

# Free to Serve

Our new economy explained in 40 pattern shifts

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The natural state of mankind is slavery. And we all want to be free. But only when you are truly free you can understand what it means to be free, namely to serve. It takes a purposeful and conscious step of each individual personally to enter this realm of freedom. And only for the truly free a world of abundance is within reach. Then you will be free to serve. This booklet is intended for these people.

For a playful introduction to the ideas in this booklet I encourage you to do the monopoly experiment: play the game of monopoly with a twist, viz: play monopoly according to all standard rules, you only change your behaviour, viz all players share their money. So there are two piles of money in the game: one for the bank and one for the players. When a player passes “go” his income is moved from the bank to the players pile. Likewise any income a player receives from his real estate is put onto the players pile. When a player wants to buy real estate or has to pay rent he takes money from the pile to pay the bank resp his fellow player. One variant of this set up is to start playing the conventional way and after some time, eg when the first bankruptcy occurs, switch to the new behaviour. You are encouraged to share your experiences at: [monopoly-experiment.org](http://monopoly-experiment.org)

Throughout the booklet numbers in brackets [] refer to the chapters / pattern shifts in this booklet.

## Summary

Our new economy is not a new system, it is new behaviour [10 Change]. Our behaviour changes because we start to see that littering plastics here means dead birds on the other side of our planet, we become aware of the impact of our behaviour [8 Implication Chain]. This is not something I am telling you, we are telling each other, our consciousness grows. Our consciousness grows from 'What's in it for me?' to 'What's in it for us?', from ego consciousness to integral consciousness [15 Evolution of Consciousness]. And so our behaviour changes from pay back to pay forward, from swapping to sharing [22 Swap - Share]. And this new behaviour needs a new system. So now we are building a new system to support this new sharing behaviour [8 Implication Chain].

We see all kinds of novelties, like timebanks and bitcoins, veganists and commoners. This booklet helps you to understand which novelties are part of the old system, and which are part of the new system. This new system is going to help us knit our sharing behaviour into our new economy.

Mind you, you can share using the old system, for example you can give money to a charity. Likewise you can swap using the new system, just look at what happened to the world wide web over the past decades. Although conceived of as a common most of the players use it as a new battleground. Therefore a new system is not going to change our behaviour, but our growing consciousness is changing our behaviour already.

To distinguish between old and new I propose a framework consisting of six notions: actors, resources, labour, knowledge, goals and planning [12 Framework]. Using this framework we can define the notions of consciousness and trust more concrete:

- The consciousness of an actor is the set of goals that the actor cares about when taking economic decisions.
- The basis of trust amongst a group of actors is the intersection of the consciousnesses of these actors.

Using these definitions we can add the dimension of consciousness to economic modelling [11 Add Consciousness to Economic Modelling].

At the moment we use the construct of money to knit our swapping behaviour into our old economy. The system we will use to knit our sharing behaviour into our new economy will consist of two constructs: one for the organisation of tasks and one for the organisation of trust [32 Functions of Money]. There are many ways to organise trust so this second construct will take many forms. This explains why we see so many alternatives lately [43 TINA and TATA].

Moreover, if the core process of our old economy is the negotiation process then the core process of our new economy is an awareness process [25 Core Economic Process]. And if negotiation takes place on the market, then awareness arises on the commons [26 Core Place for Economic Process].

Finally our new economy will not replace our old economy. The two will coexist and interact with each other [42 Coexistence]. From the perspective of the old economy the new economy is just a group of companies and consumers that you can swap with. From the perspective of the new economy the old economy is just a part of our resources that you have to take care of.

From these few pattern shifts a whole chain of more than 40 patterns start to shift [1 - 43]. This booklet is about these pattern shifts that together form the paradigm shift we are witnessing. The wonderful thing about all this is that you can be part of this new economy as of today, all you need to do is start sharing [10 Change].

## Aloha fellow traveller

I believe we are living through amazing times: we are eye witnesses of the birth of our new economy. In this booklet I describe the way I understand what we see happening today.

I use the notion of pattern to organise the booklet and to describe both our new behaviour and the new system that supports this new behaviour. With pattern I mean statements like:

- There is scarcity on this planet, that's why we have to compete with each other.
- Competition brings out the best in people.
- Jobs are the central goal of an economy.

By now many people understand something has to change in our economy. Fortunately the ideas around this theme are converging and our economy is changing. But we're not quite there yet. The way I see this is that we more or less agree on the answer to the question: "What do we want?" The problem arises when we want to become concrete and answer the question: "How are we going to do that?"

In my opinion this is because our new economy is a daunting subject, it is already difficult to ask the right questions, and what subjects are important? In other words: we lack a shared conceptual framework. We can talk about what we want, but when we set out to actually construct our new economy then we need to fully understand each other. This booklet is an attempt to present such a conceptual framework. Thus the booklet should help you to discriminate between initiatives that work and ones that don't.

I propose a simple framework that allows us to add the dimension of consciousness to economic modelling, thus enabling us to capture the evolution of our economy.

A lot is happening today and this lot is quite confusing to a lot of people. This booklet wants to provide a unifying perspective. The argument builds on four premisses or axioms:

- [4] if everybody with everything he does would take into account all relevant concerns then there would be no crises
- [15] our consciousness is evolving from ego consciousness to integral consciousness
- [8] consciousness drives our behaviour and we shape our systems to support that behaviour
- [42] the new economy will exist next to the current economy

The idea of these four premisses is that if you agree with these four pattern shifts, then as a logical consequence you should also accept all the other pattern shifts.

One remark before we embark on this exploration: none of the pattern shifts we will encounter is new, with the possible exception of the framework proposed in [12 Framework].

