

Free to Serve

Our new economy explained in 40 pattern shifts

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Summary

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

Our new economy is not a new system, it is new behaviour [10 Change]. Currently our behaviour is changing from swapping to sharing [22 Swap - Share] and this will bring about our new economy. I believe that the [15 Evolution of Consciousness] is the driver behind these changes. Moreover I believe the changes in our behaviour cause [28 Transaction Costs] to drop and this is the enabler of these changes.

This new behaviour starts from understanding [5 Freedom] as the duty to take care of us which operationalises in [18 Louis Blanc]'s behavioural pattern: I do what I can and I take what I need.

This new behaviour needs a new system. 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 introduce a [12 Framework] consisting of the six notions actors, resources, labour, knowledge, goals and planning. Using this framework we can define notions such as consciousness operationally [8 Implication Chain]: the consciousness of an actor is the set of goals that this actor takes into account when taking decisions.

Using this framework we can add the dimension of consciousness to economic [11 Modelling] and draw several conclusions:

Currently we use the construct of money to knit our swapping behaviour into the old economy. The system we will use to knit our sharing behaviour into our new economy will consist of two constructs: one for the coordination of tasks and one for the governance thereof [32 Functions of Money]. There are many ways to govern our coordination, depending on our level of trust, so this second construct will take many forms. This explains why we see so many alternatives lately [43 TINA - TATA].

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

Finally our new economy will not replace the old economy. The two will coexist and interact with each other [42 Coexistence]. From the perspective of the old economy our new economy is just a group of companies and consumers that you can swap with, like you are used to. From the perspective of our new economy the old economy is just a part of our habitat that we 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 our new economy as of today, all you need to do is start sharing [10 Change].

Aloha fellow traveller

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

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 learned economics from the text books by Prof Heertje. This was my first lesson: every new school year you can make a new edition of that text book from the old edition as follows: you mix the contents of the old edition and put that into a new layout. Thus the old edition has become incompatible with the new edition thereby rendering the old edition worthless and you are forced to buy the new edition. In other words: economy is the art of destroying value. By the way, the text book itself honoured the idea that economy is the art of creating value.

Business schools around the world are generally considered to be the delivery room of the free market, but in reality they provide you with a whole armoury of tips and tricks enabling you to force consumers to buy your product. And these tips and tricks are backed by laws, eg patent laws.

But wait a second! I don't have to force you to buy my product, nor do I have to buy yours in most cases. This is all a matter of consciousness. When we step out of ignorance a whole new world awaits us.

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 of us 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.

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 [15 Evolution of Consciousness]. 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?' [17 Me -Us], from ego consciousness to self consciousness [16 Ego - Self]. And so our behaviour changes from pay back to pay forward, from swapping to sharing [22 Swap - Share].

So how far are we, manifesting our new economy? [yunity](#) identified a list of what still holds us back:

1. lack of critical mass, we are still too little in number, or maybe we are with enough now?
2. lack of a vision of where we are heading
3. lack of organisational skills
4. ego's, although this can be seen as a rephrasing of 1.

This booklet addresses the second point, here I outline a vision for our new economy.

I use the notion of pattern to organise this 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?" I believe we lack a shared conceptual framework. 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 [12 Framework] that allows us to add the dimension of consciousness to economic [11 Modelling], thus enabling us to capture the evolution of our economy.

The argument builds on four primitives or axioms:

- [15] our consciousness is evolving from ego consciousness to self consciousness
- [8] consciousness drives our behaviour and we shape our systems to support that behaviour
- [5] freedom is the duty to take care of us
- [42] our new economy will exist next to the old 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.

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

One remark before we embark on this exploration: none of the pattern shifts we will encounter is new, with the possible exception of the decomposition of money described in [32 Functions of Money].

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

- Most things are abundant on this planet and if not this scarcity is the result of our greedy behaviour [6 Gandhi], hence we can and will care for each other.
- Our [25 Core 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 [30 Purpose of Labour].

Definitions

The three core notions in this booklet are: consciousness, trust and value. Especially the notion of consciousness is quite intangible and one is tempted to define it rather esoterically. Which in turn may lead to elaborate debates.

For the sake of the economic argument though it suffices to define these notions operationally. In this section I gather all these operational definitions from the main text for easy reference. For a comprehensive quasi formal introduction to all the notions involved and their relationships the reader is referred to addendum II.

