of basic needs, improving the quality of life and social skills. "

Mathias Rudolph, Leuphana Universität Lüneburg, 2010.

Although low we cannot disregard that a BI has a periodic character, and especially the regular cumulative.



Then we must keep in mind the total investment not only in each individual and but also in the community as a whole at the time of measurement data, if we want to get an idea how much money was actually invested to get that result. While it is undeniable that in moments of greatest financial difficulty that amount has been "everything", was not most of the time. Yet this is precisely the most positive trend: the BI does not remain even the poorest countries, as the main source of income. The BI does not function as a mere supplement income because BI does not really complements social transformations, BI catalyzes socioeconomic development.

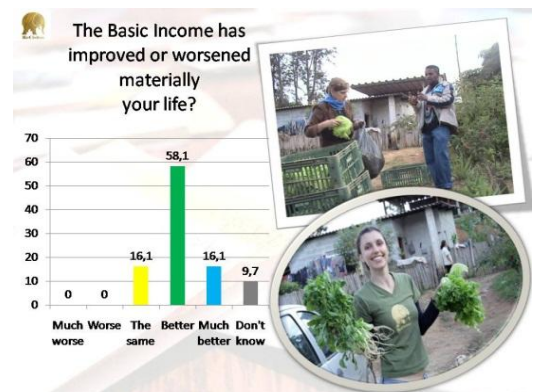
The material results cannot be explained by mere transposition of the purchasing power of the BI in question, because the BI is not merely a given sum of money to be spent, but literally a constant investment or credit to human potential, but this generating source of economic development, social and measured.

The positive difference that produces BI is proportional to its relative value, or more specifically, its potential for social transformation is equivalent to this subjective value. This is not because "for those who have nothing anything goes", but because the development requires capital, and who have neither the basic ability to manifest naturally has a greater potential to be released.

The higher the value invested in portions poorer absolutely no discrimination will be the most remarkable results. Which is not to say that the amount received by the richest are a waste of resources - especially when we are dealing with extremely modest values, the measure:

- i. the positive effect of BI is not only due to its monetary value, but also fiduciary to its character, insurance and especially community integration;
- ii. Distortion does not come from distribution but from taxation, disappearing where the contributions are fair.

Moreover, 30 dollars a month, or even 100 dollars, do not allow most members of the community can live without working, and neither is the goal of this project. These are sums which although not yet within an ideal level to get a free work and in accordance with their vocation, so far at least be within a level well enough that a person may refuse a job or degrading treatment is illegal By their nature or payment whimsy. A starting point which can be a reference for the establishment of a strategic Basic Income in any locality, the "freedom to say no."⁶



Entrepreneurship

"The condition of free agent and sustainable emerges as essential factor of the development."
Amartya Sen, *Desenvolvimento como Liberdade*, 1999.



We observed that many families regardless of their lack and even the number of members decided to use the Basic Income to start microenterprises, perhaps too small to have a major impact on the local economy, but which undoubtedly represented an increase productive in the household economy, and what is more important systemic point of view: represented against all assumptions, the spontaneous expression of an economically productive behavior, without the need for any training process or other value, as well as access to capital - which by the way is for this purpose of very low amounts, making us wonder how much of this potential still contained could be

released.

Eventually in this process, we consider the Basic Income as a preparatory step for the formation of the entrepreneur, because not only accelerates and optimizes any instructional process, but literally triggers the primary factor in the learning process, the one who has expressed interest in practice their willingness to undertake.

Observing the dynamics of the economy in the community, we believe that the Basic Income can work very well so combined with microcredit as well as social currency to the formation of a solidarity economy. In this process the Basic Income could act as the catalyst of this new economy, due to the positive effects observed that Basic Income triggers on the generation of social capital and above all the liberation of free enterprise.