I won't keep you waiting any longer, so as an appetiser let us shift the three patterns above:

- Most things are abundant on this planet and if not this scarcity is the result of our greedy behaviour, hence we can and will care for each other.
- Our economic process changes from negotiation / competition into awareness / cooperation, which brings out the beauty in people.
- We are not there for the economy but rather the economy is there for us, hence jobs are not a goal but they are a means.



## [1 Question]

old	one question: - What does the new economy look like?
new	two questions: - What does Utopia look like? - How to adapt Utopia to humans?

So this is the main question that I want to answer in this booklet:

"What does this new economy look like?"

In order to answer this question I propose to split this question into two questions:

"What does Utopia look like?"

"How to adapt Utopia to humans?"

With Utopia I mean a vision of an ideal world that we intend to achieve as much as possible, but not more than that. This basically means that we use it as a directive, not as a blueprint.

First of all more and more people are trying to imagine such a Utopia. What I notice is that it is very hard for people to formulate a utopian vision. The way I understand this is that halfway the formulation of their Utopia people take a turn saying something like: but this Utopia should be inhabitable by normal people, we cannot trust that everybody is willing to share and so there should be blah, blah, blah... In other words they try and answer the second question in the same go.

At this point I think it is necessary to split the question. If you don't make this split than arguments about Utopia get mixed up with arguments about humans. In the IT-industry a fundamental principle is separation of concerns. This is what we do here: we split the task at hand into two subtasks, each of which is much more manageable on it's own than if both questions were answered in one go.

In [4 Analysis] & [8 Implication Chain] I will argue that it is not our system that causes our crises, it is our behaviour. Hence a Utopia doesn't consist of a different system, it consists of different behaviour. So now, if we want to formulate a utopian vision, all we have to do is formulate utopian behaviour. Once we have formulated this utopian behaviour we are in a good starting position to answer the second question: if people don't behave utopian, how to go about that?

In [43 TINA and TATA] I argue that there is a unique answer to the first question but there are myriads of answers to the second question. I have devoted most of this booklet to answering the first question, so in formulating Utopia, utopian behaviour to be more precise. I have done so because it is difficult to answer the first question but relatively easy to answer the second question and also because there are many answers to the second question to which a whole book could be devoted.

old	Many answers are given to the question: ‘What does the new economy look like?’ <a href="#">Samar</a> , <a href="#">Timebanks</a> , <a href="#">Commons</a> , Platform economy, Circular economy, <a href="#">Doughnut economy</a> , <a href="#">economy for the common good</a> , and there are many more (see addendum 4). Why are there so many answers and are they really answers or do they only answer part of the question? Are these answers mutually exclusive or are they complementary? Can they work together, and if so, how do we knit them together?
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new	In [18 Louis Blanc] I describe Utopia as: ‘I do what I can and I take what I need.’ The answers mentioned in ‘old’ can all be seen as answers to both questions ‘What does Utopia look like?’ and ‘How to adapt Utopia to humans?’ Each answer shares the same Utopia, but differs in the way it adapts Utopia to humans. The exciting things about this is that because they share a common utopian vision we can connect all these answers into a viable alternative for our current economy.
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## [2 Adaptation]

old	How to adapt humans to Utopia?
new	How to adapt Utopia to humans?

Several answers to the question “What does Utopia look like?” have been formulated and corresponding experiments have been undertaken, in the previous century even on nation wide scales. In my perception all of these experiments failed to answer the second question formulated in [1 Question]: “How to adapt Utopia to humans?”

Instead they answered another question, namely: “How to adapt humans to Utopia?” And this is, amongst other reasons, why all of these experiments have utterly failed.

old	All the communist experiments eventually became totalitarian. In my humble opinion this was the only answer possible to the question: 'How to adapt humans to Utopia?'
new	Our current economy is a good example of adapting Utopia to humans. Basically we don't trust each other at all, so we adapt Utopia to untrustworthy humans by swapping, most of the time using money. But when we trust each other, then other ways of interaction are possible, such as <a href="#">timebanks</a> and <a href="#">commons</a> .

### [3 Approach]

old	revert problems / crises
new	cash possibilities: there are myriads of opportunities in our evolving consciousness

So where to start? We see this new economy slowly emerging. But how to interpret what we see? What language to use? Which phenomena are part of this new economy? How to distinguish between essential elements and irrelevant ones? How to approach the matter? All these questions will be answered in due course, here we start with an idea formulated both by Aristotle and Buckminster Fuller.

Aristotle said:

Whatever you give attention to grows.

This means that if you want to revert crises you give attention to these crises and hence they will grow. Another formulation of this idea stems from Buckminster Fuller:

You never change things by fighting the existing reality.  
To change something, build a new model that makes the existing model obsolete.

Therefore I propose to look at our possibilities. This shift is a well known one, but still it is worth considering. There are many crises these days and an autonomous reflex is to revert each of these crises. In isolation. There is an important law from project management that suggests this approach. This law says that if the success of a project becomes dependent upon more factors then it will be more likely to fail. In the present context this law suggests to solve one crisis at a time. And this is exactly what is happening today: some people want to change the money system, others advocate circular economy and yet others battle against injustice.

I believe it is important to understand that all these crises eventually share one (behavioural) root cause. Without this understanding reverting all these crises separately may become a scattered practice without much impact.

One way to unite diverse initiatives to revert the crises is to approach the matter from the possibilities at hand. And we have an amazing perspective: human consciousness is continuously growing. I believe we are at the verge of a tipping point where the growth of consciousness reaches a critical mass. At least, I hope so.

This booklet explores the possibilities rather than the problems with the exception of [4 - 7 Analysis-Freedom-Gandhi-Jesus], we will start with these few problem focused ideas.

old	There are many examples of organisations reverting what goes wrong, like <a href="#">greenpeace</a> , <a href="#">amnesty international</a> and <a href="#">avaaz</a> . They are playing a prominent role in raising awareness. They are busy changing the behaviour of others, like companies and governments. Just to be sure you understand me well: I too support these initiatives.
new	Change the world and start with yourself. More and more initiatives follow this path. There are myriads of examples, I just mention the <a href="#">vision alignment project</a> .

