

## Concept of Freedom from the Socialist perspectives

### Of the Universal Basic Income

#### แนวคิดเรื่องเสรีภาพจากมุมมองแบบสังคมนิยม ของทฤษฎีรายได้พื้นฐานสากล

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#### Abstract

“Freedom” has always been a problem in Metaphysics. Humanity has been searching and fighting for it for a long time. It is not certain that freedom really exists. Surprisingly, restriction, as a contradiction of freedom, makes it possibly exist. “We are free,” does not seem to be completed until we state where or what we are free from.

There are two main types of freedom: positive and negative freedoms. Positive freedom is freedom to do what one wants to do. Negative freedom is freedom from limitations. Humans are really free when they are both positively and negatively free.

Biopolitics and economic limitations are the main freedom

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constraints people are confronted with today. People cannot be really free with these conditions and to unlock them we need to create tools to do so. The Universal Basic Income is a selected tool for unlocking to the real freedom. The result shows that it is possible for the Universal Basic Income to create freedom for people in society – synthetic freedom.

**Keywords :** *freedom, socialist, universal basic income*

### บทคัดย่อ

“เสรีภาพ” เป็นปัญหาทางอภิปรัชญาที่มนุษย์ได้พยายามตามหา หาคำตอบ และไขว่คว้าให้ได้มาเป็นเวลานาน แต่เสรีภาพนั้นมีอยู่จริงหรือไม่นั้นก็ยังไม่สามารถหาข้อสรุปได้ แต่การตั้งเงื่อนไขหรือข้อจำกัดขึ้นมานั้นก็กลับทำให้การมีอยู่จริงของเสรีภาพนั้นเป็นเรื่องที่อาจจะเป็นไปได้ ดังเช่น การพูดว่า “เรามีเสรีภาพ” อาจจะฟังดูไม่สมบูรณ์มากนัก หากแต่ต้องอธิบายเงื่อนไขแห่งเสรีภาพ และข้อจำกัดที่ถูกทำลายลงเสียก่อน “เสรีภาพ” นั้นจึงอาจจะพอเข้าใจว่ามีอยู่จริงได้

เสรีภาพสามารถแบ่งออกเป็นสองประเภทคือ เสรีภาพด้านบวก และเสรีภาพด้านลบ เสรีภาพด้านบวกคือเสรีภาพที่จะกระทำหรือไม่กระทำการใดๆ ตามที่ตนต้องการ เสรีภาพด้านลบ เป็นเสรีภาพที่ได้รับจากภายนอก เสรีภาพด้านลบนั่นคือเสรีภาพที่เกิดขึ้นจากการไม่ถูกบังคับให้กระทำการใดๆ จากสิ่งหรือบุคคลอื่น มนุษย์สามารถมีเสรีภาพที่แท้จริงได้เมื่อมีทั้งเสรีภาพด้านบวกและด้านลบ

ชีวิตการเมืองและข้อจำกัดทางเศรษฐกิจต่างๆก็เป็นข้อจำกัดแห่งเสรีภาพที่ผู้คนต่างประสบกันในปัจจุบันทั้งสิ้น เราไม่สามารถที่จะมีเสรีภาพที่แท้จริงได้หากยังมีข้อจำกัดเหล่านี้อยู่ ทฤษฎีรายได้พื้นฐานสากลจึงอาจจะเป็นเครื่องมือที่

นำเราไปสู่เสรีภาพสังเคราะห์ได้

**คำสำคัญ :** เสรีภาพ, สังคมนิยม, ทฤษฎีรายได้พื้นฐานสากล

## 1. Introduction

The study of Freedom is always one of the main topics in Philosophy, especially in Metaphysics. Humanity always demands to be free from something. Freedom is often used as an excuse for war; in all types, from household level to world level. However, to be truly free is not easy today. There are too many freedom constraints; both concrete and abstract ones. Social problems such as inequality and poverty are examples for general freedom constraints. Even if people are free to do anything and nobody stops them, but as long as they still have these conditions, they will never achieve their goals.