Thus, taking into account the socioeconomic difficulties that Basic Income alone cannot solve, and all this potential glimpsed conjugation of these social technologies, developed after finally have gotten the solution to the provision of sustainable Basic Income, a form of microcredit on sidewalk Basic Income which began

experimentation after completing 3 years of the project. Through this new experiment we hope to exploit the full potential of entrepreneurship promotion that is inherent in Basic Income.

VIII. CONCLUSION

Possibilities

“The project is very small, but it shows incredibly enormous potentials and possibilities for social and economic development of the local community. I dare say that it marks a turning point of the World History of hunger and misery. Because, at the project-site, we could finally find the empirical evidence of effectiveness for the new and simple way to eliminate poverty of the world.”

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

The possibilities opened by the first experience we highlight those with the greatest potential for innovation:

- targeting by value;
- the validity of a BI in nature;
- Basic Income and feasibility of a non-governmental organization.

Although not used as a criterion for priorities the poorest in self-management systems, you can use the definition of value to promote a gradual strategic expansion of a real Basic Income focused on the most needy; perfectly consistent, therefore, with the principle of absoluteness, since there would be no impediment or discriminatory process for anyone of a particular community would receive from the Basic Income manifestation of his will.

With the focus value is not required to segregate the same community, or do any kind of "triage" the poorest to prioritize them. However we should not spray the same Basic Income for a large territory. First, because by focusing its value has reduced efficiency greater the variation between the costs of living in the same locality - being much more functional when applied variable for each community or local economy. And second, because, considering that social inequality also tends to reflect the geographic distribution of wealth, we can do a much more efficient use of resources by directing them to the neediest areas, or more specifically providing priority to localities with greater social risk, the resources required for the training and provision of new communities protected by Basic Income.

Thus if we combine value by focusing on self-determined democratically communities with strategic planning outlined from the geo-referencing of the poorest cores, we are able to use the model developed in Quatinga Velho to effect an accelerated plan for the eradication of poverty, more efficient effective and well developed socioeconomic point of view, as human.

Although the strategic point of view such dissemination by multiplying community centers targeting value added is much more feasible than waiting for the formation of a majority and only then begin any implementation of an unconditional Basic Income.

So the reason that validates the value focus - namely participation in the system is derived from the comparative value of Basic Income with gains of each individual - is the realization of a Basic Income whose value is not possible for all irrelevant, a valid action for gradually reaching a Basic Income so closer to the ideal the more significant this is becoming to an increasing number of people - first because of the subjective and

relative value of their sums, and then due to the widespread perception of its productive effects and insurance for the entire society.

The project opens the possibility of establishing a system of income redistribution that is not played or more precisely monopolized by government institutions, not necessarily supported by their taxes, or any kind of monopoly. Formed through new social contracts executed automatically via banking systems, the proposition that the Basic Income can be made possible in a systematic way by the free initiative within the market from banking systems employed by collectives, or even individuals who recognize their common interests, not escapes in the absolute definition of a Basic Income, quite the contrary adds a key component to its empirical definition, providing seamlessly provision and financing: **the product of the system free of equitable contributions on income of all, for the provision of an equal Basic Income for all strictly a social contract before a government program or nongovernmental.**

Understanding

"Everyone has the right to inherit the natural and human legacy by our common ancestors - the human family. This heritage, the right of present and future generations, should be transmitted and renewed on a regular and continuous civil society by ensuring an unconditional capital for each individual, never to the less essential to their survival worthy, in a state of peace, security and freedom. The basic capital for every human being has all his life and under any circumstances ways to fulfill their responsibilities and exercise their rights, inherent in the social contract and preservation of Humanity. "

O Capital como Direito Universal Da Humanidade. ReCivitas, 2010.

