

The Interim

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Curriculum Supplement For Schools

The *Interim Plus* is a periodical dedicated to educational matters and specifically designed to assist teachers in integrating relevant life issues in their lesson planning.

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Welcome back to a new academic year and its promise of intellectual adventure and academic excellence.

We are still in the year of celebration for Canada's 150th anniversary of Confederation. This first edition of *The Interim Plus* for 2017 is devoted to this theme, **Canada: Then, Now and Tomorrow**. Teachers could construct some interesting lessons around this general theme. Students could be invited to explore those realities which speak to the greatness of Canada, past and present, but also to think wisely on the perplexing problems that bedevil us and that may compromise our collective future as Canadians.

The staff of *The Interim* newspaper produces this curriculum supplement to encourage teachers and other educators to integrate moral principles into their lesson planning and to make use of *The Interim* itself, offering a distinct voice in the media field. Educators can help the efforts of *The Interim* in this educational mission by encouraging their schools, to subscribe to Canada's life and family monthly periodical. These learning resources are available gratis online, but a regular subscription to the print edition of the paper for your school would be much appreciated. There is a special school rate of only \$45 for 3 copies each month. Contact me at dirocco@theinterim.com or call 416-204-1687 to place a subscription order for your school.

There are two sections to this September edition: Part A addresses several public issues raised in articles or columns that appeared recently in *The Interim*, while Part B invites consideration of a world where everyone is guaranteed a basic income. In upcoming editions we shall look at the status of media in Canada (print, digital, radio and television broadcasting).

The Father Ted Colleton Scholarship

Niagara Region Right to Life is once again pleased to offer *The Father Ted Colleton Scholarship* essay contest as part of its mandate to reach out to society in an educational format. In particular, Niagara Region RTL wishes to help educate and inform the younger generations about the preciousness and possibilities of human life from conception to natural death and how certain threats affect those possibilities in its beginnings.

With this in mind, Niagara Region RTL invites students attending Canadian high schools (or being homeschooled) to participate in the 16th edition of this scholarship program. As many as three prizes may be awarded, in the sums of \$1500, \$800 and \$500 respectively. The candidates must be in grade 11 or 12 and must submit a full application by Friday, December 1, 2017. The essay must be 1200 words in length on the following topic:

Aristotle said that "the aim of art is to represent not the outward appearance of things, but their inward significance". One might also agree with Keith Haring that art is not propaganda, but rather "it should be something that liberates the soul, provokes the imagination and encourages people to go further. It celebrates humanity instead of manipulating it". Keeping this in mind, choose a piece of art (whether a novel, short story, play, poem, song, video, film, painting, or sculpture, etc.) and explain how it inspires and speaks to the truth of pre-born life being precious.

Part A

September traditionally sees us celebrate Labour Day, a kind of farewell to summer vacation and a greeting to the crisp air of a Canadian autumn. Will there be many more of these traditional Labour Days to mark in the future? It is an open question. Why? Because a most interesting economic and social concept may soon see the light of day, a policy known as the universal basic income (UBI). Why would Canada or any nation seriously contemplate the introduction of such a policy?

Marshall McLuhan was

a Canadian media guru, but also a scholar of automation and technology as transformative agents in society. This is what he had to say about UBI: *Guaranteed income must increasingly include the satisfaction we gain from effective involvement in meaningful work. "Leisure," which the artist always*



enjoys, is created by the fullest possible employment of the faculties in creative activity. ... The guaranteed income that results from automation could therefore be understood to include that quite unquantifiable factor of joy and satisfaction that results from a free and full disclosure of one's powers in any task organized to permit such activity."

Martin Luther King Jr.

was an American civil rights leader. He saw the social inequality not just in terms of race. Throughout the final year of his life he called for guaranteed income. Here are a few quotes from his last book, *Where Do We Go From Here: Chaos or Community?* (1968): *The solution to poverty is to abolish it directly by a*



now widely discussed measure: the guaranteed income. ... We are likely to find that the problems of housing and education, instead of preceding the elimination of poverty, will themselves be affected if poverty is first abolished.....A host of positive psychological changes inevitably will result from widespread economic security. The dignity of the individual will flourish when the decisions concerning his life are in his hands, when he has the assurance that

his income is stable and certain, and when he knows that he has the means to seek self-improvement.....It would provide dignity for every citizen and choice for every citizen.

Jeremy Rifkin is an American futurist thinker, economic and social theorist, author of many books dealing with the impact of scientific and technological changes on the economy, the workforce, society, and the environment.



Among these writings was *The End of Work* (1995). This is what he opined about work and incomes: *In the debates over how best to divide up the benefits of productivity advances, every country must ultimately grapple with an elementary question of economic justice. ... Since the advances in technology are going to mean fewer and fewer jobs in the market economy, the only effective way to ensure those permanently displaced by machinery the benefits of increased productivity is to provide some kind of government-guaranteed income.....With guaranteed income independent of their jobs, workers would be more free to set their own schedules and adapt to changing conditions. That adaptability would in turn allow greater flexibility for employers, plus many benefits for society as a whole.*

There may be forces at work which may make the implementation of such a policy a necessity in the not-too-distant future. What are the philosophical underpinnings of this policy, and what may be its implications for society? Is it something that should be embraced or something to be feared and resisted at all costs? Young people should have a keen interest in the concept and how it may play out. It could greatly influence future employment prospects and other important life decisions within their own lifetime.

Much ink and digital space has been given to this topic. A list with a brief description for the sites follows below as well as a list of relevant youtube videos.

- A. Teachers can assign the following articles for background reading, along with useful questions to help guide that reading. They will be prepared for classroom reports and discussion of the various theories and programs proposed. At the conclusion of the lessons students ought to have a solid understanding of the concept and the various arguments put forward favouring UBI and the many shortcomings outlined by its opponents.

Included in the body of this resource package are two representative articles among the many available: one dealing with the Ontario pilot program to run in Hamilton, Lindsay and Thunder Bay and the other taking a more critical point of view, essentially saying that paying people not to work will only increase inequality and rancor.

To cover maximum content the class should be divided into groups of three or four with each group assigned two articles to read, make notes and summarize in addition to the two common articles found here.

