

# Explore the World of Universal Income

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## What are Universal Income Systems

Universal Income Systems are those economic systems compliant with, and/or are expressions of, the legal minimum economic and human rights standards defined by the United Nations "International Bill of Human Rights." This has been ratified by Aotearoa NZ. The laws as specified in these economic rights instruments form the core of what the world now recognises as international economic rights laws.

They guarantee, as a right an amalgamated type of unconditional income level defined via a diversity of interrelated rights. These include a minimum wage set at a level whereby one person's income is sufficient to provide for a household, a right to a sufficient income if out of a job, free education through tertiary levels, free or an equal access health system, freedom from poverty-- and the fear thereof--as well as the right to life, security of person, and to share in scientific advancements for society.





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## What are Universal Income Systems

The unconditional income and resources are provided not as a hand-out; but rather, for the responsibilities we all share as equal citizens and permanent residents living in a democratic society. That is, for our role or job in the shared sovereignty of our society, with all the responsibilities and work that job really entails. Without the knowledge, skills and resources, no one can expect to perform their responsibilities adequately. Everyone has the right and responsibility to engage in the management and decision-making practices that affect their interests, lives, and well-being of their family/whanau and the just sustainability of their society.

This unconditional sharing of basic resources is part of what makes us humans thrive and defines what we mean by the word "civilised".







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## The World of Universal Income: Traditional Mutual Aid Systems

Universal Income Systems—international economic rights laws--can be found as legal standards in monetary and nonmonetary Mutual Aid systems of almost all the world's cultures and religions forming the basis of sustainable societies: past to present

Mutual Aid economic systems may be described as consisting of three interdependent components:

1. Hospitality Rites (a Māori functional equivalent: manaakitanga)
2. Distribution rites, practices, and festivals
3. Re-distribution rites, practices, and festivals (a Māori functional equivalent: utu)





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## The World of Universal Income: Traditional Mutual Aid Societies

1. *Hospitality Rites* (a Māori functional equivalent: manaakitanga)
  - a. The free care, protection, and provision of strangers, travellers, and poor by individuals, households, and society.

Briefly it's a type of spiritual-economic relationship between host and guest.

From the host perspective, it consists of providing free food, shelter, clothing, protection, and/or asylum for any wanderer, pilgrim, vagrant, stranger, traveller whether rich or poor. It's done such that the host does not ask about the guest's origins, destination, or beliefs until they are fed, clothed, and well-rested less that knowledge might taint their judgement and affect the warmth of the hospitality







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## The World of Universal Income: Mutual Aid Societies

### 1. *Hospitality Rites* (Continued)

On the guest's side, the responsibilities include being a respectful human being and help the host in any way one can. Additionally, one must defend the honour, reputation, and lives of one's hosts after leaving them to the best of his/her ability even if one's own country, family, and/or friends are at war or enmity with them.

It is traditionally, in terms of most religions and philosophies, viewed as a true honour and blessing for a host to be able to help someone in need and have them over to serve as a guest. It is this intrinsic experience which serves as the reward, not financial or material gain.





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## The World of Universal Income: Traditional Mutual Aid Societies

2. *Distribution Rites* practices and festivals-- promote the following:
  - a. The free allocation of land, home and the means to provide for oneself and whanau as a certification of membership in that community. This bestows the powers of one's shared sovereignty to engage as valued and respected members: equal in dignity.
  - b. Free provision of education/skills required to contribute meaningfully to the community
  - c. Reliance on people's contribution in decision-making, planning, and management relative to issues that will affect their lives and environment.
  - d. Management of regulations on food/resource supply, production and procurement ( a Māori functional equivalent would include rāhui).







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## The World of Universal Income: Traditional Mutual Aid Societies

3. *Redistribution Rites* practices and festivals-- (a Māori functional equivalent: utu)

a. After time, through natural processes of adversities and chanced fortunes, certain people will accumulate wealth while others lose it--e.g. not all land is equally fertile: some is extremely rocky, swampy, and so on. As such, most societies have had regular festive means to redistribute excessive wealth back to the rest of its people, with special respect to the dignity, vital inclusion in decision-making/management, and well-being of those less fortunate. This fosters the economic, environmental, and social requisites necessary for harmony and the just sustainable development of that society.