1. An **actor** is defined by his capability of taking decisions: an actor can set goals and transform resources in order to achieve these goals.
2. The **resources** are thought of as both in raw and produced form. We make no distinction between consumer and capital goods.
3. **Labour** is delivered by some of the actors and used to transform the resources.
4. A **goal** is a desired state of the resources, to be realised by transforming these resources.
5. An **knowledge element** is an instruction describing how to apply labour to the resources in order to achieve a specific goal.
6. The **planning** of the economy is the set of knowledge elements that the actors have decided to apply in order to achieve their goals.
7. The **consciousness** of an actor is the set of goals that this actor takes into account when taking decisions.
8. An actor has **ego consciousness** if he only takes his own goals into account. This is the consciousness of homo economicus.
9. An actor has **self consciousness** if he takes all goals into account, ie the goals of us, the planet and the future. This is sometimes called integral or planetary consciousness.
10. The basis of **trust** amongst a group of actors is the (set-theoretic) intersection of the consciousnesses of these actors.
11. * **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.
* 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.
* 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?

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The numbers refer to the chapters / pattern shifts



[1 Question]

old	one question: - What does our 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 our 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?"

By 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 or precept, not as a blueprint.

While searching for answers to the question "What does our new economy look like?" I encounter ever more people trying to imagine a Utopia. What I notice though is that it is very hard for people to formulate a utopian vision. The way I understand this is that they want to formulate a Utopia inhabitable by people like you and me. But I believe ideal worlds are for ideal people. What we need is a world where we can live, with all our imperfections.

At this point I deem it useful to split the question as proposed. If you don't make this split than arguments about Utopia get mixed up with arguments about humans.

In [4 Analysis] and [10 Change] I 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 position to answer the second question: if people don't behave utopian, how to go about that?

In [43 TINA - 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 utopian behaviour. 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	<p>Already many answers are given to the question: ‘What does our new economy look like?’ Samar, Timebanks, Commons, Platform economy, Circular economy, Doughnut economy, economy for the common good, and there are many more (see addendum 2). 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?</p>
new	<p>The answers mentioned in ‘old’ can all be seen as answers to the two questions ‘What does Utopia look like?’ and ‘How to adapt Utopia to humans?’ In [18 Louis Blanc] I argue that Utopia can be described as ‘I do what I can and I take what I need.’ Now each answer above starts from this Utopia, but differs in the way it adapts Utopia to humans. Eg Timebanks trust that you do your best, but not that you take what you need. The exciting thing about this is that because they share a common utopian vision we can connect all of these answers into a viable alternative for the old economy.</p>

[2 Adaptation]

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

The communist experiments in the previous century were answers to the question “What does our new economy look like?” But why did they utterly fail? To understand their failure I suggest to use the split proposed in [1 Question]. First, how did these experiments answer the question “What does Utopia look like?” Well, their Utopia was always the same: collectively govern your resources, in short: share (see [18 Louis Blanc]). Second, how did these experiments answer the question “How to adapt Utopia to humans?” Well, they didn’t answer that question.

They answered another question instead, viz: “How to adapt humans to Utopia?” And they all found the same answer to that question: totalitarianism.

It is important to understand how this could happen. These peoples were offered a sharing system. Remember that ideal worlds are for ideal people and so a sharing system only works if people want to share. This is a matter of consciousness. Their consciousness simply wasn’t appropriate for the sharing system offered.

In general, a people will always seek to manifest it’s consciousness at whatever level that is. And when a people has the consciousness of slaves then that is how they will let their system work for them: they will use it to enslave each other. This is why all of these experiments have utterly failed.

So now many people think that communism is necessarily totalitarian. But in reality it is only in the hands of slaves that communism becomes totalitarian.

In the western world we basically suffer from the same problem. We answered the first question with the free market. I contend that a truly free market is not much short of communism. The point is that we also didn’t answer the second question. To understand the second question that we asked note that home economicus is the projection into the economic field of the psychological notion of psychopath. So our second question reads: “How to adapt Utopia to psychopaths?” And we found an answer to that question too: neo-liberalism. By the way, neo-liberalism is a deceptive term, there is nothing new about it and it has nothing to do with freedom, in fact the number of slaves serving the neo-liberal world is at an all-time high today.

old	The old 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.
new	The historical perspective is interesting here. In the middle ages most economy was local. Only extraordinary things, eg things made of iron, were sourced from outside the community. Within the community most was organised as a common. This was feasible because the communities didn't surpass Dunbar's number in size. Hence market mechanisms were only used when interacting with other communities, eg on the year market. By now even the simplest of products are sourced through the market, eg through the supermarket. But as our consciousness evolves this scheme no longer fits our consciousness and other adaptations are experimented with, such as timebanks and commons .

[3 Approach]

old	revert problems / crises
new	take advantage of possibilities: myriads of opportunities spring from our evolving consciousness

So where to start? We see our new economy slowly emerging. But how to interpret what we see? What language to use? Which phenomena are part of our new economy? How to distinguish between essential patterns 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 prove a scattered practice without much consistency or impact.