The topic should be covered in 2-3 classroom lessons. At the end of the unit, the teacher may wish to have the topic debated formally in the classroom by teams of 4 students, two for the nays and two for the ayes.

- B. An alternate approach is to combine the topic within a unit on a model parliament, whereby the elected government could introduce a bill for implementation of the policy. Drafting an actual bill would be a good exercise, (1st Reading 2nd Reading Committee of the Whole, 3rd Reading, and Royal Assent). This classroom strategy would demand preliminary preparation of the class by teaching them about the Canadian parliamentary system and the process for the passage of a bill into law. In this instance, several objectives could be pursued at the same time – purpose of government, Canadian parliamentary system, role of the House of Commons, Cabinet solidarity, stages in the passage of a bill, Royal Assent, etc. The difference is that the whole exercise becomes more meaningful when there is a practical or concrete piece of legislation to be discussed in the process.



Students would also learn about the factors that are considered by the law-makers along the way: which government minister would introduce the legislation; what problem(s) does

the legislation seek to address; which sectors of the Canadian population are most likely to support the policy; which groups may have negative views and oppose the legislation and their reasons for doing so; and other important considerations. If the model parliament idea was being utilized involving two or more class sections within a course, then one

group could serve as media, reporting on the passage of the legislation and its attendant obstacles etc.

These are some of the questions that will help to guide the intelligent reading of the articles and viewing of relevant videos:

Origins and Development of the Concept



1. What is universal basic income (UBI)?
2. What is work? Why do people work?
3. How has work changed over the centuries? (type of work, who worked in what sector, how many worked in each sector, how workers were paid, how work was done, tools, specialization, industrial revolution?)
4. Who or what factors decide what wages are paid for different types of work?
5. Where did the idea of a basic income derive from? Who were the humanists? What motivated Christian humanists? What did Thomas More and Johannes Vives contribute to the development of the concept?
6. Why are some people even proposing the idea? Who are some of the promoters of the concept and what motivates them to do so?
7. Who would pay for this? Where would the money come from?
8. What view of human nature underlies this plan?
9. Why would it be considered a radical idea or policy?
10. Why would any nation seriously contemplate this policy today? List some of the nations which are experimenting with the concept.

Possible Benefits and Possible Negative Consequences

11. What would be some of the most important benefits of a UBI policy?

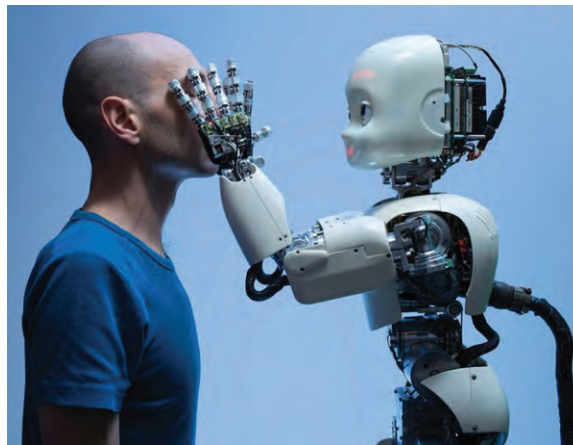
12. What could be the most negative consequences of such a policy?
13. For the sake of students having a more personal appreciation of the concept and how it is seen by different groups, the teacher might consider announcing to the class that everyone would receive a minimum of 65% in the course? Would this be a just policy? Who might object and why? Who might like this very much and why?



14. Since the first social insurance programs were introduced in Germany under Otto von Bismarck many schemes have been put forth addressing the problem of social security. What are the existing social safety nets for people who can't work or cannot find work or for whom there are no jobs? Which approach makes more sense in your view?

15. Should artificial intelligence be curtailed for the sake of social harmony?

16. Should robotics be limited to a certain percentage of industry and other economic fields?



17. All economic or social programs need to be funded in some way. How would UBI be funded? Corporate taxes? Income tax for the top 10% of the population? Tariffs? Sales taxes? Inheritance taxes? Printing more money? Special general fund, from a surtax on the rich?
18. Have students list and then discuss the viability of the programs vis à vis costs and its effects on education, employment, economic production, inflation rate, crime rates, the formation and size of families, structure of government, social equality, human dignity, role of male and female, mortality rates, individual freedoms.
19. Does work or a job become a privilege for the few?

20. What are the moral implications of UBI?
21. Is it a form of totalitarianism in the name of social equality? What happens to the role and size of government? Does it grow or does it shrink? Does it become the arbiter of what people may do, think, form, possess, pay, tolerate, worship?
22. Is it another step toward a one big world government?
23. Is it anti-scriptural, a form of utopianism, trying to build a kingdom of God here on earth?
24. What will become of leisure? Will there be more volunteerism? More job training and retraining?
25. Will there be greater dependency on drugs? Will travel and tourism become the "in thing" to do, even more so than today? What new job opportunities will there be because of all the free time people have on their hands?
26. Could the answer to this problem of free time be in this thought: *the answer to income inequality and automation is not guaranteed income but a guaranteed job?*

The Welfare State and Work

27. Is the UBI the culmination of the welfare state, a sort of crowning achievement of political and economic justice in society? After all, shouldn't everyone be guaranteed basic needs like food, clothing, education, and a roof over their heads?

28. What is the difference between social insurance, unconditional endowment, and guaranteed income? Which approach makes more sense in your view?

29. Within the many forms suggested there is a debate between compulsory or conditions-based basic income and unconditional payment of such a basic income. What are the pros and cons of each respectively?
30. What happens to a society where or when a significant part, if not a majority, of the population does not work? A recent book on the American scene suggests a not happy situation. Many people simply waste time (some 2100 hours/year in front of screens, watching pornography, stuffing themselves with sugar, on painkillers, not getting married, not volunteering, not being civic engaged).

Why do they not work? Lack of skills? Lack certain qualities? Is it the nature of the work available?