## [4 Analysis]

new	we can serve each other, the planet and the future better
old	than we do now.

So here I argue from the problem side. I start with an analysis. This is my analysis: if everybody with everything he does would take into account all relevant concerns then there would be no crises. And we can formulate this analysis affirmatively:

We can serve each other, the planet and the future better than we do now.

This may not be immediately evident. If you are wondering whether this is true or not I invite you to think of an example where this may not be obvious to you. Take this example and choose one thing that goes wrong. Formulate this thing as a concern. Next figure out who damages this concern, remember that eventually it is always people that do damages (except for the forces of nature). Finally understand that this damage being done to some concern is always the result of somebody deciding to do so.

Let me give you one example: currently every day about 25,000 people, mainly children, die because of malnutrition. The concern here is food for everybody, worldwide. So who damages this concern? Why don't these people have access to food? I once heard of a pilot being asked how did he feel when flying mango's from Africa to Europe while the Africans were starving. His answer was that he was more concerned about his cargo when flying from Europe to Africa: weapons. Selling and buying of mango's and weapons eventually are decisions taken by producers and consumers, hence the death of these 25.000 people are indeed the result of people taking adverse decisions.

This analysis is quite different from a lot of other analyses out there. I don't believe there is something wrong with our system, there is something wrong with our behaviour, viz we don't take care of each other, the planet and the future. To name one analysis that I come across quite often: the debt economy is fundamentally inconsistent because when you have to pay back your debt with interest, you can't pay back the interest because you never got that money in the first place. The problem with this analysis is that it doesn't appreciate the fact that banks are part of the economy and spend the interest you pay.

old	Taking concerns into account seems to be difficult for some people. Even bearing their own concerns in mind is a problem to some, smokers are a good example.
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new	On the other hand more and more people are taking more and more concerns into account, they develop an integral consciousness, they buy fair trade for example. Economists describing economy using homo economicus as model of economic behaviour must be flabbergasted by this behaviour.
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## [5 Freedom]

old	freedom is a right
new	freedom is the duty to take care of us

Ok, so we go take all concerns into account. But is this at all possible? Suppose my concern is to own all of the planet and suppose you have the same concern. Then obviously nobody will be able to honour both concerns. So what concerns can someone put forward? At it's core this is about how we conceive freedom.

Now philosophers have been thinking about freedom for centuries. We will devise our own definition of freedom. In view of the above we put forward the following design requirement: our definition of freedom should imply concerns to be in harmony. Moreover we demand our definition of freedom to be affirmative. The latter design requirement assures that our definition of freedom gives us an action perspective.

In general it is easy to see that freedom is the result of people taking their responsibility. In whatever way we define freedom, my freedom will always be the result of you granting me my freedom. Therefore:

Freedom is like right of way, it is not a right, it is a duty.

I believe a definition conforming to our design requirements is best constructed from the perspective of integral consciousness. If you understand your fellow to be another you then his concern is yours as well. And your concern is his as well. So when you formulate your concern you also formulate his concern, you are like a steward to your fellow, taking care of him. So here is our definition of freedom:

Freedom is the duty to take care of us.

By "us" we mean: me, you and that what transcends you and me, that what makes us "us". For you to take care of us presupposes that you are aware of "us". This is what is called integral consciousness.

Note that this definition is viral: the more free I am, ie the more I take care of us, the more I give you the opportunity to take care of us as well. In other words: the more free I am the more free you can be.

Jesus already learnt that: Yet not my will, but yours be done (Luke 22:42)

In [16 Ego - Self] we will argue that freedom defined as above eventually results in true freedom, ie to live from self instead of from ego.

## [6 Gandhi]

new	this world has enough for everybody's needs
old	but not for everybody's greeds

Ok, so we go take care of each other and thus our concerns are consistent. But is this at all possible? Seven billion people all wanting food on this planet characterised by scarcity, that is impossible! Indeed many people believe scarcity is a fact of life. We believe this is not the case, we believe that we actually live on an abundant planet. This is what Gandhi already said:

This world has enough for everybody's needs,  
but not for everybody's greeds.

In fact there is scientific support for this statement. The university of Wageningen, answering a question by the UN Food and Agriculture Organization, calculated that our planet is capable of sustainably producing organic food for approximately 60 billion people.

## [7 Jesus]

new	there is more happiness in giving
old	than in receiving

Ok, so it is possible to take each others concerns into account and thus become free. So why don't we do this? One is tempted to believe that we just don't want this. But then Jesus said (Acts 20:35):

There is more happiness in giving than in receiving.

And this statement has been scientifically confirmed over and over again: people are happier giving than receiving.

So now that we understand that it is possible and that we want it only one question remains: how do we do this? To answer this question we step back and start from the possibilities at hand: human consciousness is evolving.

## [8 Implication Chain]

old	-
new	consciousness $\Rightarrow$ behaviour $\Rightarrow$ system

So where does this all start? I believe that in order to truly understand what is happening today we have to understand the following fundamental implication chain.

In words:

consciousness drives our behaviour and we shape our systems to support that behaviour.

In symbols:

consciousness  $\Rightarrow$  behaviour  $\Rightarrow$  system

Before we go on: what is consciousness exactly? I realise that I have no clear understanding myself. Therefore we propose an operational definition:

The consciousness of somebody is the set of concerns that this person actually takes into account when taking decisions.

This implication chain may seem trivial but this shift goes deeper. By now many people have understood our economy is depleting our planet. Nearly automatically, so without much consideration, much of them assume there is something wrong with our (economic) system. The implication chain under consideration boldly implies that changing the system is not going to work. Instead it urges us to evolve our consciousness. Buckminster Fuller would say: don't fight old behaviour but exhibit new behaviour [3 Approach].