One way to unite diverse initiatives aiming for a better world is to approach the matter from the possibilities at hand. And we have an amazing perspective: human consciousness is continuously growing. I hope and pray that the evolution of our consciousness will any time soon reach a critical mass. Enough people can together change the face of our economy, this will be the tipping point we are all waiting for.

This booklet explores the possibilities rather than the problems with the exception of [4 Analysis], we will start with this shift and from there explore our possibilities.

old	There are many examples of organisations reverting what goes wrong, like greenpeace , amnesty international and avaaz . 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 vision alignment project .

[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: if everybody with everything he does would take into account all relevant goals 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. Whether or not this is at all possible and if so how, is the subject of the next few shifts. For now suppose this is possible. Suppose you would take all goals into account, and everybody would do that, would there still be any crisis?

Let me give you one example: currently every day about 10,000 children die because of malnutrition. The goal here is food for everybody, worldwide. Why don't these children have access to food? Don't we produce enough, or do we have a logistic problem? I once heard a story 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 I believe the death of these 10.000 children is 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, blaming the system, 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 goals into account seems to be difficult for some people. Even bearing their own goals 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 goals into account, they develop a self consciousness, they buy fair trade for example.
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[5 Freedom]

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

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

Now philosophers have been thinking about freedom for centuries. I will devise my own definition of freedom. In view of the above I put forward the following design requirement: our definition of freedom should imply goals to be in harmony. Moreover I demand our definition of freedom to be affirmative. This latter design requirement assures us 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.

But what duty? I believe freedom springs from self consciousness (see [15 Evolution of Consciousness]). If you understand your fellow to be another you then his goal is yours as well. And your goal is his as well. So when you formulate your goal you also formulate his goal, 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" I 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 self 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 this:

Yet not my will, but yours be done (Luke 22:42).

old	Freedom thought from slavery consciousness usually starts where the freedom of the other ends. When aggregated to global level we see eg trade agreements that prohibit values from higher levels of consciousness to be maintained.
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new	Freedom thought from self consciousness leads some of these people to become trailblazers of a new world, like mother Theresa and Nelson Mandela.
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[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 goals 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. I believe this is not the case, I 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.

old	Growth is like a religion nowadays. In mainstream politics it's necessity is never questioned.
new	People renouncing the mantra of ever more and reverting to just wanting enough, no more than they need, experience this step as a liberation

[7 Jesus]

new	there is more happiness in giving
old	than in receiving

Ok, so it is possible to take each others goals 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.

old	The character of Ebenezer Scrooge by Charles Dickens is not by coincidence the proverbial miser. Unfortunately many of us know people like Scrooge and most of them are not associated with happiness.
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new	This again is a matter of consciousness. Robert Vesseur, trailblazer of the gift economy, formulates it like this: When it makes me happy to give something then I know that giving is the right thing to do in this particular case.
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[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.

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

Before we go on: what is consciousness exactly? From an economic point of view the only thing that counts is nicely captured in the following operational definition:

The consciousness of an actor is the set of goals that this actor 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, many of them assume there is something wrong with our (economic) system. The implication chain under consideration boldly implies that changing the system will not help. Instead it urges us to evolve our consciousness. Buckminster Fuller would say: don't fight old behaviour but exhibit new behaviour [3 Approach].

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

Here I have to be more precise about the definition of system. I want to make a clear distinction between system, meant in a narrow sense, and the way people use that system. So by system I mean only the artefacts that make up our economic system, like eg money, banks, real estate registries and the laws regulating them. Forcing people to pay more for your product than would be understandable for example is not systemic, it is behavioural, even if you use patent laws to accomplish this.

Most of the remainder of the booklet will deal with a description of the evolution of our consciousness and its 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 new 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. And once again: we can build that system now but it will not change the old economy. Our economy will only change under the pressure of our evolving consciousness.

Moreover, when we supply society with a new system that will intertwine new behaviour into a new economy, whilst society is still acting from the previous level of consciousness then not much will happen, old phenomena will emerge, albeit in new forms (see also [2 Adaptation]).

old	<p>The world wide web is a wonderful tool for our new economy. But it has been seized by lower level consciousness. Due to lack of appropriate governance it has fallen prey to the tragedy of the commons. This system didn't change people's behaviour.</p> <p>The beautiful african philosophy of Ubuntu is understood by people with ego consciousness not as the their duty towards their fellow but as their fellow's duty towards them.</p>
new	<p>Monasteries have been ahead of society for millenia. Monks and nuns are known to have raised their consciousness and from there eg science sprang. A monastery is a cooperation system facilitating the altered behaviour of monks and nuns.</p>

[9 Behaviour & 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. I 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 [6 Gandhi] already noted. So how can it be that we live on a planet of abundance and still experience scarcity? I believe this is very simply the result of greed, which Gandhi noted in the same aphorism. When you always want more then for sure the end of the resources will be reached sooner or later. And indeed we have surpassed the limits of our planet since the 70's.