31. Is technology a “liberator” of people from work or is it a new tyrant, for as one observer puts it: “really we are slaves of a new kind,: indentured to techonolgies that steal our time, creativity, and imagination.” [John Waters, First Things, August-September, 2017]
32. Do universal basic incomes apply only to the citizens of the specific countries or applicable world-wide?
33. Some believe that “the ideal welfare system is a basic income scheme, replacing the existing anti-poverty programmes the government carries out,” and therefore the UBI could essentially act as an excuse to get rid of the welfare state. Would you agree? Why or why not?
34. On the other hand, it’s possible for the welfare state not just to act as a safety net, but as a tool for all of us to do less work and spend more time with our loved ones, pursuing personal interests or engaging in our communities. Is this not fantasy wishing? Why or why not?
35. An argument or assumption underlying the inevitability of some sort of guaranteed or universal basic income for the masses is the fear of job losses due to automation or robotics. But how inevitable is that really?
36. A cynical person concludes that the UBI is all a big scare, intended to convince people to accept unemployment as normal, (and letting capitalism off the hook while preserving jobs for the lucky few who govern and run everything, while others merely consume with their basic income). Is this a pausable argument?
37. Finally, the idealistic proponents of UBI hold that *it represents the way to true human fulfillment—the post-work utopia that we need and that we can, in fact, achieve. It is a utopia for realists.* Would you agree? Why or why not?



https://www.google.ca/search?dcr=0&biw=1217&bih=560&tbm=isch&sa=1&q=ROBOTICS&oq=ROBOTICS&gs_l=psy-ab.3..014.5594.5594.0.11152.1.1.0.0.0.73.73.1.1.0....0...1.1.64.

<http://www.sfchronicle.com/business/article/Why-universal-basic-income-is-gaining-support-11290211.php>

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This article provides a good introduction in its attempt to portray the appeal of the concept, who supports it, and why it may prove to be an inevitable socio-economic development..

<https://www.rushlimbaugh.com/daily/2017/07/19/left-advances-zuckerbergs-universal-basic-income/>

For a critique of Mark Zuckerberg’s call for a guaranteed national income read these comments by a noted talk-show host, Rush Limbaugh. He gives a different take on what is behind the drive for a universal basic income.

<http://basicincome.org/basic-income/history/>

It is a good overview of the topic, including early philosophical and theological origins of the concept, its evolution through five centuries, its adoption by some prominent thinkers, implementation of some components like social insurance, unemployment insurance, pensions, welfare state, its pilot programs in various jurisdictions (including the province of Ontario), It is a strong pro-UBI site.



<http://gawker.com/a-universal-basic-income-is-the-utopia-we-deserve-1771011574>

<https://www.ft.com/content/ccc8ff92-7083-11e7-93ff-99f383b09ff9>

This is balanced article, in fact a book review in the Financial Times of a book entitled *Basic Income:And How We Can Make It Happen*, by Guy Standing.UBI article.

<http://www.independent.co.uk/voices/finland-universal-basic-income-uk-needs-to-start-testing-it-a7871596.html>

The article makes a passionate plea in favour of UBI. As the writer claims “we can’t afford NOT to afford it.” He writes from a British viewpoint. He heralds the many perceived benefits of the UBI system.

<http://www.independent.co.uk/news/business/news/finland-universal-basic-income-experiment-lesson-tips-ubi-poverty-unemployment-a7871441.html>

The article deals with Finland's experiment in the field of UBI. As the two designers put it, "the experiment is intended to demonstrate how to reform the Finnish social security system to "better correspond to changes in modern working life". The pilot program was introduced in January 2017 to learn more about its potential benefits in addressing certain economic and social problems.

<https://futurism.com/images/universal-basic-income-answer-automation/>

An excellent overview of the concept, its mechanics, what are the driving forces, its cost, its potential benefits, its supporters, etc. Concise, clear,

<https://www.dissentmagazine.org/article/false-promise-universal-basic-income-andy-stern-ruger-bregman>

Takes a more skeptical look at the promises of UBI. The author writes "Because basic income is politically ambiguous, it also has the potential to act as a Trojan horse for the left or right: left critics fret that it will serve as a vehicle for dissolving the remains of the welfare state, while proponents herald it as the "capitalist road to communism." Alyssa Battistoni outlines a leftist approach to UBI and the utopia it represents to her. It is a long article but worthwhile reading. She points to several experiments for UBI including one in Manitoba back in the 1970s, "a five-year federally-funded experiment with basic income in the town of Dauphin, Canada, in the 1970s was an unexpected success across the board. When people were guaranteed an income above the poverty line (around \$19,000 for a family of four), they stayed in school longer and spent more time with their families, while hospitalizations, domestic violence, and mental health complaints declined".

<https://www.theguardian.com/commentisfree/2017/jun/23/universal-basic-income-ubi-welfare-state>

<http://www.torontosun.com/2017/04/24/three-ontario-cities-to-test-basic-income-pilot-project>

The articles briefly explain what the Wynne government has in mind. It may prove to be a winning issue for them in those particular areas of the province. See below for the full article that appeared in *The Toronto Sun*.

<https://www.theguardian.com/business/2016/jun/23/universal-basic-income-could-be-the-best-way-to-tackle-inequality>

Analysis: A basic income could be the best way to tackle inequality, Robert Skidelsky

His article is followed by a lot of intelligent comments by readers, pro and contra the concept. Worth reading, for example some see it as "This idea will be the death of personal responsibility" and others who see it as "part of a constellation of other ideas, such as microloans for individual business startups, so that an increase in small business risk taking, budding artists, crafts, etc. can occur in the space opened by less economic fear local and globally immune economics". Yet others see it as an opportunity "to change how we introduce new money into the economy. Instead of the current system of throwing incredible amounts of money at banks and allowing them to loan it out at interest (which means guaranteed profit for the banks), just put that same money directly into people's hands and let them spend it on things they need. "

<http://time.com/4737956/universal-basic-income/>

another good, concise explanation of the concept and its development over time, from Thomas More to Bertrand Russell to Charles Murray.

<http://knowledge.wharton.upenn.edu/article/universal-basic-income-good-idea/>

Another excellent article with good arguments pro and contra, with such statements as "Thoughtful liberals and conservatives trained in economics are almost universally against the idea" as the scheme is seen as '**Impossibly Expensive**' and therefore not feasible. "Arguments for a UBI are coming more from political libertarians who see it as simplifying government redistribution as well as political liberals who just like the idea of redistribution,"

<http://basicincome-europe.org/ubie/brief-history-basic-income-ideas/>

This website provides a lot of ideas, mostly favorable to the concept. It has an American context to it.