## 2. Concepts of Freedom

Restriction, as a contradiction of freedom, makes it possibly exist. “We are free,” does not seem to be completed until we state where or what we are free from. We can be free from most of life’s limitations, but not all. Still, the ability to be free from something or someone varies from person to person. Most importantly, as we are all mortal, time is our greatest limitation, and there is no way for us to escape or even delay it. However we try to be free from things around us, time eventually stops us and takes our freedom.

## 2.1 Freedom constraints

### 2.1.1) Inequality

“Inequality” refers to “economic inequality,” which also includes wealth inequality and inequality in income distribution. It can be linked to exploitation, where the benefits from production need to be shared between laborers and the owner of the capital. According to the World Economic Forum, in 2015, 68.7% of the world population had been sharing 3% of the world total wealth when the richest people in the world, which is just 0.7%, shared 41% of the total wealth, and the rest for middle class. From this statistic, there is no doubt how inequality the income has been distributed in the world today.

“Equality” does not mean that everyone in the world or society must have the same result in his or her lives. However, it is about giving them a chance to do so.

### 2.1.2) Poverty

As the concept of the individual is defined by not “being” but “having.” Nobody likes poverty as if poverty is the sign of some inner failure. It is very obvious, who would want to be hungry if he can choose not to be, but not everyone can. Some people were born in rural area where there are not too many opportunities to do things. If you were born in poor family, somewhere with no clean water, no nutrient-rich food, no school for you to learn for improving your skills, you will be automatically in poverty. Individuals can get themselves out of poverty by improving their education and skills and try to put themselves in a production

system to be able to work, not too many succeeded.

### 2.1.3) Involuntary jobs

Of course, everyone has their dream lives, dream jobs, and of course, not everyone gets them. Many times people just say, “yes” to jobs they have never dreamed of and telling themselves “I might like it one day.” These involuntary jobs can lead to many negative results. Workers are not willing to put all of their potential in the job, as they have no inspiration to do so. They also lack inner motivation to work or even to go to work. As always heard, “I hate Mondays,” has always been spoken amongst workers and salary men.

### 2.1.4) Surplus population and labor force

The world population has risen from 3.7 billion to 7.4 billion in the past 46 years. Merging this topic with the one above, the explanation of the involuntary jobs even makes more sense. Job offers or working positions are limited and the amount of labor is increasing everyday. That leaves two choices for workers, first, they can choose to have a job that might not be their dream job and does not pay well, or second, get out of the labor market and let others have the jobs. The latter does not sound desirable at all in the economic situation we are facing today. This phenomenon does not affect only the involuntary jobs but also poverty.

## 2.2 Positive and Negative Freedom

*Positive freedom* is an individual’s freedom to be able to act or do anything they want to do or be upon one’s freewill. One can have her *positive freedom* when she is free from her internal

constraints, once, she has her positive freedom to do anything she wants. Another way to explain positive freedom is a *self-mastery*. Positive freedom looks at the individual as a subject not an object. As soon as people are free from inside out, they have their positive freedom because they can master themselves. They can make a decision based on their freewill and for them with no external force. According to Isaiah Berlin's *Two concepts of liberty* (1958), he described positive freedom as "I am my own master," and contradicted this concept of positive freedom with "I am slave to no man," which described *negative freedom*.

### 2.3 Real Freedom

Real freedom is an expanding notion of *negative freedom*. It also takes possession of resources and personal capacity to carry out their will in consideration. For example, when one cannot buy a round-the-world trip but there is no one or law preventing him to do so, he is *negatively free*. Is he *really free*? This following question needs more information to be answered. If he cannot buy the ticket because he cannot afford it, which means he does not have the capacity to carry out his will, thus he is not *really free*.

### 2.4 Free Society

Formal *freedom* is a type of negative freedom, which is one's *freedom from* someone or something else. This definition of formal freedom requires two necessary conditions to achieve. *Security* is the first condition. Secondly, according to the notion "free from," this makes self-ownership another necessary condition. Achieving these two necessary conditions is enough to say that people in this

society is *formally free*. However, the definition of real freedom is a bit more specific than formal freedom. It requires people to be *capable in doing what they want and might want to do to be really free*. “Maximally free” is the third necessary condition to achieve the goal of free society.