Second, when we have thus caused scarcity then obviously we have to find a way to deal with this scarcity. If humanity would be a group of people caring for each other then you can think of all kinds of valuation mechanisms to tackle the problem. But in fact we tend to see each other as competitors and hence we compete, thus consolidating scarcity. Thus scarcity has become a self-fulfilling prophecy.

old	A widespread definition of economy reads: economy studies the allocation of scarce goods. Hence when conceived of this way the science of economy does not explain scarcity but takes it as point of departure.
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new	A region near Valencia in Spain is called the garden of Spain because it's water has been administrated as a common for over 1000 years. We learn that if maintained well then scarcity can be turned into abundance.
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[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 to be accused, but the knife. We have to change the knife! But no, I should cut breads with that knife, not throats.

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. This belief makes us inert.

The nice thing about this insight is that you don't have to wait for something or somebody, you can start today. The nasty thing about this is that our economy will significantly change only when a significant proportion of the population will change it's behaviour, each person individually, and I can only change my behaviour, not yours.

old	<p>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.</p>
new	<p>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.</p>

[11 Modelling]

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

As the [15 Evolution of Consciousness] is the driving force underlying the changing of our economic behaviour I want to cater for consciousness in our economic modelling. So how do we describe economy and in particular it's evolution?

This is particularly interesting because most economic theories implicitly assume behavioural characteristics to be constant over time, whereas I contend that this is not the case. I believe we experience a change of economic system because our behavioural traits are changing.

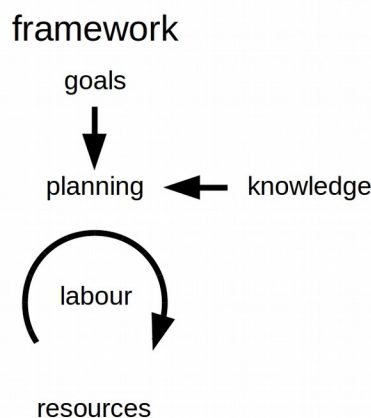
Now economy is a behavioural science, it studies the economic behaviour of people. A more or less implicit assumption underlying standard economic models is homo economicus: a greedy, selfish monster, somebody that you wouldn't like being your neighbour. In fact I believe that homo economicus is the operational projection into economic science of the psychological notion of psychopath.

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:

old	Perhaps most paradoxical in current economic modelling is that homo economicus is supposed to flourish in free markets. But as we noted earlier regular business schools teach you how to monopolise markets, homo economicus is not interested in free markets at all.
new	Currently everyday more and more initiatives are born from a higher consciousness. By now it's practically impossible to count them. And all of these initiatives in one way or another antagonise the model of competition and profit.

[12 Framework]

old	land, labour and capital
new	framework:



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

1. actors
2. resources
3. labour
4. goals

When we talk about economy we talk about the resources of our planet, both in raw and in produced form. We, the actors, 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, I add two derived notions:

5. planning
6. 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 coordination. Finally this planning is made up of chunks of knowledge, like the answer to the question "How do I bake bread?" The knowledge under consideration says something about the temperature in the oven for example.

In this framework I make no distinction between land and capital as is customary in regular economic theories, after all capital goods are produced just the same way as consumer goods are. The distinction between consumer and capital goods is only useful from an accumulation point of view, which is driven by the scarcity misconception. The classical framework is geared towards describing the flow of exchange value, whereas in this framework the notion of goal is geared towards use value, see [27 value].

old	Land, labour and capital are the classical factors of production
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new	
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[13 Definition of Economy]

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

Using this [12 Framework] we can now define economy:

Economy is a decision process consisting of two parts:

1. Set a goal
2. Translate a goal into a planning

A planning is always thought of as being executed. Obviously economy is all about actual execution but here we are only interested in the decisions that lead to this execution.

This is not a two stage process. Although in the economic process these two parts can be distinguished, in practice the two parts are executed iteratively: a goal is set and then an adjustment of the current planning is conceived. Next a decision is made: is the goal worth the change of planning? This is a matter of use value. Now it might be that the conceived planning takes too much effort so we enter into the next iteration.

This decision process 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 “Who does what?” and “Who takes what?” 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 the planning is an interesting candidate for Gross Global Happiness.

old	
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new	
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[14 Functions Realising Economy]

old	-
new	in order to run, an economy needs to implement two fundamental functions: <ul style="list-style-type: none">- coordination of tasks- canalisation of trust

Next each of the two questions "Who does what?" and "Who takes what?" has two aspects, a coordination aspect and a trust aspect.