Videos

<http://fortune.com/2017/06/29/universal-basic-income-history/>

A Brief History of Free Money

<https://www.youtube.com/watch?v=UqESogRgrYw>

Robert Reich's explanation in favour of the UBI concept.

<https://www.youtube.com/watch?v=QxUzTW5dM4o>

What Pisses Me Off About Universal Basic Income (UBI)

<https://www.youtube.com/watch?v=Okx60F3eHpo>

Ontario pilot program

<https://www.youtube.com/watch?v=tdzA-Gwp3Wg>

For and against "Basic Income"

<https://www.youtube.com/watch?v=NNHAgXy5dxO>

Why everyone should have a basic income | Guy Standing | TEDxKlagenfurt

https://www.youtube.com/watch?v=HOqN_d0tzYg

Understanding Universal Basic Income | Susan Danziger | TEDxUniversityofRochester

<https://www.youtube.com/watch?v=sQNTu4kpd64>

How the future of work is not “Jobs” | Rudy Karsan | TEDxCalgary

<https://www.youtube.com/watch?v=7rL6gJkdINU>

Davos 2017 - A Basic Income for All: Dream or Delusion?

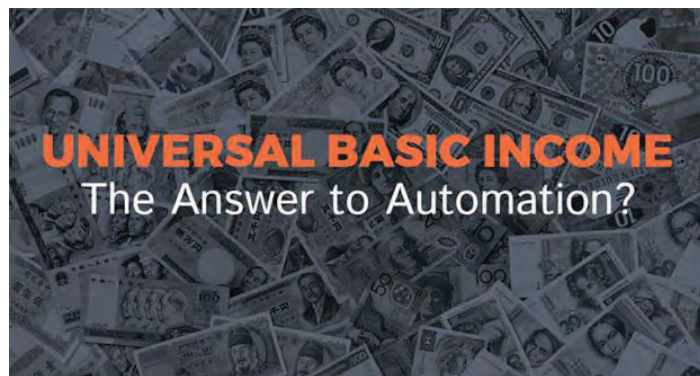
<https://www.youtube.com/watch?v=J10jKdPRN9A>

Universal Basic Income: A Critique

<https://www.youtube.com/watch?v=ShmbzDceuYo>

Automate Now? Robots, Jobs and Universal Basic Income A Public Debate

A rather long debate at an English university, very current.



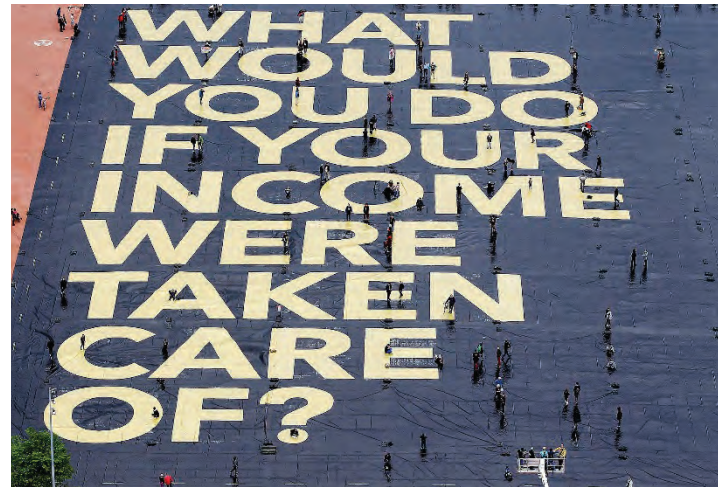
Three Ontario cities to test basic income project

the canadian press, first posted monday, april 24, 2017 09:16 am edt | updated: monday, april 24, 2017 03:26 pm edt

HAMILTON - Ontario is launching a basic income pilot project this spring, aimed at providing financial stability for low-income residents in a time of precarious work and a changing economy.

Premier Kathleen Wynne announced the details of the province’s three-year basic income project during a speech in Hamilton Monday.

“The project will explore the effectiveness of providing a basic income to people who are currently living on low incomes, whether they are working or not,” Wynne said. “People participating in our pilot communities will receive a minimum amount of income each year



— a basic income, no matter what.”

The pilot will launch in the Hamilton area — including in Brantford, and Brant County — and the Thunder Bay-area late this spring, and in Lindsay this fall, with a minimum payment of nearly \$17,000 for an eligible single person.

Ontario is also in the early stages of developing a First Nations basic income pilot project.

Wynne said the level of support isn’t extravagant, but will make real difference to a person “striving to reach for a better life.”

Technology and automation have changed the nature of work, she said, and some existing jobs have been put at risk.

“What is the best way to help people manage or endure this uncertainty and give them the opportunity to success over the long term? Is it our current system of social assistance? Or is there a better way,” Wynne said. “For months, we have been doing the background work to explore the idea of a basic income.”

Basic income payments are designed to be streamlined compared to traditional social assistance and aim to encourage people to work, without the disincentive of losing social supports.

The province consulted former senator Hugh Segal for advice on building its pilot project.

Segal said the basic income should replace Ontario Works and the Ontario Disability Support Program payments, but be slightly more generous, and it should come with less monitoring and administration than those programs.

In his report, he noted the “Mincome” experiment conducted in Dauphin, Man., and Winnipeg between 1975 and 1978 saw health improvements in the test recipients and the potential for government health savings, with no drop in employment.

Other jurisdictions, including Finland, Kenya and the Netherlands, have launched basic income experiments in recent years.

In Ontario's pilot project, single people will receive up to \$16,989 per year and couples will receive up to \$24,027 per year. People with disabilities will receive up to an additional \$6,000 per year.

Recipients who are employed will keep what they make from their jobs, with their basic income payments decreasing by half their earnings.

For example, a single person earning \$10,000 per year from a part-time job would receive \$11,989 in basic income (\$16,989 less 50 per cent of their earned income), for a total income of \$21,989.

Participants will continue to receive provincial and federal child benefit payments on top of the basic income.