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## The World of Universal Income: Traditional Mutual Aid Societies

### Early records of consciousness compassion and care

The most well known early example of long term support for someone who couldn't look after themselves comes from a site in Kenya where KNM-ER 1808, a female Homo ergaster dated to around 1.5 million years ago, was discovered having suffered from late stages of *hypervitaminosis A*. In order to survive as long as she had with her extreme disabilities required "some form of mutual support." Numerous Neanderthal sites including Shanidar Cave, Iraq, and La-Chapelle-aux-Saints, France reveal long term care of elderly, infirmed youth, as well as physically and mentally disabled members of their society.

Spikins, P.A., Rutherford, H. E. and Needham, A. P. 2010. From Hominity to Humanity: Compassion from the earliest archaic to modern humans, Time and Mind , November 2010





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## The World of Universal Income: Traditional Mutual Aid Societies

### Hospitality Rites: Democracy

"The chiefs do not live in idleness. They work with their people, and they are always poor for the following reason. It is the custom with my people to be very hospitable. When people visit them in their tents, they always set before them the best food they have, and if there is not enough for themselves they go without. The chief's tent is the one always looked for when visitors come".

Sarah Winnemucca LIFE AMONG THE PIUTES.







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## MUTUAL AID [UI]: EGYPT ALEXANDRIA-Free Education & Health

Among the glories of this city, are the colleges and hostels erected there for students and [...] pious from other lands. There each may find lodging [for] retreat, a tutor to teach [...] the branch of learning [one] desires, and an allowance to cover all [ones] needs.

The care of [...] these strangers from afar extends to the assigning of baths in which they may cleanse themselves when they need, to the setting up of a hospital for the treatment of those [...] who are sick, and to the appointment of doctors to attend to them. At their disposal are servants charged with ministering to them in the manner prescribed both as regards treatment and sustenance. Persons have also been appointed [...] who may visit those of the strangers who are too modest to come to the hospital [...]. THE TRAVELS OF IBN JUBAYR [1183 C.E.]





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## MUTUAL AID HOSPITALITY: HAWAIIANS- HOST GUEST RELATIONSHIPS

It was customary to greet a total stranger or acquaintance and welcome them to one's home to share food with them. Hailed from the doorway, or out on the road, the stranger's host or hostess is referred to as one's makamaka [host relatives]. One is a stranger only for a day. After that, [he/she] is a part of [the] host's family, and should share in all their doings. The solidarity of the 'ohana is its salvation: once broken it is difficult to repair. A bond of aloha has been accepted, and by acceptance becomes enduring if cherished.

Ho'omakamaka means to make friends by extending hospitality  
*Journal of the Polynesian Society: Volume 60, No. 4*







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## MUTUAL AID HOSPITALITY: HAWAIIANS- HOST GUEST RELATIONSHIPS

The heahea was common practice in traditional times. The purpose of the *heahea* was to make a person feel welcome. When the *heahea* was lacking, a guest felt unwanted and ashamed to come. It was a custom for an adult member of the family to come to the door, stand there and call a welcome to an approaching person, "Come hither, come" (He mai! Mai! Mai). If the person was an acquaintance, a little more might be said, perhaps, "So it is you! The folks are here at home. Come!" (O 'oe no ka keia. Eia no ka po'e o kauhale nei. Mai!)

As soon as he was seated he was asked to have something to eat (E 'ai). If the stranger was hungry, he accepted, but if he was not, he declined.  
*Journal of the Polynesian Society: Volume 60, No. 4*





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## **MUTUAL AID HOSPITALITY: Irish *Bruideans* free Hospitality Inns**

In early Ireland where travellers might be too many for satisfactory private hospitality, there were, at various points throughout the land, public houses of hospitality called *bruideans* (breens). The honoured officials who were entrusted with these houses were called *brughuids* (brewys). A *bruidean* was always set at the junction of several roads, frequently the junction of six near fresh water. It had open doors facing every road and a man stationed on each road to make sure that no one passed unentertained. It had a light burning on the lawn all night. A full cauldron was always boiling on the fire. It was stocked with food, provisions of all kinds in plenty, including ale, and fresh spring water.