First let me define trust (building on the definition of consciousness in [8 Implication Chain]):

The basis of trust amongst a group of actors is the (set-theoretic) intersection of the consciousnesses of these actors.

The coordination aspect of the question "Who does what?" is about what has to be done and who is available, eventually resulting in a planning. The trust aspect is about which of the goals set forward are in your consciousness, in other words: do we trust that you will do what we ask you to do?

The coordination aspect of the question "Who takes what?" is about who needs what and what can be produced, again eventually resulting in a planning. The trust aspect again is about which of the goals set forward are in your consciousness, in other words: do we trust that you take what you need, and not less or 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 the [32 Functions of Money] and the [41 Implementation] of our new economy.

old	
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new	
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[15 Evolution of Consciousness]

old	ego consciousness
new	self consciousness

I believe this is where it all starts. Our consciousness is evolving, always. So how is our consciousness evolving currently and what are the consequences of this evolution?

My interpretation of what is happening today is that our consciousness is evolving from ego consciousness to self consciousness. Using the definition of consciousness put forward in [8 Implication Chain] I define the two operationally as follows:

An actor has ego consciousness if he only takes his own goals into account. This is the consciousness of homo economicus.

An actor has self consciousness if he takes all goals into account, ie the goals of us, the planet and the future.

As mentioned before in [5 Freedom] by “us” I mean me, you and that what transcends you and me, that what makes us "us".

So by self I mean the higher self, as opposed to ego which is sometimes called the lower self. This consciousness goes by several names. In the circles of cultural creatives they speak of planetary consciousness. Ken Wilber speaks of integral consciousness and this is central in his philosophy.

old	
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new	
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[16 Ego - Self]

old	ego in the lead
new	self in the lead

We encounter the [15 Evolution of Consciousness] in many aspects of our behaviour. Here is the most fundamental one:

To many of us it is clear by now that the foremost obstacle for the emergence of our new economy is the ego. The evolution of our consciousness comprises that we become aware of the obstruction that our ego forms for living from our self.

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

old	
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new	
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[17 Me - Us]

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

Now when our consciousness evolves, so does our behaviour [8 Implication Chain]. A natural question for ego, honouring only his own goals, is to ask: “What’s in it for me?” But a natural question for self, honouring all goals, is to ask: “What’s in it for us?”

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 the old economy. Moreover this shift neatly summarises what the evolution of consciousness means in daily life.

old	
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new	
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[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

Recall from [13 Definition of Economy] that we basically need to answer two questions:

- a) Who does what?
- b) Who takes what?

Our consciousness is evolving and hence we give other answers. So how would we answer these questions from self 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 me explain these answers (sic: do I 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 self conscious people. The group would act as if it is one person. In other words: it is as if one person (the collective consciousness) 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 self consciousness means in an operational way.

Moreover I 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.

I 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 this at home, at the kitchen table. So that's what we need to do: make an economy that feels like home, our new economy is like a worldwide kitchen table. The same answers can be found in monasteries for example. It is interesting to see that companies internally can also work this way.

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 from ego consciousness.

old	
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new	Louis Bohtlingk calls this the Care Principle .
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[19 Balances]

old	one balance: - i do \leftrightarrow i take
new	two balances: - i do \leftrightarrow we need - i need \leftrightarrow 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 the old 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.

Note that from ego consciousness there is nobody outside I, so in that case: we = I
and hence: we need = I need
and this forces the two balances to collapse into one balance.

An important problem with this collapsed 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 can be 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 endless debate.

When we grant you a patent, we actually grant you a freedom, viz to do as you please with your patent. So here we see that this freedom should actually come with a responsibility, viz the responsibility of a steward [21 Owner - Steward].

old	
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new	
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[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 [6 Gandhi]’s aphorism assures us that there is enough for everybody, in other words there will be abundance.

It is essential to note that modern economic theories 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.

In [9 Behaviour & Scarcity] we already noted that scarcity is a self-fulfilling prophecy.

old	
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new	
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[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 the distribution of goods in some way. Competition is usually seen as an inevitable element in this organisation. And then the notion of ownership comes into play rather naturally.

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 naturally.

old	
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new	
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[22 Swap - Share]

old	swap
new	share

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

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

Once again I'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 the old 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 [27 Value].

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 the old 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 self consciousness. Imagine that all the people working together in this sharing economy are together distributedly expressing the needs and deeds of one person, one collective consciousness or intelligence. This basically means that in the sharing economy ahead of us we will share five of the constructs mentioned in our [12 Framework]: we will share our goals (hence we will be solidary), our resources, our labour, our knowledge and our planning. By sharing labour, an by extension sharing planning, I basically mean that you can schedule me for your project.