Ontario Minister of Community and Social Services Helena Jaczek said the majority of the people invited to the pilot project will be "working poor."

"We're not just talking about people on social assistance, not just (Ontario Works and the Ontario Disability Support Program), in fact 70 per cent of the population who are low income are actually those who are in precarious employment, they are working, and they will also be invited," Jaczek said.

The project will also include those who aren't working and those who are homeless.

The government will be looking at several metrics in the test recipients to gauge the pilot's success, including food security, stress, mental health, health and health-care usage, housing stability, education and employment.

Participants in three regions will be randomly chosen and invited to apply to the pilot project, in which 4,000 people will be selected. It will cost the government \$50 million a year.

The Liberal government first announced the pilot project in the 2016 budget.

Questions for Discussion

1. Who are the target recipients in the Ontario pilot experiment?
2. How are they chosen?
3. What does the scheme entail?
4. How much will the experiment cost?
5. What criteria will be used to measure its success or effectiveness?
6. What does the Wynne government hope to achieve through the program?

7. Is the pilot program intended to become permanent or as only a stop-gap measure in a time of social and economic transition?

8. Are people likely to support such a pilot program? Do you favor such a program? Why or why not?

This image of social divide between rich and poor could apply to any society in the world, with the division being more pronounced in some nations than in others. <https://www.rt.com/shows/documentary/394341-us-uk-rich-poor/>

<https://www.bloomberg.com/view/articles/2017-06-04/universal-basic-income-is-neither-universal-nor-basic>



Universal Basic Income Is Neither Universal Nor Basic

Artificial intelligence is going to put many out of jobs. But paying people not to work will only increase inequality and rancor.

By **Yuval Noah Harari**, June 4, 2017, 10:05 AM EDT

Look out, Bangalore, she's coming for your jobs.

As machine learning and robotics improve in the coming decades, hundreds of millions of jobs are likely to disappear, disrupting the economies and trade



networks of the entire world. The Industrial Revolution created the urban working class, and much of the social and political history of the 20th century revolved around its problems. Similarly, the artificial intelligence revolution might create a new “unworking class,” whose hopes and fears will shape the history of the 21st century.

Universal Basic Income

Brexit and Donald Trump’s presidential victory demonstrate an opposite trajectory. In 2016, many Brits and Americans who had lost their economic usefulness but retained some political power used the ballot box to revolt before it is too late. They revolt not against an economic elite that exploits them, but against an economic elite that doesn’t need them anymore. It is far more frightening to be useless than to be exploited.

In order to cope with such unprecedented technological and economic disruptions, we probably need completely new models. One that is gaining increasing attention and popularity is universal basic income. UBI suggests that some institution most likely a government will tax the billionaires and corporations controlling the algorithms and robots, and use the money to provide every person with a stipend covering basic needs. The hope is that this will cushion the poor against job loss and economic dislocation, while protecting the rich from populist rage.

Not everybody agrees that UBI will be necessary. Fears that automation will create massive unemployment go back to the 19th century, and so far they have never materialized. In the 20th century, for every job lost to a tractor or a computer at least one new job was created, and in the 21st century automation has so far caused only moderate job losses. But there are good reasons to think that this time it is different, and that machine learning is a real game-changer. The experts who cry “job loss!” are a bit like the boy who cried wolf. In the end, the wolf really came.

Humans have basically two types of skills physical and cognitive. In the past, machines competed with humans mainly in raw physical abilities. Humans always had an immense cognitive edge over machines. Hence, as manual jobs in agriculture and industry were automated, new service jobs emerged that required the kind of brainpower only humans possessed. Now AI is beginning to outperform humans in more and more cognitive skills, and we don’t know of any third field of activity where humans retain a secure edge.

Of course, some new human jobs will develop in the 21st century, be it in engineering software or teaching yoga. Yet these will demand high levels of expertise and creativity, and will therefore not solve the prob-

lems of unemployed, unskilled laborers. But in 2040, a cashier or textile worker losing a job to an AI machine will hardly be able to start working as a software engineer or a yoga teacher. They will not have the necessary skills.

Proponents of UBI hope to solve that problem. Freed of economic worries, the unemployed could just forget about work, and devote themselves to their families, hobbies and community activities, and find meaning in sports, arts, religion or meditation.

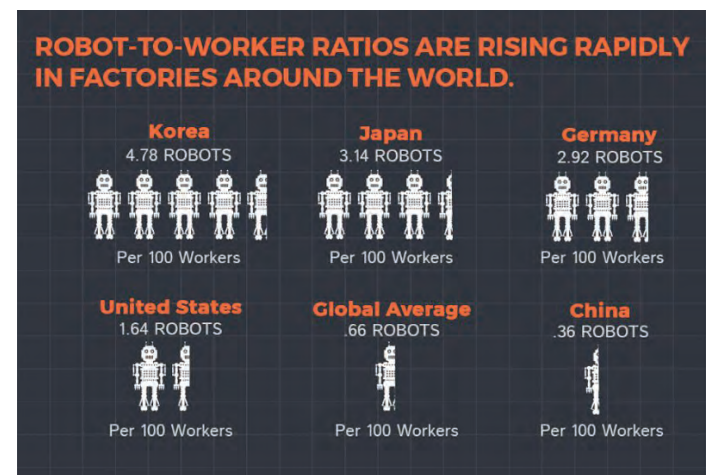
Yet the formula of universal basic income suffers from several problems. In particular, it is unclear what “universal” and “basic” mean.

Obama said that “whether a universal income is the right model ... that’s a debate that we’ll be having over the next 10 or 20 years,” it is unclear who “we” are. The American people? The human race?

Hitherto, all UBI initiatives were strictly national or municipal. In January, Finland began a two-year experiment, providing 2,000 unemployed Finns with \$630 a month, irrespective of whether they find work or not. Similar projects are underway in Ontario, Holland and Livorno, Italy. Last year, Switzerland held a referendum on instituting a national basic income scheme, but voters rejected the idea.