## 2.5 Synthetic Freedom

The word has been first described by Nick Srnicek and Alex Williams in their “Inventing the Future: Postcapitalism and a World Without Work (2015).” From the definition of *real freedom for all* by Van Parijs, Srnicek and Williams foresee that it is not possible to be really free under life constraints we have today; income, time, good health, education and etc. Postcapitalism aims to unlock these freedom constraints and maximize our *synthetic freedom*.

## 2.6 The realm of Freedom

In socialist perspective, the realm of freedom is a goal in political economy. However, in a capitalist (including neoliberal) world, the slave economy, the producing system makes it so far from the realm of freedom or even for the free society. As spelled out above, free society requires security, self-ownership and leximin opportunity for its members. Where the realm of freedom requires time to enable people to increase their opportunity to develop their capacity. The very first condition, security, might be met in general. The second condition is obviously impossibly met under “slavery.” No man owns himself as long as he is still enslaved. *Time*, is the last requirement to achieve the realm of freedom, no longer belongs to them. As soon as slaves are sold to the master at their

capital-value price, from that very same moment their time belongs to production, their master and the production of capital.

### 3. The Socialist Perspectives

#### 3.1 Analytical Marxism and the Left-liberalism

Analytical Marxism is focusing on economic application of the Marxism. Phillippe van Parijs, one of the Analytical Marxist philosophers, who describes himself as a *Left-libertarian*, has expanded his study from only the economic application of Marxism to the philosophical concept of freedom. From his “*Real Freedom for All. What (if Anything) Can Justify Capitalism?*”(1995), he has studied our society in term of freedom and finally defined the meaning of the real (political and economic) freedom and its conditions.

#### 3.2 Autonomism

Autonomism is another Marxism school, which is adopted in this study. This school of thought is trying to help individuals to be free from political structures and behavior patterns imposed from outside. Autonomist Marxism emphasizes the ability of the working class to force changes to the organization of the capitalist system. The idea can also be described as “Bottom-up Marxism” theory, as it less concerned about the political parties and organizations.

#### 3.3 Accelerationism

This school of socialism is the idea that either the prevailing capitalist system or certain techno-social process should be

accelerated in order to generate radical social change. It also refers to supporting for the deepening capitalism in the belief that this will hasten its self-destructive tendencies and ultimately eventuate its collapse.

## 4. The Universal Basic Income

### 4.1 What is the Universal basic Income

“An income, unconditionally granted to all on an individual basis, without mean test or work requirement.”

#### 4.1.1) Universal

“...Granted to all...” that is one of the main purposes of the UBI. It needs to be paid to *everyone* in the society. No matter the citizens young, old, rich, poor or any other social status they have; they must earn this income. The idea does not just aim to help children or people in poverty. But it aims to bring equality to our society.

#### 4.1.2) Unconditional

“...Without mean test or work requirement” is the meaning of to be paid *unconditionally*. In the era, which we are looking for equality, this is one of the necessary conditions to bring us to the goal of equality. Though equality is not easily achieved; at least unconditionally is one small step to go there. All fulltime or part-time workers, retired people, domestic workers and those who do not do anything, will be paid at the same amount.

#### 4.1.3) Individually

“...On and individual basis...” yes, it must be “strictly” paid

to all *individual* with irrespective to household composition. It does not depend on how many people in the family, how many people are sharing the same apartment or marriage status of the individuals; all must receive the UBI.

## 5. Creation of Freedom

### 5.1 Production

In classical economics, well-being is one of the goals. A method to increase the economic well-being is by increasing its production process or system. In the economy where the production system works, products in goods and service markets tend to satisfy the members in the market. The more satisfaction the members have from consuming goods and services, the more well-being there is. Production and capital have been merged for long time. Even the production process aims to support and increase human well-being, however, with regard to produce, “laborer” is one of the required factors. Now we can see that, people are both producers and consumers in the production process. Things are going in the loop of production; people produce products to be consumed by people, and it has been going round and rounds in the loop like this for centuries.