Occasionally these are the most significant changes in our understanding caused by experience. Conceptualizations that not only reflected in the methodology, but influenced the strategic guidance and policy for the achievement of the Basic Income. They are:

- i. The need for a democratic for the existence of a genuine Basic Income.
- ii. The perception of political community with social networking site independent geopolitical borders;
- iii. The necessity and legitimacy of civil society organizations to carry out new policies;
- iv. The importance of direct democracy and self-determination for full citizenship;
- v. The need to address social action as pedagogical process unsegregated of everyday life;
- vi. The understanding of human development from the perspectives of expansion of life;
- vii. And finally the measurability of social contract-or more specifically the quality of the systems to fulfill it through:
 - a. Measure effectiveness by ensuring real freedoms as fundamental rights equal;
 - b. Effectiveness measured by re-distribution of enforcement of fundamental rights;
 - c. And efficiency is measured from the operational effectiveness compared to economy.

The Way

“Os amores na mente, as flores no chão, a certeza na frente, a história na mão, caminhando e cantando e seguindo a canção, aprendendo e ensinando uma nova lição: Vem vamos embora que espera não é saber, quem sabe faz a hora não espera acontecer.”⁷

Geraldo Vandré, Para não dizer que não falei das Flores, 1968.

We do not believe that the government will adopt the Basic Income or any public libertarian policy, at least not willingly politics, of course. But not even want to get into this merit, simply because it does not fit on that discussion, but action. That rebuttal or challenge this statement comes in the only way possible and morally acceptable: with the executive putting into practice the BI. But in the meantime, please let us who fully exercise our citizenship, and that we, citizens, do not expect sitting, much less stopped. For just as we should not expect those who hold public power, political or economic, we must not expect, however, that the initiative sprout miraculously society.

As shown itself Brazilian experience with the law 10,835, social achievements are not made by decree, not by the will of governments or representatives, but by understanding and innovation in civil society, both in the development of new social technologies, as then by public pressure to that these new practices are finally adopted.

None of this means that we must close the governmental or business partnerships. Strategic partners are pragmatically necessary, but we cannot give assent to the similarity of such partnerships are formed as BI boon, but on merit and law, as it never hurts to remember that the support of corporations both private and state depend on the productive work of individuals. . And it will ultimately always be natural persons to pay BI, the lower is the number of intermediaries, lower is the cost to do so.

Moreover we cannot, so we should not wait for any initiative or leadership in these sectors for the development of new social policies, not because this government nor business profile. Organized civil society is not only an alternative to Basic Income, is its main and perhaps only route available. And do not make such statements from an ideological premise, but from the experience of constitution of Basic Income in Quatinga Velho.

We now state law that recognize and to encourage the formation of associations and in this sense decentralize much of social actions. However, there is still much that can be developed by the company in this field, even with proper government support. A promising field for the development of new public policies based on social enterprises and social contracts experimental, which could become embryos of new systems socioeconomic solidarity or at least result in new public policies for their own government. We can say that the Quatinga Velho model combined with new methods of identification of so-called "subnormal agglomerations of social insecurity" is a demonstration of this potential.

The means

"Eligibility for recognition in the assembly model is preferable in small communities where social control is possible. Although the rules are not always clear and objective, it just allows in one hand, complex deliberations and decisions "case by case", and secondly, a drastic reduction of costs of legislation and supervision (Pereira; dos Santos & dos SantosNeto, 2009, p. 5). Furthermore, this model for determining eligibility in the assembly is closer to the emancipation policy pursued by BI. (...)"
Anthony Baert, Economic School of Louvain, Université Catholique de Louvain.

We emphasize those of the developed methods that were the key to the success of the experience and consolidation of a model capable of replication:

- i. Self-determination for mutual recognition;
- ii. Self-management for direct democracy;
- iii. And the pedagogy of inspiration;

Each of these methods as a product corresponding to the respective approach taken in the same order:

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

As we have said we do not deny that the methodology has influence on the results, but also reaffirm that the congruence between the object and its method is itself inseparable from the empirical definition, and determining not only the fulfillment of the purpose of the process or system, but the character and authenticity of the program or project. The congruence between the principles and methods is not only fundamental to achieving the goal, or only determinant of the degree of correspondence between the object and its primary concepts or theoretical, is the foundation that defines the process, or more precisely the principle that is indeed. Something that involves serious objections to Basic Income unconditional initiatives, within legitimate authoritarian regimes.