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 the aforementioned five constructs in an integrated way that we then have a system that can soundly support a viable and sustainable alternative to the old 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 sharing behaviour into a viable and coherent alternative to the old economy. This system will support the [25 Core Economic Process], which is an awareness process.

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 our new economy is essentially dependent upon the advent of a critical mass of people living from self 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 on my home page: <http://guts4roses.org>

old	
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new	
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[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 in a company cooperate to achieve a common goal.

You could say that companies are the new commons. But we don't govern them as commons, ie not all stakeholders are invited to corporate governance.

old	
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new	
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[24 Survive - Blossom]

old	survive
new	blossom

Now we come to the way this economy feels. For many people the old economy feels like a survival race. This is more than just a feeling or misinterpretation, for we actually have 10.000 casualties per day (the number of avoidable child deaths due to malnutrition). For nearly a billion people around the globe survival really means: will I have enough food today?

Any handbook on marketing will tell you how to capture markets and conquer competitors. Now 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. So it is safe to state that old economy is war.

But when we start sharing, 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. Our new economy will be like a world wide kitchen table.

Therefore I say: RELAX, welcome home in our new economy.

old	
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new	
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[25 Core Economic Process]

old	negotiation
new	awareness process

The core process in the old economy is the negotiation. We already noted that the way a negotiation works out depends on the consciousness of the negotiators. When they negotiate from ego consciousness they will assume you to do the same. Hence they will strive to be more powerful and thus get as much out of the deal as possible.

But what would the economic process look like when parties operate from self consciousness? Once again take the point of view of a group of people acting as one. Suppose you are alone on an otherwise uninhabited island, then you would deliberate what to do. So this is what the economic process in our new economy will look like: we would deliberate and thus find out what we actually need and how to achieve that. It would be a process of becoming aware, an awareness process.

old	
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new	
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[26 Core Place]

old	market
new	commons

Negotiation takes place on the market, but where would this awareness process take place? What would this place look like? How would it function?

Let us look at the process, the awareness process. How does that go about? The awareness process in it's core is nothing but a dialogue in which we inspire and encourage each other to contact our true self and from there discover our true wishes and drives. When projected into a bare economic setting this would be an iterative search for goals and a planning such that the effort (planning) would justify the outcome (goals). This is more or less what used to happen on well governed commons. So I propose to design this awareness process space analogous to the commons. I suggest to keep using the word common although in it's concrete manifestation this common may look quite different from the commons we are used to. A good example may be the open source community, they are digital commons.

old	
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new	
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[27 Value]

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

Let us dive a little deeper into the economic process. In the old 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 the old 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 self 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 self 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.

old	
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new	
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[28 Transaction Costs]

old	transaction costs
new	drop to 0

The 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 self consciousness, this means that in our 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 for our telecom services. In other words the dutch telecom turnover for 2/3 consists 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, thus enabling the emergence of our new economy.

old	
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new	
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[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 with and labour is the way to acquire 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 [19 Balances] described in [18 Louis Blanc] then labour is solely used for production and allocation is organised on the basis of needs.

old	
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new	
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[30 Purpose of Labour]

old	labour is a goal
new	labour is a means

Because of its allocation function labour is a goal in the old economy. But in our 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.

old	
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new	
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[31 Jobs & 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 our new economy this superfluous labour will be experienced as abundance.

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

old	
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new	
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[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 the old 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 [27 Value] of the money you give me.

These two functions could collapse into one construct (money) simply because we don't trust each other. From the perspective of ego consciousness there is no need to implement these two functions separately.

But in our new economy we will trust each other (viz that you honour our goals, 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 are a kind of currency. They don't represent value, but hours of 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. You can only take something when you pay for it with timebanks, ie if you take something then you have to do your best for that. In this sense timebanks implement a finer grained canalisation of trust.

old	
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new	
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[33 Purpose of Money]

old	money is a goal
new	money is a resource

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

This needs some clarification. In [41 Implementation] I will explain how the two functions mentioned in [32 Functions of Money] will be implemented using two separate constructs, one for the coordination of tasks and one for the canalisation of trust. In our new economy money is not used to implement these two functions, we only use money to interact with the old economy. From that perspective money is nothing more than a resource, and hence we share it.

From the perspective of the old economy our new economy is just a group of companies and consumers that you can trade with using money like you would with any other party. From the perspective of our new economy the old economy is just part our habitat that we take care of.

old	
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new	
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[34 Profit]

old	profit
new	is obsolete

Profit has two parts. One part is the justifiable salary that a party earns with his endeavour, the other part is the transaction costs that arise when parties have unequal power. In our new economy transactions costs are 0, so this part of profit is non existent in our new economy. The justifiable salary in our new economy is simply the fact that you can take what you need, so this part of profit is covered elsewhere in our new economy. In total there is no use in the new economy for the notion of profit.

old	
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new	
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[35 Growth]

old	growth is a goal
new	growth is a means

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

Also, due to our greed, whilst the old economy extracts more from our planet than it produces, still many basic needs haven’t been met yet. All that we need is being produced, but due to our greed the distribution is out of balance. Many people believe that we need economic growth to replenish these needs. But economic growth is coming to a halt and our greed still fires the trickle up effect. So growth will not solve hunger and poverty.