Capital, the most dominant player in this process, it does not last long in the process, besides it has expanded its meaning, importance and value in the process; as we can see that its importance and value are beyond people today. As the value of something exists when its necessity is recognized. In other words,

we can say that the value of an object does indeed depend on the demand for it.

## 5.2 Biopolitics

On the phenomenology of bodies, Foucault described this exercising of power as the “biopolitics.” In the society where the biopolitics applied, people are seen as “population,” which can be and should be controlled by the system “non-directly.” Government does not tell its population what to do or where they should be, instead, they control the environment to make people answer those questions themselves, which are just what the government wants. Accordingly, this kind of power in the biopolitics is “biopower.” It is the method the government uses to govern its population, to tell them how they should run their lives: consume, work, etc. This biopower sometimes makes people think that they are free. It allows people to define their own definitions of freedom under “social constraints.” This biopower penetrates every part of human life in every single move they make. Therefore, this so-called biopower is also “micro-power,” it can control your life from both inside and outside, and also both with and without your consciousness.

Biopower comes in many shapes and sizes. Discipline is a good example for it. It works in space, time, and people’s activities and behavior. First, space, people are regulated to be where they are supposed to be, in order to control them easily. Schools, hospitals, organizations, etc. have been set up for the government to categorize its population. That links to the second discipline time. This discipline basically locks you to the clock. If you have an

eight-to-five kind of job, you will have to manage your time accordingly to this schedule. Those hours you are at work; you are expected to do what they want you to do. Your personal life has to be left behind, work first, customer first, produce first, everything first, but not you. And this links to the last one – people’s activity and behavior. In society, where most people have to rush to do things, even some people want to have a nice hot coffee and relax; they cannot do so. They will end up drinking to-go coffee or a shot of espresso. A proper meal is usually skipped as they have only an hour for a lunch break. Things go far worse when this biopower does not limit its power only on bodies, but it also controls people’s minds. It does not just control people to do but also to think. It somehow tells people to think what is right and wrong (according to its own purpose and definition), surprisingly, we allow it to. It involves both conscious and subconscious actions.

We can see that biopower is a technique or technology of power, which controls everything in this “contemporary networked society.” The purpose of this biopolitics is production. It aims to urge people to work and produce more. Technically, population (or so-called people) is just a “production material,” which agree to be used as such. Human bodies become docile bodies; they can be ruled, regulated, and taught to follow the system and to be “productive.” It creates “forms of life” for the society. It gradually changes the meaning of work, from people should “work for living” to they should “live only to work.”

### 5.3 Work and Value of Work

Marx's definition of "work" is "effort." When a man puts his effort, abilities and applies his skills to do something that is his work. Human effort does not only mean his physical effort but it also includes his mental effort and willingness to get the job done or "to produce." However, today, the meaning of work has another factor to define its meaning – money. The concept of work is not limited only by putting in effort but it also includes its consequences. Spending efforts and or labor force should have its returns, mostly by money. Then again, the meaning of work is changed from work to produce to work for money. That is not just the development of the meaning of work but it is also the development of biopolitics and capital. With this concept or meaning of work, it attaches and transforms the meaning of work into "employment."

The concept of capital and how it works, it simply began with people produce and consume; this stage of production has no economic value yet. As soon as someone has a demand on a product and would like to exchange what he has with it, it has its economic value. Then people created money to facilitate the exchange of transactions, eventually, the economic value shifted from products into money itself. It is gradually emphasized and has emphasized itself ever since, until one day it is strong enough to take control. Biopolitics is a technique the capitalists employ to control the masses to do what they want. By doing so, the capitalists once had their goal just to produce more to feed the

market, the more they feed the market, and the more returns they have. Eventually, capital invests in the production process for more capital. People become just a tiny gear in this system and have been used. It makes us think what we are doing is right. “Salary and wages” are defined as “returns on waged labor,” and it makes us think that it is worth doing for without mentioning or even comparing it to “returns on capital” and be happy employees.