Let us explain this in a bit more detail. The apparent dynamics of our economy is the sum of all our individual behaviours. Our current system merely facilitates this intertwining process. The problem with the current system is that it is not very suited to intertwine new behaviour into a coherent alternative to our current economy.

As a side remark we note that the meaning of the above statement depends on the definition of system that we use. Eg in the IT-industry some people define system as not just computers running software but including the people that use this software, and their behaviour. Now in this booklet we want to make a clear distinction between system, meant in a narrow sense, and the way people use that system. So by system we mean only the artefacts that make up our economic system, like eg money, banks, real estate registries and the laws regulating them.

Most of the remainder of the booklet will deal with a description of the evolution of our consciousness and it's consequences. Our consciousness is evolving, as we speak. And hence our behaviour is evolving, as we speak. And hence we will need a new system to support this new behaviour. Note that this system will not emerge all by itself, on the contrary, it will be the result of deliberate, focussed and committed action of humans understanding the need of the new era.

## [9 Behaviour and Scarcity]

As a corollary to [8 Implication Chain] we deduce:

old	scarcity $\Rightarrow$ behaviour
new	behaviour $\Rightarrow$ scarcity

Many people think we behave the way we behave because of the scarcity on our planet. We contend that in fact it is the other way around: it is our behaviour that causes scarcity.

First understand that our planet is one of abundance as Gandhi already noted (see [6 Gandhi]). So how can it be that we live on a planet of abundance and still experience scarcity? We believe this is very simply the result of greed, which Gandhi noted in the same aphorism.

## [10 Change]

old	change the system
new	change my behaviour

Change the world and start with yourself. That's it. Although many people believe this, they still think there is something wrong with our economic system. It is like when I kill somebody with a knife, then I am not accused, but the knife is. We have to change the knife!

Also this system is seen as something outside of ourselves. I am behaving ok, but somehow the economic system is wrong. The system has to change, not me. But all that the system does is aggregating all our wrong behaviours into one big planet destroying behaviour.

Most problematic about this belief is that it makes us looking and waiting for something that we will never find.

old	Some initiatives see mistakes in the design of our economic system, interest rates for example. Then they propose an alternative to the perceived problem, they introduce a currency without interest for example, a Local Exchange Trade System (LETS). But what does this mean? Currency itself has no interest. It is like a government without corruption. Corruption is a behavioural thing. Democracy is designed without corruption but some representatives tend to be corrupt. The same holds for currencies, they are designed without interest, that's something that parties like banks can add, but they don't have to, like in islamic banking.
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new	Tom was hiking in the mountains and just in case he had taken an extra pair of shoes with him. Then he met another hiker whos's shoes were broken. Tom decided to give him his spare pair of shoes, unconditionally, for free. The other hiker was very happy with the shoes, but wanted to pay him, so he gave him €100. Both men were happy giving what they wanted to give. So the happiness here was not in the receiving, but in the giving. This is the new behaviour, this is our new economy.
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## [11 Add Consciousness to Economic Modelling]

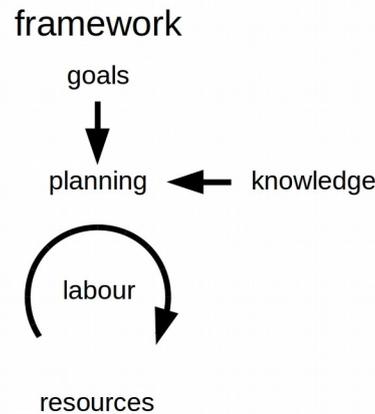
old	economic models capture the dynamics of current economy
new	economic models also capture the evolution of economy

As (the evolution of) consciousness is the driving force underlying (the changing of) our economic behaviour we need to cater for consciousness in our economic modelling. So now we come to the question how to describe economy and in particular it's evolution.

Now economy is a behavioural science, it studies the economic behaviour of people. A more or less implicit assumption underlying standard economic models is homo economicus: a greedy, selfish monster, somebody that you wouldn't like being your neighbour. We argued in [8 Implication Chain] that our consciousness is evolving and hence our behaviour and economy are too. Now to capture this evolution we propose to add the dimension of consciousness to economic modelling. In order to do so we use the following framework:

## [12 Framework]

old	natuur, arbeid en kapitaal
new	framework:



When we talk about economy, what exactly do we talk about? I propose to use the following three primitive notions to talk about economy:

1. resources
2. labour
3. goals

When we talk about economy we talk about the resources of our planet, both in raw and in produced form. We transform these resources using our labour. We don't do that at random, we have goals that we want to achieve.

Next, to complete the framework, we add two derived notions:

4. planning
5. knowledge

These two notions deal with the transformations that we consider. A lot of transformations happen and they usually fit in a sequence, first I grind the grain and when I'm finished you bake the bread, not the other way around. This is what we call planning, in the sense that we record actually accomplished results. Finally this planning is made up of chunks of knowledge, eg "How do I bake bread?" The knowledge under consideration says something about the temperature in the oven for example.

## [13 Definition of Economy]

old	economy studies the allocation of scarce goods
new	economy studies the translation of goals into a planning

Using the framework introduced in [12 Framework] we can now define economy:

Economy studies the translation of goals into a planning.

This translation basically answers two questions:

- a) Who does what (labour)?
- b) Who takes what (resources)?

Now this framework allows us to add the dimension of consciousness to economic modelling as follows: People give different answers to these questions depending on their consciousness.

In [18 Louis Blanc] we will show how the old definition of economy based on scarcity follows as a special case from this definition.

Note that the amount of goals actually achieved by our current planning is an interesting candidate for Gross Global Happiness.