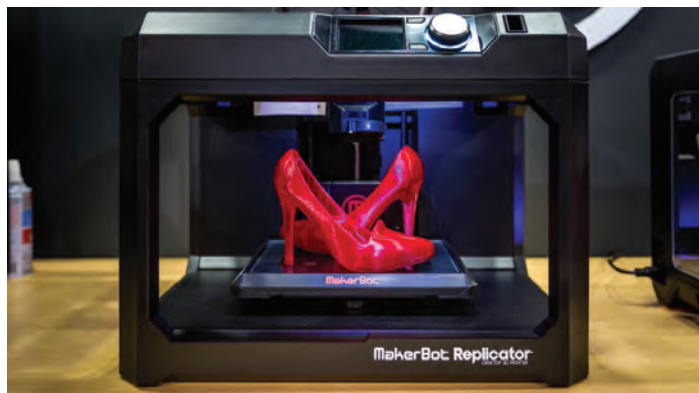
The problem with such national and municipal schemes, however, is that the main victims of automation may not live in Finland, Amsterdam or the U.S. Globalization has made people in one country dependent on markets in other countries, but automatization might unravel large parts of this global trade network with disastrous consequences for the weakest links.

In the 20th century, developing countries made economic progress mainly by exporting raw materials or by selling the cheap labor of their workers and service personnel. Today, millions of Bangladeshis make a living by producing shirts that are sold to customers in the U.S., while people in Bangalore, India, earn their



keep answering the complaints of American customers.

Yet with the rise of AI, robots and 3-D printers, cheap labor will become far less important, and demand for raw materials might also drop. Instead of manufacturing a shirt in Dhaka and shipping it all the way to New York, you could buy the shirt's code online from Amazon and print it in Manhattan. Zara and Prada stores could be replaced by 3-D printing centers, and some people might even have such printers at home.



Simultaneously, instead of calling customer services in Bangalore to complain about your printer, you could talk with an AI representative in the Google Cloud. The newly unemployed workers and call center operators in Dhaka and Bangalore don't have the education necessary to switch to designing fashionable shirts or writing computer code so how will they survive?

Under this scenario, the revenue that previously flowed to South Asia will now fill the coffers of a few tech giants in California, leading to huge strain on developing economies. American voters might conceivably agree that taxes paid by Amazon.com Inc. and Alphabet Inc. be used to give stipends to unemployed coal miners in Pennsylvania and jobless taxi-drivers in New York. However, does anyone think American voters would also agree that part of these taxes should be sent to Bangladesh to cover the basic needs of the unemployed masses there?

Another major difficulty is that there is no accepted definition for "basic" needs. From a purely biological perspective, the only thing a Homo sapiens needs for survival is about 2,500 calories of food per day. Over and above this biological poverty line, every culture in history defined additional basic needs, which change over time.

In Medieval Europe, access to church services was seen as even more important than food, because it took care of your eternal soul rather than of your ephemeral body. In today's Europe, decent education and health care services are considered basic human needs, and some argue that even access to the internet is now es-

sential for every man, woman and child.

So if in 2050 the United World Government agrees to tax Google, Amazon, Baidu Inc. and Tencent Holdings Ltd. in order to provide a basic income for every human being on earth, from Dhaka to Detroit, how will it define "basic"?

For example, will universal basic income cover education? And if so, what would these services include: just reading and writing, or also composing computer code? Just six years of elementary school, or everything up to Ph.D.?

And what about health care? If by 2050 medical advances make it possible to slow down aging processes and significantly extend human lifespans, will the new treatments be available to all 10 billion humans on the planet, or just to a few billionaires? If biotechnology enables parents to "upgrade" their children, would this be considered a basic human need, or would we see humankind splitting into different biological castes, with rich super-humans enjoying abilities that far surpass those of poor Homo sapiens?

Whichever way you choose to define basic human needs, once you provide them to everyone free of charge, they will be taken for granted, and then fierce social competitions and political struggles will focus on non-basic luxuries be they fancy self-driving cars, access to virtual-reality parks, or enhanced bioengineered bodies. Yet if the unemployed masses command no economic assets, it is hard to see how they could ever hope to obtain such luxuries. Consequently, the gap between the rich (Tencent managers and Google shareholders) and the poor (those dependent on universal basic income) might become bigger and more rigid than ever.

Hence, even if universal basic income means that poor people in 2050 will enjoy much better medical care and education than today, they might still feel that the system is rigged against them, that the government



serves only the super-rich, and that the future will be even worse for them and their children.

People usually compare themselves to their more fortunate contemporaries rather than to their ill-fated ancestors. If in 2017 you tell a poor American in an impoverished Detroit neighborhood that she has access to much better health care than her great-grandparents did in the age before antibiotics, it is unlikely to cheer her up. Indeed, such talk will sound terribly smug and condescending. “Why should I compare myself to nineteenth-century peasants?” she might retort. “I want to live like the rich people on television, or at least like the folks in the affluent suburbs.”

Similarly, if in 2050 you tell the useless class that they enjoy better health care than in 2017, it might be very cold comfort to them, because they would be comparing themselves to the upgraded super-humans who dominate the world.

Modern communication systems make such comparisons almost inevitable. A man living in a small village 5,000 years ago measured himself against the other 50 men in the settlement. Compared to them, he probably looked pretty hot. Today, a man living in a small village compares himself to the 50 most gorgeous hunks on the planet, whom he sees everyday on TV screens and giant billboards. Our modern villager is likely to be far less happy with the way he looks. Will universal basic income include plastic surgery for everyone?

Homo sapiens is just not built for satisfaction. Human happiness depends less on objective conditions and more on our own expectations. Expectations, however, tend to adapt to conditions, including to the condition of other people. When things improve, expectations balloon, and consequently, even dramatic improvements in conditions might leave us as dissatisfied as before.

If universal basic income is aimed to improve the objective conditions of the average person in 2050, it has a fair chance of succeeding. But if it is aimed to make people subjectively more satisfied with their lot in order to prevent social discontent, it is likely to fail.

This column does not necessarily reflect the opinion of the editorial board or Bloomberg LP and its owners.

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Questions for discussion

1. What is meant by an “unworking class”? Who would fall into this new social class?
2. What would be the dual purpose of UBI according to Harari?