Apart from what can be justified its value by the amount of money or by being employed, there are also other human activities, which they put physically and mentally effort to produce. A missing condition is they do not generate income to the household. With this condition, this type of work is not considered as employment. Based on capital’s justification, these activities have no value, as it does not generate any income. Based on human-being feelings, they do. For example, a housewife’s work does not generate any income; furthermore, her activities are consuming her husband’s income. However, her activities are supporting her husband for going out to be employed. She reduces most of his domestic jobs, which without her he has to do them himself and that would decrease his leisure, which might affect his willingness to work. As same as those parents who homeschool their children, they put their effort to produce new labors for the market. Thus, there is a value in these activities; however, they do not have any returns from doing this. That is a problem of how to value work, consequently, many jobs are still not considered as “work.” This can be considered as another level of exploitation. In production

process, exploitation is when the returns of the products and/or welfare are not equally share between the capital's owner and labors. However, with this measurement of value of work, it is about "to share" or "not to share" among people in the society, as everyone is always, somehow, a part of the process.

#### 5.4 Get out of the loop

This infinite produce-consume loop seems to last forever with humanity as long as we still have to consume and human is still in the production process. There are many ideas to get people out of this loop. Working time is one of the topics under discussion regarding to the relationship between *work and production*. It is highly related to human laboring, as it is considered as "working time" only when individuals spend it at paid occupational labor. Reduction of working time with the same amount of income sounds great for the society and its members, but does not for the capital and profit-making sectors. Reducing in working hours will reduce production, reducing in production will reduce profit, respectively. To maintain the same level of profit, the company will need to hire more labors to its production process, to produce more and make more profit. If the process worked that way that would be better off for all. It would create job sharing society and help improving employment rate. However, it conflicts the purpose of capital in making profit by reducing expenses. The company (capital) still has its other option of hiring. As a game controller, they can hire the same amount of labors and require them to be more productive. This way, they will have the same amount of production even with

less working hours from their laborers.

By “more productive,” it means that they require more educated, skilled-full and experienced laborers. Optimistically, this process urges people to infinite self-development. It influences in improving education and healthcare systems, as they are social units, which provide and keep laborers in the market. Therefore, it strengthens capital and its biopolitics. Pessimistically, it does not improve employment rate. People still live for work and no way to get out of the loop. Besides, those who cannot get in are still left outside. In fact, it worsens social problems we currently have today.

### **5.5 Automation and Reduction of work**

We can see how capital deals with reducing in working hours and production, whatever conditions changed it will remain its profit by controlling expenses. Technology can be an answer. It has been developed to serve production system throughout the age. In the beginning of the technology development, its cost a lot compared to its productivity. This cost-productivity relation of technology was concerned; capitalists and developers foreseen the problem and put it as the first priority. Until the price of technology has dropped when its productivity keeps climbing up. After humanity had been fighting among ourselves to get in labor market, we finally entered the era where we have to fight with technology; or “robot” for its representative.

Once, we were afraid that robots would take over our jobs. But, with just a few steps back out of a selfish box, stop trying to spare what do not belong to us – work and employment; we will

see that this “robot taking over our jobs” phenomenon is a way to bring us out of this produce-consume loop without stopping the production process. Adopting the same example with less working hours mentioned earlier, with technology, production process could run itself with less labors needed. Those kinds of jobs, which do not require humans to run, can be replaced with technology.

### **5.6 Postwork society**

This is a right time for humanity to decrease our producing role in the produce-consume loop. It loosens a tight relationship between human labor and production without interrupting or decreasing the potential of the process. It possibly takes humanity to another level of society – postwork.

“Postwork” does not mean that people do not have to work anymore. However, it changes the meaning of work from “live for work” to “work for living,” as it is supposed to be. Humans are not totally cut off out the line, but the roles are slightly changed. Family, the first and smallest unit of the society, was not well taken care because work always comes first. Family problems and health are two more things we can go back to in the postwork society. If the capital’s biopolitics is a technology to robotize humans into production tools, this postwork society aims to humanize them back.