## [14 Functions realising Economy]

old	-
new	in order to run, an economy needs to implement two fundamental functions: - coordination of tasks - canalisation of trust

Next each of the two questions "Who does what?" and "Who takes what?" has two parts or aspects, a coordination part and a trust part, as follows:

The coordination part of the question "Who does what?" is about what has to be done and who is available, eventually resulting in a planning. The trust part is about do we trust that you will actually do what we ask you to do?

The coordination part of the question "Who takes what?" is about who needs what and what is available, again eventually resulting in a planning. The trust part is about do we trust that you take what you need, and not more?

It is these two aspects or functions that an economy has to implement in order to run. This distinction will prove crucial later on, especially when studying money [32 Functions of Money] and the implementation of the new economy [41 Implementation].

## [15 Evolution of Consciousness]

old	self consciousness
new	integral consciousness

So now we come to the heart of the matter: how is our consciousness evolving and what are the consequences of this evolution?

My interpretation of what is happening today is that our consciousness is evolving from self consciousness to what sometimes is called integral consciousness. Integral consciousness is the consciousness that we are not isolated individuals but we are one.

Frankly, I don't understand myself what I mean by this exactly. Therefore we propose an operational definition of the term:

Integral consciousness is the consciousness from which individuals act as if they coordinate their actions to benefit all, ie us, planet and future.

As before in [5 Freedom] by "us" we mean me, you and that what transcends the mere juxtaposition of me and you, our unity.

Another way of operationally defining integral consciousness is that we take care of all. Louis Bohtlingk calls this the Care Principle.

Finally there seem to be several words used for this phenomenon. Eg in the circles of cultural creatives they speak of planetary consciousness. Henceforth we will use the term integral consciousness, as this seems to be the most widely used. Eg it is central in the philosophy of Ken Wilber.

## [16 Ego - Self]

old	ego in the lead
new	self in the lead

To many of us it is clear by now that the foremost obstacle for the advent of the new economy is the ego. The evolution of our consciousness implies that we become aware of the obstruction that our ego forms for living from our self and from there unite with the universe.

This may need some explanation. Someone who is self conscious will by the definition of self consciousness be primarily concerned with himself. As we pointed out in [4 Analysis] this behaviour is the root of all crises. Once we become integral conscious then by the (operational) definition of integral consciousness we will concern ourselves with us, the planet and the future. This is the natural state of self, free from ego.

## [17 Me - Us]

old	what's in it for me?
new	what's in it for us?

Now when our consciousness evolves, by implication so does our behaviour. A natural question for ego to ask is: “What’s in it for me?” But a natural question for self to ask is: “What’s in it for us?”

Once we are aware of our unity “me” is not more than a part of “us”. Hence from the perspective of integral consciousness the question “What’s in it for me?” semantically equals “What’s in it for us?” This holds especially in the light of the operational definition of integral consciousness that we gave, viz that we take care of all.

Although this again may seem a rather trivial remark we still want to note this shift because the question “What’s in it for me?” is rather ubiquitous in our current economy. Moreover this shift neatly summarises what the evolution of consciousness means in daily life.

## [18 Louis Blanc]

old	- i do the least (as I please) - i take the most (all that I want)
new	- i do what i can - i take what i need

Our consciousness is evolving and hence we ask other questions. So how does this operationalise? Now we come to an operationalisation of the Care Principle [15, Evolution of Consciousness].

Let us start with economy the way it was meant. The word economy stems from the greek words oikos nomos, the law or management of the house or family. So how would members of a family answer these two questions? I don't know about your family but in mine the answers to these two questions are:

- a) I do what we need.
- b) I take what I need.

Let us explain these answers (sic: do we need to explain these answers?). Suppose you end up on an otherwise uninhabited island. In order to sustain what would you do? You would probably make a to do list and start ticking off the items on the list. Now suppose you're not alone. Suppose you are with a group of people that is aware of their unity. The group would act as if it is one person. In other words: it is as if one person is acting distributedly through the actions of the members of the group. So each member would do what the group needs and being member of that group whose needs are fulfilled by the group each member can take what he needs. This is what integral consciousness means in an operational way.

Moreover we believe that if everybody does what he can, then together we do more than is needed, hence the above two answers can be replaced by:

- a) I do what I can
- b) I take what I need.

We reckon this has been a maxim for tribes for millenia, because all other answers would have meant the decline of the tribe. It was first formulated in modern times by Louis Blanc in 1851. And the beautiful thing about this answer is that it is not remote to us, each of us does that at home, so that's what we need to do: make an economy that feels like home. The same answers can be found in monasteries for example. It is interesting to remark that companies internally can also work this way, this especially holds true for smaller family owned businesses.

On the other extreme we find tough negotiation:

- a) I do the least.
- b) I take the most.

Now when these latter answers are given scarcity arises, even on an abundant planet such as ours. Standard economic theory defines economy as the study of the allocation of scarce goods. Hence standard economic theory is a special case of our definition, viz the one that arises when we lack consciousness.

## [19 Balances]

old	one balance: - i do ↔ i take
new	two balances: - i do ↔ we need - i need ↔ i take

Another way of formulating the answers in the previous shift is to see these answers as balances.

The answers

- a) I do what we need.
- b) I take what I need.

provide balances, viz:

- a) a balance between what I do and what we need
- b) a balance between what I need and what I take



Obviously when we answer:

- a) I do the least
- b) I take the most

then these answers don't supply any balances. Because we can only take what has been produced the balance has to be restored. In our current economy we do this using the balance between what I do and what I take:

quid pro quo



This is the deeper reason why we swap: we repair the unbalance that our behaviour evokes.

An important problem with this balance is that there is no natural mechanism to direct this balance. How much should I do in order to take how much? The answer to this question is a matter of negotiation or better: a matter of power. More power means you can take more.