3. Is the Artificial Intelligence threat like the old story about the boy who cried wolf? How real is the threat of massive job losses today? Explain.
4. How are developing nations particularly at risk with the globalization of economics and trade?
5. What becomes problematic about the term “basic needs”? How does it vary. What should be included today?
6. Why might the great divide between rich and poor become even greater despite a truly universal UBI? As the writer puts it: *the gap between the rich (Tencent managers and Google shareholders) and the poor (those dependent on universal basic income) might become bigger and more rigid than ever.*
7. Explain Harari’s conclusion that: if it [UBI] is aimed to make people subjectively more satisfied with their lot in order to prevent social discontent, it is likely to fail.
8. What is he suggesting about the nature of human beings?

Part B

True patriot love Editorial in *The Interim*, July-August 2017

In July, 1776 the Second Continental Congress made its famous Declaration of Independence, announcing, with vehemence and fanfare, a new arrival “among the powers of the earth” with the dissolution of “the political bands” that had connected the 13 Colonies to Britain – the original Brexit. Nearly a century later, another nation joined the powers of the earth when, by an act of British Parliament, the federal Dominion of Canada was created. The 150th anniversary of Confederation offers us an occasion to reflect, with deep gratitude, on the meaning of this milestone and on the rich heritage of our country.

Since its inception, America has understood itself as the implementation of a specific set of ideas and ideals: never was a nation’s birth more deliberate or explicit, and its “Constitution” remains a perennial point of focus for this reason. But, in fact, the Canadian experiment is no less radical; while America’s founding document holds “life, liberty, and the pursuit of happiness” to be timeless, self-evident endowments, Canada’s declaration looks to its own extant achievement for the object of its laws. “Peace, order, and good government” are blessings which the colony had already enjoyed and which its newly established parliament



would work to further. Although not pithily expressed as an axiomatic truth, Canada's ideal is no less pivotal: ours is an embodied, distributed, and diffused ideal, found in small but significant examples throughout our wide and peaceful kingdom.

Canadian virtue, therefore, has always been both unremarkable and ubiquitous. For decades, its largest city was known by a well-earned nickname, "Toronto the Good," and the epithet would be apt for countless cities, towns, and villages across our country. It is no small thing to say that goodness has often been our main claim to greatness and that our nation's pride has long resided in a citizenry which is humble, hardworking, and upright. Even among the esteemed confreres of our commonwealth, Canada has been distinguished for conspicuous courage on the battlefield and singular decency at home.

Canada's continuing experiment – of responsible government serving a virtuous people – is to be celebrated with patriotic gratitude during this sesquicentennial year: ours is one of the proudest democracies on the planet which makes the oddness of our official celebration of this anniversary all the more painful. Instead of honoring the forbearers who built the country in which we live and who established the traditions it is our privilege to continue, Ottawa's commemoration was an assault on historical memory. Rather than celebrating Canada's history, it gloried only in something called "Canadian values," those empty platitudinous placeholders like "diversity" or "tolerance" which, if they mean anything, are only code-words for the Liberals' policies relating to family, religion, and life issues.

Contra Justin Trudeau and his ilk, progressivism is not a necessary prerequisite for patriotism, and the celebration of Canada's birthday should not have been contentiously defined by one party's priorities. The Liberals' egregious exclusion of Canadians was exemplified in Trudeau's omission of Alberta from his list of Canadian provinces, a gaffe that was, nevertheless, the epitome of the ceremony's hardline partisan tone.

These strange celebrations were symptomatic of the

paradoxical patriotism of the "post-national state" (trumpeted by the Prime Minister) which leads only to moral equivalence, quietism, cynicism, and resentment, and which thereby fuels the radical social agenda of the liberal-left by presenting outrageous transformations of the social order – transformations pertaining to the protection of life, the definition of marriage, and a sane understanding of gender – as the only possible exculpation for a litany of unending unforgivable historical crimes. This conflation of memory and guilt was perfectly expressed by one Marxist critic who held that: "there is no document of civilization which is not at the same time a document of barbarism," a formula which makes a pious attitude to the past all but impossible.



Of course, we have all "sinned and fall short of the glory of God" (Rom 3:23) and we should always be quick to make frank admission of our faults. But the story of Canada, the land of our ancestors, is not an ugly horror-show of subjugation and oppression. Quite the contrary: our history is an epic: glorious deeds circle our brow, and our arm knows how to bear both sword and cross alike. Of brilliant deeds and a valour, steeped in faith, may we boast without the least pang of guilt; this indeed, is what spurs us to pledge the continuing protection of our homes and our rights, in what Tenyson called the "True North," still strong and still free after a century and a half that shook the world.

Among the powers of the earth, Canada established itself without the dissolution of the bands that connect us to our ancestors and without actions that would dishonor the memories of the good men and women that have gone before us, who rest now in a home and native land they were honored to inherit and transmit to us. The Canadian ideal resides in this patrimony of an innumerable company of unnamed fellow citizens who, having gone before us, remain with us still as we continue their project of making peace, order, and

good government the enduring hallmark of our land. This summer, let us honor this high calling, making our nation great again by making it good again, in fidelity to the charge which it has been our blessing to receive.

Questions for discussion

1. How many people showed up on Parliament Hill on Canada Day to celebrate the 150th year of Confederation? Do we know? Why is this important? Why is this unimportant? Why the relatively small crowd?
2. According to this editorial from *The Interim*, how are the founding of the great North American nations, Canada and the United States such a contrast? ("Life, liberty, and the pursuit of happiness" are timeless, self-evident truths justifying the Americans' rebellion, while Canada's declared mandate in confederating was to pursue "Peace, order, and good government.")
3. What has been a source of genuine pride for Canada's peaceful development as a nation?
4. The writer takes issue with the manner in which the Liberal government chose to celebrate the 150th year, saying that "Ottawa's commemoration was an assault on historical memory". How or why?
5. Prime Minister Justin Trudeau referred to Canada as the first "post-national" state as something to be proud of. Why is this paradoxical?
6. Why was the government's approach characterized as a "conflation of memory and guilt"? Why does the author of the editorial take exception to this?