It is interesting to remark that 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 our new economy. But when greed is your drive than growth is a goal.

old	
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new	
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[36 Entrepreneur - Steward]

old	entrepreneurs asks: "How can I make money out of this?"
new	steward asks: "How can I care for us?"

Before embarking on the quest of implementing our 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 the old economy, then entrepreneurs are it's priests. And what is the main business of such a priest in the old 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 our new economy is awareness: "What can I do and what can I take?" then such a priest becomes a steward that asks: "How can I care for us??"

old	
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new	
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[37 Weakness]

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

Also in the old 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.

old	
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new	
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[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 the old 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 our 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.

old	
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new	
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[39 Example]

old	airbnb
new	couchsurfing

Let us give one simple example from real life:

AirBnB is old 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

old	
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new	
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[40 Metaphor]

old	knife
new	screwdriver

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

old economy is like a knife
new economy is like a screwdriver

The old 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.

Our 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 this metaphor is that we do need a new system but it will only work when we exhibit new behaviour.

old	
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new	
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[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 directive. Now we have described Utopia 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, in technical terms these are called CRUD-rights: what data elements can I Read, and which ones can I Create, Update and Delete?

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.

old	
-----	--

new	
-----	--

[42 Coexistence]

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

Now we come to the question about the relation between the old and our new economy. It seems not much thought has been given to this question, mainly because there is no clear understanding of our new economy at all. Many people seem to implicitly think of our new economy as one replacing the old economy. I don't believe that. I believe our new economy is arising as we speak and it will coexist next to the old 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 emerging.

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 where 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 our new economy money will be a resource and it will be used to interact with the old economy.

old	
-----	--

new	
-----	--

[43 TINA - 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: I believe in TINA: the only way forward is the way [18 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 of 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. My 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 the old 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.

old	
-----	--

new	
-----	--

Epilogue

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

Next to the old 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 our new economy money as we know it is simply a resource. The functions of money in the old economy are realised in our new economy by two constructs: a coordination system that connects all the diverse initiatives for a better world and each of these initiatives has it's own way of canalising trust.

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

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 what this coordination system needs.

Addendum I - Overview of Our New Economy

In this addendum I gather all the patterns from the main text that together describe our new economy. I believe that our future economy will look as follows:

Our future economy is much the same like our current economy, so there are companies and laws, we produce goods and we distribute these goods. There is a whole lot of data involved to organise all this. This data is about us (actors) and our resources, labour, knowledge, goals and planning [12 Framework].

One thing is different though: we have added an extra governance layer: all this data is stored in an interoperable format. And we give each other (in and outside companies) access rights to this data. You can grant each one of us read and maybe write access to some or all of your data. You grant access on the basis of trust.

Read and write access are like they are on the current World Wide Web (www): granting read access is like publishing on the www, like a catalogue or a blog. Write access is like placing an order in a webshop. So for example when you write data into my planning, this generally means that I really start doing something.

It works like this: the more self conscious somebody is, the more you can trust that this person will take care of us, the planet and the future and so you are more likely to share your resources, labour, knowledge, goals and planning with that person. You will give him / her more access rights than you give others.

Moreover when all this data is available we are in a better position to take all concerns into account, to care for us, the planet and the future and thus be sustainable [4 Analysis].

The data layer is the coordination layer that answers the question “What does Utopia look like?” and the access layer is the trust layer that answers the question “How to adapt Utopia to humans?” [1 Question], [14 Functions Realising Economy], [32 Functions of Money] and [41 Implementation].

So in this future economy we see both the old economy and our new economy [42 coexistence], they are not separate, they are intertwined. We also see that our new economy consists of new behaviour [10 Change], viz we take care by sharing. We share more with people that we trust better and with the others we trade more [22 Swap - Share].

Because we want the data to be open and in particular interoperable we use a new standard to publish the data in, I expect this standard to be based on semantic technology.

This also presents us with a development perspective. We can start with very limited access rights and gradually broaden these rights into sustainable cooperation [15 Evolution of Consciousness] and [43 TINA - TATA].

This data lake is already there, it consists of registries, planning tools and Enterprise Resource Systems (ERP), but currently most of this data is company confidential, stocked in silo's behind firewalls. And because these data are not meant to be interoperable they are not stored in an interoperable way.