Patent rights are an interesting example. Of course when somebody invests in innovations that benefit us all he should get his investments refunded by us. Because people need to be forced to do so we have patent laws. But now that we have these patent laws a second dynamic arises, which is basically the dynamic of a monopoly. Others are forbidden to use the patent even if they are willing to pay a reasonable amount. Moreover it is interesting to remark that the word "reasonable" immediately ignites a potentially never ending debate.

## [20 Scarcity - Abundance]

old	scarcity
new	abundance

As we already noted in [18 Louis Blanc] when we answer the question “Who takes what?” with “I take the most.” then scarcity arises. In contrast, when we answer the same question with “I take what I need.” then Gandhi’s aphorism (see [6 Gandhi]) assures us that there is enough for everybody, in other words there will be abundance.

It is essential to note that modern economic theories all take scarcity as their point of departure. In [13 Definition of Economy] we extended the notion of economy so as to encompass both scarcity based economic theories and the alternatives we so desperately need.

Also note that scarcity is a self fulfilling prophecy.

## [21 Owner - Steward]

old	owner
new	steward

Now when there is scarcity what's yours can't be mine and vice versa. So we need to organise distribution of goods using the notion of ownership. But when abundance arises due to our evolved behaviour there is no need for this notion of ownership anymore.

Goods still need to be taken care of though and so the notion of stewardship comes in very handy.

## [22 Swap - Share]

old	swap
new	share

Also when there is scarcity and hence we use the notion of ownership, reallocation of goods, in the absence of trust, is organised through swapping.

But when we replace the notion of ownership by stewardship, as a result of us trusting each other, then we can likewise replace the notion of swapping by sharing.

Once again we'd like to note that although it feels very natural for many of us to swap, as noted above there is a problem here. For if I give you one apple, how many pears should you give in return? In current economy we use the notion of (exchange) value for this. Now value has this connotation of impartiality but nothing is less true than that. Value arises in negotiation and is not only dependent upon intrinsic properties but also on the power of the respective negotiators.

Many people believe that we need to swap in a smarter way. But swapping itself is the problem because swapping is what you do when you don't trust each other.

It is thrilling to see that although most of our current economy is still in swapping mode in some branches the sharing mode is steadily gaining ground. The open source community is the oldest and most well known example. More recently the maker movement has joined.

To understand what this sharing economy will look like we go back to the operational definition of integral consciousness. Imagine that all the people working together in this sharing economy are together expressing the needs and deeds of one person, in contact with or as part of the universe. This basically means that in the sharing economy ahead of us we will share all five constructs mentioned in our framework [12 Framework]: we will share our goals (hence we will be solidary), our resources, our labour, our knowledge and our planning.

It is again thrilling to note that there are already many platforms out there that enable us to share our resources, labour, knowledge and to some extent also our goals. At the time of writing there are no platforms yet that enable us to share our planning.

It is my belief that once we can share our planning, and share all five constructs in an integrated way that we then have a system that can soundly support a viable and sustainable alternative to our current economy. In other words, sharing our planning, next to sharing our resources, labour, knowledge and goals, is the system that will allow us to intertwine our integral behaviour into a viable and coherent alternative to our current economy.

Once again we'd like to note that the construction of such a system is in no way enough for the advent of a new economy. The advent of the new economy is essentially dependent upon the advent of a critical mass of cultural creatives, people living from integral consciousness.

The most thrilling development is that there are many initiatives working on this fifth and last construct to be implemented. You can find some of them in a list that I maintain:

<http://guts4roses.org/links>

## [23 Compete - Cooperate]

old	compete
new	cooperate

Furthermore when there is scarcity and people refuse to take care of each other almost automatically they will start competing.

But when there is abundance and we take care of each other one of the best ways to do so is by cooperating.

We already noted in [18 Louis Blanc] that although companies are in competition with each other, internally they usually are much more organised in accordance with the principles of care and cooperation. The workers of the company cooperate to achieve a common goal.

## [24 Survive - Blossom]

old	survive
new	blossom

Now we come to the way this economy feels. For many people our current economy feels like a survival race. This is more than just a feeling or misinterpretation, for we actually have 25.000 casualties per day (the number of avoidable deaths due to malnutrition). For nearly a billion people around the globe survival really means: will I have enough food today?

But when we start sharing, including sharing our food, how would that feel? In my opinion it would feel like home, where we care for each other. This is the place where everybody is welcome the way he is and thus can thrive or blossom. Then we can help each other to answer the questions “What can I do?” and “What do I need?” Hence the economic process has become an awareness process.

## [25 Core Economic Process]

old	negotiation
new	awareness process

[26 Core Place for Economic Process]

old	market
new	commonx

## [27 Value]

old	use value $\neq$ exchange value
new	use value = exchange value

Let us dive a little deeper into the economic process. In current economy we swap and we let what or how much we swap depend on the value of the items we swap. So value plays a central role in current economy. Some people even define economy as the process of creating value and central theories in economy speak of value chains.

Marx introduced in ch 1 of Das Kapital the distinction between use value and exchange value. Inspired by his distinction we propose the following two definitions:

1. Value is an attribute. Here we use “to attribute” in the original sense: it is a person that can consider something to be of value, value is not an intrinsic property.
2. Value can be attributed to a thing, but also to a service or anything that we can talk about, like a policy endorsed by some forum like a government.
3. We distinguish between use value and exchange value:
  - a) Use value is a subjective attribute, it is basically the answer to the question: how much of my effort do I want to spend in order to produce or acquire this thing/service/etc?
  - b) Exchange value is an intersubjective attribute, it is basically the answer to the question: how much effort do I want you to spend in order to acquire this thing/service/etc from me?

The point here is that thus exchange value is dependent by definition upon my relationship with you.

Now in case I have integral consciousness then we share everything and so your effort is my effort. Consequently exchange value is the same as use value.