7. How should (or actually do) we judge a nation's greatness? By its laws? Standard of living? Popularity in the world? Sports accomplishments? Educational excellence? Power and influence in the world? The virtue of its people? Diversity of the population?
8. What would be your preferred 5 factors to help determine whether Canada is among the great nations?
9. The editorial writer offers a different standard, essentially, a plea for goodness. Do you agree? How can Canadians make Canada good again, "in fidelity to the charge which it has been our blessing to receive"?

Abortion at 'core' of Liberal foreign policy: foreign affairs minister

Paul Tuns, *The Interim*, July-August 2017

During her June 6 speech before the House of Commons cast a foreign policy reset for Canada, Global Affairs Minister Chrystia Freeland declared that abortion access and "sexual reproductive rights" are "at the core" of Liberal foreign policy under Prime Minister Justin Trudeau.

Extrapolating on her statement, Freeland, who replaced Stephane Dion as foreign minister in January, said Canadian values include "feminism and the promotion of the rights of women and girls." Reiterating policy priorities that were announced twice earlier this year, Freeland emphasized, "that includes sexual reproductive rights. That includes the right to safe and accessible abortions." She stated, "these rights are at the core of our foreign policy."

Freeland insisted promoting abortion and comprehensive reproductive and sexual health will lead to a "safer and more prosperous" world.

The speech was widely seen as a rebuke of Donald Trump's foreign policy which includes reinstating the



Global Affairs Minister Chrystia Freeland

Mexico City policy of not funding abortion abroad. It also championed multilateral institutions like the United Nations and climate change treaties such as the Paris Accord from which the Trump administration had recently withdrawn.

Freeland said Ottawa will not be afraid to try to impose its values on the rest of the world. “Canadian liberalism is a precious idea,” she said. “It is our role to set a standard for how states should treat women, gays and lesbians, transgendered people, racial, ethnic, cultural, linguistic, and religious minorities, and of course, indigenous people.”

Freeland said the government would soon unveil Ottawa’s “first feminist international assistance policy, which will target the rights of women and girls as well as gender equality.”

Three days later, Marie-Claude Bibeau, Minister of International Development and La Francophonie, launched the new Feminist International Assistance Policy. The Global Affairs announcement stated, “Canada’s Feminist International Assistance Policy recognizes that supporting gender equality and the empowerment of women and girls is the best way to build a more peaceful, inclusive and prosperous world.” The first commitment the FIAP makes to health care is to abortion, vowing to “work to close persistent gaps in sexual and reproductive health and rights for women and girls,” where “Canada will support increased access to a full range of health services, including family planning and modern contraception; comprehensive sexuality education; safe and legal abortion, and post-abortion care.”



Marie-Claude Bibeau

This appears to be the formal plan to implement the March 8 (International Women’s Day) announcement by Prime Minister Justin Trudeau that his government would provide \$650 million to fund and promote abortion, reproductive health, and sexual education around the world, including lobbying foreign governments to liberalize their abortion laws.

The FIAP was seen in action through the Global Affairs



Canada announcement on July 5 regarding the humanitarian crisis in the Democratic Republic of Congo (DRC). In a part of Africa where 87 per cent of people live on less than \$1.25 a day and there are more than 3 million refugees, Canada has identified children having “little access to sexual and reproductive health services” as a vital concern. Ottawa said FIAP would increase “women’s and girl’s access to the full range of sexual and reproductive health services” in the DRC ahead of its commitment to provide “life-saving humanitarian assistance to over 578,000 conflict-affected people” in the region. Matt Wojciechowski of Campaign Life Coalition, said these new priorities are “at odds with many developing countries and member states at the United Nations who don’t share Trudeau’s ‘value system’.” He said “the Liberals’ arrogance in pushing this culture of death around the world is unbelievable. They are blatantly engaging in ideological colonization, something the leader of Trudeau’s faith, Pope Francis, has denounced many times.”

The Canadian Conference of Catholic Bishops denounced Freeland’s speech, condemning her equating “women’s rights with the right to abortion,” stating that Canadians and people around the world are divided over the morality of abortion. Writing for the bishops, Bishop Douglas Crosby of Hamilton, president of the CCCB, said in his open letter, Canadian foreign policy has traditionally focused on the admirable goals of “in-



Bishop Douglas Crosby

ternational peace, just order, free trade, foreign aid, and global stability.” Admitting that there are many women’s issues that ought to be addressed, Bishop Crosby insisted that abortion was not one of them. Noting that abortion can cause physical and psychological harm, “it is difficult to comprehend how the policy agenda you have advanced truly represents the interests of women, particularly those that are already at risk.”

Noting that people from many different religious and cultural backgrounds oppose abortion, Bishop Crosby asked Freeland “what ever happened to Canada’s longstanding tradition of respect for cultures, values,

and histories, including different religious and moral traditions.” He warned that, “political ideology cannot be allowed to dictate foreign policy and to override common sense and our humanitarian responsibilities to those in dire need.” He juxtaposed the \$650 million “to facilitate abortion advocacy and sexual reproductive rights on a global scale” to the comparably paltry \$119.25 million Ottawa committed to severe food shortages in Nigeria, Somalia, Sudan and Yemen, a humanitarian crisis described by the United Nations as the worst the world has seen since the end of World War II.

Questions for discussion

1. How does the Justin Trudeau government depart from traditional Canadian government on this particular issue of foreign aid?
2. The Minister of External Affairs, Chrystia Freeland says that “Ottawa will not be afraid to try to impose its values on the rest of the world”. What does she mean by that? How does Freeland justify the new approach, a departure from previous Canadian efforts in this field?
3. What criticism does Matt Wojciechowski level at the policy? Is he correct in his take on it? Is Canada merely myopic in its views or just arrogant?
4. On what grounds does Bishop Crosby criticize the policy?
5. What does he mean when he says that “political ideology cannot be allowed to dictate foreign policy and to override common sense and our humanitarian responsibilities to those in dire need”?
6. Currently, Canada is engaged in negotiations regarding the NAFTA (North American Free Trade Agreement with the United States and Mexico). Freeland has included the promotion of “gender equality” as part of Canada’s demands. Does this complicate the negotiations? Why has Erin O’Toole, the foreign affairs critic of the Conservative Party objected to the inclusion of this demand?



NAFTA

NORTH AMERICAN FREE
TRADE AGREEMENT