On The Manners and Customs of The Ancient Irish; Volume1- 3, Eugene O'Curry, M.R.I.A., Professor of Irish History and Archaeology







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## MUTUAL AID HOSPITALITY: Native Americans

It is customary with these Peoples [ Native Americans, emphasis on the Huron--Wyandot], that, when a nation seeks refuge in any foreign tribal country, those who receive them immediately distribute them over different households. Therein, they not only give them lodging, but the necessities of life as well, with a Charity savoring in nothing of the savage.

I have very often seen this hospitality practiced among the Hurons, -- seven or eight hundred displaced people wandering--would find, from the time of their arrival, benevolent hosts, stretching out their arms, assisting them with joy, dividing among them a share in lands already sown, in order that they might be able to live though in a foreign land, as in their own. **THE JESUIT RELATIONS AND ALLIED DOCUMENTS CHAPTER IX; OF THE ESTABLISHMENT OF THE HURON COLONY AT KEBEC**





## MUTUAL AID HOSPITALITY: Hinduism Sovereignty of the People

29. The Rishis[1], the manes, the gods, all creatures (dogs, &c.), and guests [depend on] householders for support; therefore is the order of householders the best of all. **THE INSTITUTES OF VISHNU; CHP. LIX**

90. As all rivers, both great and small, find a resting-place in the ocean, even so [people] of all orders find protection with householders. **THE LAWS OF MANU VI**







## **MUTUAL AID HOSPITALITY: Hinduism-Women-Sovereignty of the People**

“Even in poverty, a [‘the mistress of the house’] will never allow a poor person to pass through the village without giving him something to eat. That is considered the highest duty of [a] mother in India; [as] mother it is her duty to be served last; she must see that everyone is served before her turn comes. That is why the mother is regarded as God in India [1896 CE]”. **THE COMPLETE WORKS OF SWAMI VIVEKANANDA Vol. 4**





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## **MUTUAL AID DISTRIBUTION RITES: HOMESTEAD ACT 1862** **[ABRAHAM LINCOLN] REPUBLICAN lasted from 1863-1986**

The Homestead Act was a United States Federal law that gave, without cost, freehold title to 160 acres of undeveloped land in the American West. The person to whom title was granted had to be at least 21 years of age, and to have built a house on the section, and live/work on it for 5 years. The Act was signed into law by President Abraham Lincoln on May 20, 1862. By 1934 already 270 million acres had been given away.

As the frontier moved west onto the arid Great Plains, the amount of land a homesteader was allowed to freely claim expanded--via Acts such as the Desert Land Act of 1877--to 640 acres .

Other countries with similar acts included Canada, Australia, and New Zealand







# World of Universal Income



## CONTEMPORARY UNIVERSAL INCOME MODELS: THE SCANDINAVIAN COUNTRIES—1990's through 2015

The Scandinavian countries of Norway, Sweden, and Finland have some of the best track records in respect to human and economic rights laws: UI Systems via a negative income tax. As such all of their citizens are reaping the economic and social benefits including: free universal health care and free education through tertiary levels. Norway ranks highest in the world on the UN Human Development, Democracy, and the Legatum Prosperity Index. According to most measures, Finland has the best educational system in Europe and ranked as one of the world's most peaceful and economically competitive countries. In 2013, The *Economist* declared that the Nordic countries "are probably the best governed in the world," with Sweden in first place. Also in 2013, The Reputation Institute declared Sweden to be the second most reputable country on earth.





# World of Universal Income



## The World of Universal Income: Traditional Mutual Aid Societies

Universal Income Systems now form the basis of the legal framework of the majority of all modern societies as a result of the ratification of the International Bill of Human Rights. The closer a society comes to fully implementing and respecting all these rights, the more peaceful, healthy, sustainable, and prosperous that society is for all.

They have been supported by Nobel Prize winning economists from both "Left" and "Right" persuasions as well as Nobel Laureates from the diversity of other disciplines. Some of the economists include: James Meade, James Tobin, Herbert Simon, Milton Friedman, and Jan Tinbergen--originator of Modern Macro-economic theory; other disciplines include Noam Chomsky, Bertrand Russell, Linus Pauling, and Martin Luther King Jr.







# World of Universal Income



## The World of Universal Income: Traditional Mutual Aid Societies

For more information on Universal Income Systems check your venue for the following:

- Wall and/or upright displays on Universal Income Systems
- Universal Income Brochures
- Books on Universal Income

Also see the website of the Universal Income Trust: [uitrustnz.org](http://uitrustnz.org)

Contact Universal Income Trust:

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