But in case I lack integral consciousness distrust may interfere and hence I may want to enforce you to spend the amount of effort I envision instead of the amount of effort you are willing to spend. And now all kinds of forcing mechanisms show up and indeed this is the way in which the aforementioned patent laws are often abused.

## [28 Transaction Costs]

old	transaction costs
new	drop to 0

This distinction between use value and exchange value gives us the opportunity to define transaction costs in a concise way:

$$\text{transaction costs} = \text{exchange value} - \text{use value}$$

Obviously as use value and exchange value coincide under the influence of integral consciousness, this means that in the new economy transaction costs will vanish.

Let us give one example. Around the world many telecom operators operate in parallel. But as a society we only need one telecom network. Eg in the Netherlands we have three telecom networks operating in parallel. One would suffice. Hence in the Netherlands we pay roughly three times as much as needed. In other words the dutch telecom turnover consists for 2/3 out of transaction costs.

This implies that the sharing economy is able to grow enormously while at the same time shrinking back within the limits of our planet.

## [29 Functions of Labour]

old	labour realises the two functions production and allocation
new	each function has it's own construct, labour is only used for production

Because we swap labour gains an additional function. When I want to swap I need to have something to swap and labour is the way to realise that. Hence we not only use labour to produce, we also use it to allocate the produce.

But when we answer the questions about who does or takes what with the balances described in [18 Louis Blanc] then labour is solely used for production and allocation is organised on the basis of needs.

## [30 Purpose of Labour]

old	labour is a goal
new	labour is a means

Because of its allocation function labour is a goal in our current economy. But in the new economy labour will only be used for production, hence there it will be a means.

Again, although a simple consequence of a deeper shift this is a very fundamental shift. Governments around the globe tend to make jobs an important goal of their policies if not the most important one.

## [31 Jobs and Labour]

old	there is a scarcity of jobs
new	there is an abundance of labour

And when people don't dare to share they will not want you to work because then they have to share with you. This goes as far as that we currently experience our economy as one which expels jobs as much as possible. And on the other hand jobs are created for the sake of jobs alone, these are sometimes called bullshit jobs. But in the new economy this superfluous labour will be experienced as abundance.

Usually the banishment of jobs is regarded as a sign of increasing efficiency. Although this definitely is the case for an average entrepreneur firing people is a way of cutting costs.

So really, unemployment can be perceived as a scarcity of jobs as well as an abundance of labour. In other words: in current economy our glass is half empty, but in the new economy it is half full.

## [32 Functions of Money]

old	money realises the two functions coordination of tasks and canalisation of trust
new	each function has it's own construct

Now we come to a fundamental insight. We already noted in [14 Functions realising Economy] that an economy needs to implement two functions in order to run: coordination of tasks and canalisation of trust.

In current economy we use money to implement both functions, viz: when I know the price of something I can choose to buy it or not, which is a coordination decision, and when I deal with you I don't trust you but I trust the (exchange) value of the money you give me.

These two functions could collapse into one construct (money) simply because we don't trust each other.

But in the new economy we will trust each other (viz that you do what you can and that you take what you need) and hence we only need to coordinate the tasks. At an intermediate level we still need to canalise trust but we can do that finer grained than with money, see [41 Implementation] for more details.

Let us give one example, viz that of timebanks. Timebanks is a kind of currency that doesn't represent value, but labour instead. People using timebanks are exchanging their hours of labour. Basically when we use timebanks what we do trust is that you do your best but what we don't trust is that you take only what you need. In this sence timebanks implement a finer grained canalisation of trust.

### [33 Purpose of Money]

old	money is a goal
new	money is a means

Like with labour, because money is used for allocation it is a goal in the current economy. But in the new economy we will share our money and hence it will be a means.

This needs some clarification. In the new economy we will not use money for any of the two functions. Instead we will only use it to interact with the current economy. It goes like this: the new economy will exchange produced goods with the current economy using money, either buying or selling. From the perspective of the current economy the new economy is much like a company or group of companies just like any other. In the new economy money is just a resource just like any other: we share it in order to use it whenever we need it.

## [34 Profit]

old	profit
new	is obsolete

We have not been able to find any use for the notion of profit. Profit in many cases is just transaction costs. In cases where profit is not an incarnation of transaction costs it is an exchange for use value. This happens eg in a truly free market: the seller in a truly free market is payed for the distribution function that he realises.

## [35 Growth]

old	growth is a goal
new	growth is a means

That growth is a goal for our current economy is a simple consequence of the answer: “I take the most” to the question “Who takes what?”

Moreover it is interesting to remark that the scarcity model needs growth to survive. So the scarcity model was viable as long as there was abundance. But now that the scarcity model has actually created scarcity it is no longer viable, hence our crises.

Following loesje.nl we'd like to ask: when will the economy be grown up?

The idea of growth is that it should stop when reaching maturity. The same holds for economy: when our needs are satisfied we can stop growing. Thus growth is only a means for the new economy.

## [36 Entrepreneur - Steward]

old	entrepreneurs asks: how can i make money out of this?
new	steward asks: what can i add?

Before embarking on the quest of implementing the new economy, which boils down to the question how we can adapt Utopia to humans we first want to derive a few more consequences.

First of all when the market is the temple of our current economy, then entrepreneurs are it's priests. And what is the main business of such a priest in our current economy? He asks himself the question: "How can I make money out of this?"

Now when we evolve into caring for us and the main process of this new economy is awareness: "What can I do and what can I take?" then such a priest becomes a steward that asks: "What can I add?"

## [37 Weakness]

old	your weakness is my opportunity
new	your weakness is my responsibility

Also in our current economy everything is made servient to the process of competition. Even so much that your weakness becomes my opportunity.

Obviously when we take care of us then your weakness is my responsibility.