### **5.7 It’s “what to eat” not “what to do”, we care.**

After de-linked human from work by automation, we finally found out that the problem we are facing is not production, but it is another side we concern – consumption. Let’s go all the way to

the beginning of all this, where the main purpose of production is only to serve humans' consumption. Because we did not have much technology back there, therefore humans had to put labor in the process in order to produce and finally to consume the products. But today we have technology to produce for us, this maybe a good opportunity for us to go back to only remain our roles of consumers and produce only those really need to be produced by man.

One last significant obstacle we have to overcome to achieve the point where we can live like as consumers rather than producers is money. Once, humanity created it to be the intermediate in exchange system, to ease the produce-consume process. Now it becomes an obstacle for us to consume even there are products in the market. Without money we can barely consume anything. It eventually becomes the first condition for consumption today. This is also a reason why we still have to cling to work, as it is now almost the only way to earn money, then we can consume. Where this no work-no money-no consumption condition still remains we will never get out of the loop. This gives us another bond to break: work and money. Therefore, breaking this last bond between work and money does not seem possible without external new social tool. However, this is not the first time we try to do so. Philosophers and social scientists have always been thinking about this detachment for centuries. The Universal Basic Income is one of the possible answers in this case. It fundamentally is created to break this link between work, employment and making money.

From the UBI characteristics: universal, unconditional and individually, it can fix this production-consumption paradox. We can just drop the point that we need to work because it is the only source of money. The essence of living and consumption comes back to where it belongs – human.

### **5.8 From the broken bonds**

From the relationships between humans, production, consumption, work and employment, money, capital, biopolitics, automation and the UBI, we can see that all these relationships could be broken up. The relationship between humans and production could possibly be replaced by automation, and the UBI for the one between work and money. All of these ideas do not obey most of the theories in both economics and political sciences we now have. A current goal of today’s economy, full employment will never be achieved.

However, “employment” and “unemployment” here are based on the meaning of work and employment, which is related to humans’ activities, production, and money. Assuming that we can cut the last condition off – money. That makes work means “humans’ activities, which they put both of them physical and mental effort to produce something.” With this meaning of work, humans always work.

Today, time and jobs are imbalanced. We usually have to choose to have one and lose another. With the postwork society, time and jobs would be shared among people in the society. As the UBI could reduce the essentials of work since it is no more the

only source of money. Consequently, we do not really have to work long hours anymore. *Ceteris paribus*, production process will require more labors to fill the gap. There is a chance for surplus population to get in labor market. Here we can see how time and jobs are being sharing in this system. Those who had too much work and too less time can give up some of their jobs and gain more time to enjoy their lives. Those who did not have jobs and a lot of time will have more opportunity to get a job in exchange to surplus time they have. Eventually, this is another level of wealth sharing from the UBI.

### **5.9 Out of Misery**

After discussing the production process, capitalism and the UBI, we might have a big picture of how all of these can eliminate our social problems mentioned in the last chapter and create freedom for all of us. First of all, we will start with workers in the labor market, with the UBI, involuntary jobs are most likely to be reduced first, and as workers do not need to force themselves to take jobs they have no desire for. People have more opportunity to do things they specialize in and have the willingness to do so. There are not only paid-jobs we are talking about here. Volunteering and other unpaid-jobs are getting more interest.

Today, people who have the intention to volunteer or to help others are suffering this dilemma because what they want to do, which actually are good thing, cannot help putting food on their tables. Therefore, they have to take those paid-jobs available in the market. It is just because most of us have to take paid-jobs, it does

not mean that there are less good people in society. If there were a chance for them to get out of the system and spend time volunteering for society, we would be so surprised by the number of them.

### 5.10 World of Freedom

In a society where there is no hunger, people are not put in the situation where they have to work, jobs are shared among its members, people can do good things for others where money is no more the first priority, it is an ideal freer society than the pure capitalist one we now have. However, this ideal society does not stand up against capitalism, just justifies it. The market competition is still needed in order to run the economics and production. Capital still works for its survivals and growth, companies are not required to stop making profit. There is no situation or someone forcing people to go to work unless they want to. That shows that there is still capitalism because humans still want it; contradict to today, which human existence is somehow defined by capital and how much they have.