A Basic Income can even come to exist within an environment of weak democracy, authoritarian or populist, but not exactly under the responsibility of such a regime, but as the product of free civil society initiative. Being both is the way to democratic self-management. What disintermediation not only requires the power of individual and collective decision, but self-determination and freedom of information - essential to the exercise of fundamental rights to life and liberty that Basic Income proposes to supply.

Beyond self-management right for democracy, self-determination for mutual recognition proved also a very effective and safe method for community identification and integration; being the trigger for the exercise of the first decisions through direct democracy and a constitutional own community networking. In turn, this approach to the audience as a social network, was key to the formation of Quatinga Velho as a true political community rather than mere location, it not only allowed to overcome the distortions generated by harnessing land ownership or proof of residence but also better social connections consolidated settled on trust and reciprocity are essential to achieve a any system based on freedom and that aims for true democracy.

Moreover, considering that a community network focuses not only social relations but the nexus that connects people composing their relations, had the project design process as a pedagogical approach favors the construction of shared meanings that make up the community connections. Just as direct democracy, calling pedagogy of inspiration was not only an added value to the project, but a constituent element of BI, that by taking part of its constitution in fact, also became part of the model developed in the experience of Quatinga Velho for Basic Income design practice. Acted as absolutely essential to the practice of setting BI, as the method by which they gave: the knowledge of the meaning of BI, the direction of the project, and the character of its agents.

The project design as libertarian and critical pedagogical process, not only saved the incorporation of conventional educational processes to fulfill the function of providing the necessary knowledge about the BI, but led the project to develop as its method of education to citizenship, mediated experiences of social changes and questions inherent in this - both about their reasons, as their results.

Future

“The ReCivitas seems to have found a solution to the financial sustainability challenges of the BI-QV. The FSTS should ensure in long-term the residents of the BI Quatinga Velho.”

Anthony Baert, Experiências de transferência de renda universal. Economics School of Louvain, Université Catholique de Louvain. 2011

The tiny dimension of Quatinga Velho is not a problem or limitation to be overcome, but an asset to be replicated and multiplied. For a Basic Income can be empirically defined as such, we should not just from small and remote communities, but to expand the system in a decentralized manner by multiplying these basic nucleus into networks. Allowing decision-makers remain at the base, and preserving the purpose of libertarian Basic Income.

These cores allow for expansion and increasing decentralized Basic Income both within the resources available, but the establishment of a plan to combat social inequality and poverty eradication that prioritizes large territories within their areas more vulnerable or disadvantaged allowing greater use rational, focused and efficient resource, but without falling into the traps and pernicious vices of conditional programs, promoting productivity instead of reliance and social integration rather than segregation and socioeconomic discrimination.

The key to sustainably fund such a model is both in the creation of funds for sustainable financing of new communities with the opening of financial funds to other NGOs and / or municipalities can develop new communities from the resources made available to financial and methodological from experience and studies on Quatinga Velho.

Such Investment Funds are a financial product that allows working out Basic Income voluntarily and without taxes, within the principle of those who have more resources contributes a pre-agreed share of their income to provide for a Basic Income who has less within society. In this sense such funds are not only based on the model of Basic Income via Social Bank, but can be considered the embryo of this, as it provides the means for including people who receive the Basic Income may contribute to the Basic Income proportionally to its own stage of economic development. That this process can be optimized in combination with other technologies such as social currency and social microcredit own payroll in BIG - guaranteed basic income (both in testing phase in Quatinga Velho).