## [38 Information]

old	the more scarce information is, the more exchange value it acquires
new	the more abundant information is, the more use value it acquires

It is interesting to note that in our current economy information is made scarce in order to let it gain exchange value. And we all know that the owners of information are having a hard time keeping their information scarce.

In the new economy we will use information the way it was meant to be used, viz simply by using it, hence we will share our information. The interesting thing here is that the more information is shared the more use value it acquires.

## [39 Examples]

old	airbnb
new	couchsurfing

Let us give one simple example from real life:

AirBnB is current economy, it is swapping, selling of temporary space

Couchsurfing is new economy, it is sharing, sharing what you have available and using what others have available

## [40 Metaphor]

old	knife
new	screwdriver

We'd like to finish this train of thought with a metaphor:

current economy is like a knife  
new economy is like a screwdriver

The current economy is like cutting bread. You can cut a bread with a knife but you can also cut somebody's throat with the same knife. This doesn't depend on the knife but rather on the behaviour of the beholder.

The new economy is like driving screws. You can drive a screw with a knife - if you're lucky. But you'd better use a screwdriver. And mind you: also with a screwdriver you can kill somebody.

The message of the metaphor is that we do need a new system but it will only work when we exhibit new behaviour.

## [41 Implementation]

old	Utopia can't exist
new	Utopia can't exist in isolation, but it can and will exist when trust is canalised in parallel

This is a rather mindboggling observation: we defined Utopia in [1 Question] as a vision of an ideal world that we don't intend to achieve as such but that we use as a precept. Now we have described topia in [32 Functions of Money] as the coordination system enabling "I do what I can and I take what I need." The interesting thing is that such a coordination system can actually be implemented.

Mind you, such a coordination system is utopian in the sense that it can't exist in isolation. But when we canalise trust in parallel then such a coordination system can and will exist.

The main thing in this coordination system is that we share our information about all the things (resources, labour, goals, knowledge and planning) that we want to share. The coordination system will be built on this information.

Trust can be canalised in many ways. In principle each one of these ways can be implemented by regulating the access to the information in the coordination system.

So we envision a coordination layer built out of the datalake that is emerging as we speak. And the myriads of trust schemes form a trust layer that is built out of access rights to this datalake.

## [42 Coexistence]

old	-
new	the new economy will exist next to the current economy

Now we come to the question about the relation between the current and the new economy. It seems not much thought has been given to this question, mainly because there is no clear understanding of the new economy at all. Many people seem to implicitly think of the new economy as one replacing the current economy. I don't believe that. I believe the new economy is arising as we speak and it will coexist next to our current economy. Much like the different layers in our brains have arisen in different era's of our evolution the same is happening with our economy. Currently a new layer is conceived. This is why we are living through amazing times. What we are witnesses of is not just an ordinary economic shift from hunting to agriculture to industry to information and beyond. These shifts were technologically driven. The shift we are part of today is driven by our consciousness.

In [33 Purpose of Money] we already mentioned how we see the connection between these two layers: in the new economy money will be a resource and it will be used to interact with the current economy.

## [43 TINA and TATA]

old	TINA
new	TINA and TATA

Finally we come to our last shift. In the eighties with the advent of neoliberalism Reagan and Thatcher proclaimed TINA: There Is No Alternative. As a side remark: there is nothing new about neoliberalism and it is not liberal either.

But let us come to the core: we believe in TINA: the only way forward is the way Louis Blanc has shown us: I do what I can and I take what I need. Now as mentioned in [41 Implementation] this Utopia can only exist if we canalise trust in parallel.

The beautiful but at times confusing reality is that there are thousands of ways to canalise trust. We already mentioned timebanks in [32 Functions of Money, but there are many more. Hence next to TINA there is TATA: There Are Thousands of Alternatives. Some people also use TAPAS: There Are Plenty AlternativeS.

This is an important shift to understand. By now many people have come to the belief that there is not one solution but there will be many solutions working together. Our statement is that this is too simplistic a view. There is a central core (the coordination system) to which there is no alternative, like we have one money system servicing our current economy. It is the adaptation to humans that has many facets.

The statement by Louis Blanc eventually became the slogan of the anarcho-communists. And we all know that the communist experiment in the last century has failed. It is my belief that communism has failed because one had forgotten to canalise trust. Currently we are repairing that omission.

## Epilogue

Now that we have come to the end of our journey let us recapitulate what we have learnt:

Next to our current economy a new economy is arising as we speak. This new economy is basically a sharing economy. We share our resources, labour, goals, knowledge and planning. Thus our new economy is commons based. In this economy money as we know it is simply a resource. The functions of money in the current economy are realised in the new economy by two constructs: a coordination system that connects all the diverse initiatives for a better world and each of these initiatives has its own way of canalising trust.

This new economy will come into being when a critical mass of integrally conscious people has arisen. As then each one of us will have a real choice: stay in the old economy or take part in the new economy. All you have to do is start sharing. If you don't share you excommunicate yourself from the new economy.

There are many ways in which this new economy will arise: consciousness is not distributed evenly so the critical mass will arise at some places first and at other places later. Don Beck believes, based on his research, that the Netherlands will be first.

Also we don't have to make a complete switch at once. We can stratify the task at hand and switch area's one by one. Eg the open source community has switched a significant part of IT already.

I express the hope that we can work together on developing this coordination system and click all the diverse initiatives onto it whilst expliciting their respective ways of canalising trust. Obviously this coordination system should be a standard like the WWW. At the time of writing the Solid-project led by Sir Berners-Lee seems to offer exactly what this coordination system needs.

I conclude with an assignment. When you take any handbook on marketing and replace all occurrences of the word 'market' with 'land' and all occurrences of the word 'competitor' with 'enemy' then you get a handbook on warfare. My question to you is: what is our handbook?