That is how people in society can be maximally free or as free as they could be; both positively and negatively free. Positive freedom will be increased because capital will lose its biopower over people. Humanity's "Freedom to" do things is maximized and less controlled by the power of capital or money. Human' minds and wills will be merged back to the stage of being; and there would be less internal alienation. Negative freedom – so called "Freedom from" – we can have in this form of society. The first thing we must

accept is we are all puppets of the capital's biopolitics. So, that is the very first thing we need to be free from; the relationships between people, production, work and money. According to our discussion earlier, we can see how these relationships could be broken. With the UBI, at some level, we are free from work and money discourses, as we no longer have to work for money. Unless we want to work for money and be in the capital production process, we can always do so, that is another freedom of choice we have. Under negative freedom, the rich and the poor are considered equally free.

Up to this point, there is freedom from work, money, location and time we have to choose from. Its consequences are even more fascinating. We can enjoy our lives the way we want. The door of choices and freedom is now widely opened. Children can choose to study what they are really interested in, instead of what can make more money. Volunteer works would increase. Fruits from this very same tree, earth, we all are now free to enjoy. That is how to escape this exploiting, globalizing world to “the world of freedom.” There, we are all equal and sharing rightful common things; there is no “outsider.” If this society looks like Utopia, there is nothing stopping us from going there, or transforming the one we already have, to bring us all kinds of freedom: positive, negative, formal, real, and synthetic freedoms. That is the world of freedom, not the absolute but make-to-order; that is the world of happiness for all.

## 6. Conclusion

There are two main types of freedoms, positive and negative. Positive freedom is “freedom to” do something as one wishes to do. However, positive freedom is not enough to be free. Negative freedom, which is “freedom from” someone or something is required. One should not be told to do something he does not wish to do, and he should be allowed to do things he wishes for, these are positive and negative freedoms he possesses.

The produce-consume system that ties humans up to money, work and production. It simply starts with people’s basic needs, to consume, and then we have to produce. But the whole system has been changed and capital takes control of the system and also of people. People become a production material, works only for making profit for capital. Those who own capital have been taught to make profit and unintentionally exploited. Those who do not own capital have been taught to see the relationship between work and money and work hard for money in order to satisfy their basic needs. They eventually and unintentionally are exploited. Indeed, if there is exploitation in the system, there is inequality, inequitable income distribution and poverty. In this very same world, the essence of being, between the rich and the poor are getting wider day-by-day. The rich become richer and the poor become poorer. The rich can waste one-third of their meal every day with no guilt, where the poor cannot even afford that wasted one-third portion to fill their empty stomachs. Then, what does this system really gives to mankind?

Due to the fact that the world population is increasing every day, we need to produce more but it does not mean that we need to keep exploitation, poverty and inequality. There is a possible way out of this misery we are now having, Automation that is. It can free people from the production line with no harm done to the capital. It can still produce and make more profits, where humans are free to do what they really want to do. Whether we want to be replaced or not, it will happen, technology just goes too fast and is unstoppable. We will be glad if it does eventually, we will work for living not live just for work just like we are doing today. That is how humanity could be free from production.

Consumption is a following concerned point after people get out of production loop, since it has been our source of money and where we spend to satisfy our needs. At this point, the Universal Basic Income is a possible solution. It offers everyone income with no conditions or any mean test. It does not just allow people to fully get out of the production system but it also reduces inequality and poverty. Many more things will be shared among humanity both the necessities and non-necessities. People who lack of the necessities will have a chance to share with others. Time and work will be shared from those who have a lot to those who have none.

Automation together with the Universal Basic Income is our hope to be really free. It will unlock many bonds between humans and other things like production, money and work. The idea is not to eliminate capitalism, but to justify the profits between capital

and people to make this world the better place for everyone. That is the synthetic real freedom we can possibly have, to live life the way we want with less control, to define the meaning of happiness by our true self. That is the freedom we deserve. That is the freedom we should fight for.

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