Regardless of the formation of new social enterprises, the model applied in Quatinga Velho not only enables the sustained proliferation of networked via Basic Income Fund, but in combination with the public power by geo-referenced maps "subnormal agglomerations of social insecurity" allows the establishment of strategic plans for the eradication of poverty in certain territories, with quality, efficiency and pragmatism required all public policies, but without the loss of values and principles fundamental to human development, which rely on a principle dear to Basic Income and real democracy: equal rights as Freedom.

In fact the creation of the Fund where only the percentage of its income is allocated to income redistribution, opens new perspectives not only extremely realistic to achieve the Basic Income, but of the self-financing of social actions and could be confirmation 3 ° S as an industry independent, socially productive, and economically viable.

Social Investment

"The experience of ReCivitas through the "Consortium BI QV" proves as 3 ° S may also be important to foster a more equitable reality. This example demonstrates that initiatives of civil society, without government support, also contribute to social change."

Francisco Ladeira, Renda básica de cidadania: importante recurso na luta por justiça social, 2010.

Rather than fold, safety and welfare not only are beneficial and necessary, are an excellent investment, not only perceived as such, while the state monopoly on the social norms and continue to generate taxes to hinder the flourishing of free enterprise in this area sorely lacking of efficient, inexpensive, and effective, and above all able to meet the new demands of society for transparency, bureaucracy, correctness, efficiency and real freedom.

Although core services such as health, education, credit and even pension and private assistance has been provided in the market as mutual and not as public services or universal, our experience in Quatinga Velho suggests that there is a potential to generate innovative projects to be developed in this area of social security and financial associations. Especially at this time when the economy begins to understand the value of the possession and use of shared and collective purchasing power, the possibility of development of universal public services maintained not by taxes but competing freely in the market, there becomes increasingly viable.

To the extent that the understanding that not all welfare can be purchased individually or enjoyed going to spread, increases the willingness to voluntarily contract for the provision of collective goods and supplies its services come not only for themselves but also for others. In a world increasingly designed less as a platform and increasingly as a social network, the concept of next makes sense ever, becoming broader and consequences. As full of causes and conditions in more distant places that people never know personally appear increasingly directly related to the quality of personal life of each of us, facilitating the emergence of what Alexis de Tocqueville called as "altruism interested."

In practice this new paradigm means that we can finally see that the effects of a policy of income transfer does not end in social and economic development is outsourced and wealth. So within a systems approach, where complex causes and consequences are repeated, one begins understand the benefits of a universal Basic Income that instead of dividing the cake, the increases just by ensuring at least one slice for each player.

For a Basic Income not a care procedure, but security that prevents the establishment of the condition of deprivation or lack, its provision should not be possible, but steady. And the provision that safety should be the goal of new social technologies that take the concept of Basic Income as a principle. Thus what seemed impossible before, now with the emerging network societies is not only feasible, but an opportunity to create new social enterprises that aim even without profit, are perfectly capable of self-sustaining and promoting socioeconomic return for investors the guaranteed basic income for their peers.

Final Considerations

"Much of the order that reigns in humanity is not the effect of the government. It has its origin in the principles of society and the natural constitution of man. (...) The mutual dependence and reciprocal interest of each person with respect to others and that all parts of a civilized community has some relations to the other creating a huge chain that holds it together. (...) It is the great and fundamental principles of society and civilization - the common usage universally consented and mutually and

reciprocally maintained, the incessant flow of interest passing through a million channels, strengthens the total mass of civilized men - is all these things, infinitely more than anything that can make even the best instituted governments, which depend on the security and prosperity of the individual and the whole. (...) With regard to all these questions, the man is a creature more consistent than he knows or than governments would wish him to believe. " Thomas Paine, *Os direitos do homem*, 1792.

Although any model that builds and promotes a greater degree of freedom is of course preferable, we cannot decay into an ideological defense of the rule of law, which is only likely to be achieved by specific provisions and voluntary circumstances-and that although perfectly possible and undeniably desirable will also encounter resistance from those who benefit politically and economically from the perpetuation of the old methods deal with public matters.

On the other hand, we can never guess from those who will pay more for the Basic Income will only do so if required. If we assume that we need to strike the free part of the population to provide the other fundamental freedoms, majority or minority, then we have a proper Basic Income - not a democracy. And to think that any power structure based on force or authority will reverse this situation instead of keeping it or strengthen it, is even more naive than any liberal proposal.

So if we cannot assume absolute rationality in decision making, but we cannot discount the impact of the lucid demonstration of the benefits of a Basic Income not limited in their monetary value, nor restricted communities can come to perform. On this hand, the size of the experiences that matter less conciseness, correctness and good faith with which the results are publicized.

In fact we cannot predict the consequences of global experience so small, but we cannot avoid stating their full potential libertarian. Much less underestimate the ability of the citizen and taxpayer to meet not only their own interests but common. Among the state's minimum ultraliberal "stick to the hungry" and unsustainable welfare state machine there is a third way, which by the way are all supported with contributions whether compulsory or voluntary. Pay for social security and economic poverty with less financial cost and less poverty without generating political incentives are recognized when those strengthen the way of free enterprise.

It is undeniable that the more liberal system tends to produce a greater degree of real freedoms guaranteed; however is not the greatest degree of liberality to determine the prevalence of this system, but the greatest degree of equal freedoms guaranteed by it. For it to be a more liberal system, if he, or rather the company concerned is not able to convert that into real freedoms liberality equal for all, such a society is susceptible to establishment of more authoritarian systems whose evil acts upon this gap by imposing minimized levels of freedoms for all materials, the expense of all other forms of freedom, not only neglecting or denying but suppressing, a removal of freedoms that can be done to a greater or lesser degree, more or less explicitly, but in all cases where weakening democracy and the rule of law itself.

Human development is not a liberal issue, more a social issue that cannot be solved with more or less regulation, but with real freedoms guaranteed. Freedoms that besides should not be confused with donations also should not be reduced to conditions materials. In addressing the real freedom as integral social condition, made up of both the economic sphere, political and cultural, found that programs with conditionalities or cultural policies for the improvement of the material conditions of life even though they are comparatively more advantageous than any dangerous combination of ultraliberalism lacking social solidarity, not exceed the degree of freedom that a real system like the Basic Income can provide unconditional. By adding liberties, oppose them instead of releasing them to the Basic Income reduces poverty as it maximizes the freedoms and in all aspects of social life.



Especially because with the correlation demonstrates the important results measured on the development of capacity planning, free enterprise and entrepreneurship in Quatinga Velho, the Basic Income is not only money or credit which would not be too little-is the catalyst of a new cycle human and economic development, capable of releasing productively development potential latent or repressed in the community, stimulating the capital re-circulate and reproduce as individual and collective will to undertake and develop economic and social more than anything, personally.

Based on this we can say that the imposition of a Basic Income is not merely demand by the end of the conditionalities of government programs, but by developing new models that do not require more consistent not only conditionalities, but all forms of coercion in favor of guaranteed real as liberty rights. Something that is not only possible in civil society, as is only possible through civil society.

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- 56 Rudolph, Mathias. *Nachhaltige Entwicklung durch ein bedingungsloses Grundeinkommen? - Räumliche und gesellschaftliche Effekte untersucht am Beispiel von Quatinga Velho (Brasilien)*. Leuphana Universität Lüneburg, 2010.
- 57 Karl Widerquist's presentation at Fundação Getulio Vargas, 2010. www.tvong.com



58 *„The lovers in mind, the flowers on the floor, be sure up front, the story in hand, walking and singing and following the song, learning and teaching a new lesson: Come let's go to wait is not know, who knows the time do not waiting to happen”*

59 *Social currency at www.mvbrancaglione.blogspot.com*

60 *“Microcrédito por Renda Básica Garantida” www.mvbrancaglione.blogspot.com*