Mind you: recently we have seen an enormous increase in interest in data. We call it big data and we process this big data with technologies such as Artificial Intelligence (AI), Natural Language

Processing (NLP) and Machine Learning (ML). But you don't have access to this data, even if it is data about you, or worse, even if it is your data. And you may not even know that. And we use this data to manipulate you, exploiting your ego addiction.

So now when you let go of your ego addiction, when you grow into self consciousness, then you will be free to serve and not susceptible to these manipulations anymore. Then this data can become yours to access and thus you can serve us, the planet and the future [5 Freedom], [16 Ego - Self].

Facilitation of the Awareness Process - Description of Search & Share

When we thus publish our data and grant each other access rights then a whole new dynamic can emerge, the process of our new economy will be an awareness process [25 Core Economic Process] in which we together interactively answer the questions "Who does what?" and "Who takes what?" [13 Definition of Economy].

For that we need to access the data lake, we will use apps for that. Here I describe one such app: Search & Share (S&S).

So what is this awareness process? It is about people becoming aware of their self and our unity. How does it work? There are many ways of becoming aware, many different events can trigger aha-Erlebnisse. Here I propose to facilitate the verbal part of this process. It consists of locutions uttered by people. And they utter these locutions in response to some trigger. In many cases there is a parent locution triggering a child locution. I propose to record these locutions and their response links.

So our model consists of two primitives:

1. locutions, this can be anything from a sentence, or even just a word, to websites or pages thereof. tweets and whatapps
2. response links, a response link is a directed link from one locution (the parent) to another locution (the child), a response link is recorded each time a user responds to a parent locution with a child locution

This is best understood as a directed graph. I propose the name: awareness space. I envision that this awareness space is ubiquitous, can be accessed from all over the world, through many different apps on your phone for example, or through websites.

As mentioned before websites are possible locutions and the hyperlinks between them can be understood as response links.

Now the (directed) links allow us to follow paths through this awareness space. Such a path is called a conversation. Any real world conversation can be recorded as a conversation in the awareness space. Conversations, or more generally any set of locutions can be grouped to form a new locution. A form to be filled out for the application for a subscription, is an example of such a group of locutions. Obviously a locution is response linked from any locution group which it forms part of.

The natural form to technically represent these links is using triples in the semantic web, the predicate always being: response.

You can use the awareness space when seeking to achieve some goal. It goes like this: you start by entering a question or a first idea. Next you look for a conversation, ie a path through the awareness space. If your entry has been recorded before you can start from that locution in the awareness space and follow the links from this locution, if not you can add your locution to the

awareness space. There will be tools facilitating this process of “looking for the next locution”, eg by doing a text based search like google does in websites. Each time you select a next locution this is recorded as a response link. The number of times locutions are used is data used by the facilitating tooling. The same holds for the number of times response links are used. The aim of this exercise is to find (a conversation ending in) an executable goal. An executable goal is a locution that triggers someone to do something, it is like an assignment. Suggestions for links are done both by the tooling and the community.

Time for an example: suppose I want to move house. Nowadays I would ask my friends to help out. Asking would be done by phone or email. In our new economy I would tell S&S that I want to move house. The advantage of S&S is multifold. One advantage is that if my friends can't make it there will be other people available. Another advantage is that S&S has learnt that in most cases when somebody wants to move house several questions need to be answered: when, where, what, which car to use, etc, and so S&S poses these questions (S&S doesn't know they are questions, it just notices that these locutions invariably get followed, it's like a form to fill out).

Note that the questions suggested by the tooling are not modelled in some relational sense. They are suggested on the basis of having been asked previously. This is a matter of counting.

Addendum II - Formalisation of the Argument

In this addendum we present the core of the argument in a quasi formal way.

Our object of study is our economy and our [1 Question] is:

“What does our new economy look like?”

Our vision is that human consciousness is continuously growing and this growth will force the emergence of our new economy [8 Implication Chain].

In the remainder of this addendum we will introduce the above notions with more rigour, thus enabling us to derive an answer to our question. The notion of goal, which we define below, will play a central role in the argument. A basic understanding of set theory is advised.

We start by introducing a [12 Framework] consisting of the six basic notions actor, resource, labour, knowledge, goal and planning, that allows us to define notions like economy, consciousness, trust and value.

When we talk about economy we talk about actors acting in this economy. We define actors by means of what they can do:

1. An actor is an entity that is capable of performing two actions [13 Definition of Economy]:
 - action 1. set a goal (see point 5)
 - action 2. apply a knowledge element (see point 6)

These two kinds of actions are what we call economic actions. Such an actor can be either a natural or a legal person.

We denote by A be the set of all actors.

In real life A is manifested in eg the Municipal Personal Records Database and the Chamber of Commerce.

These actors transform resources using their labour:

- 2.1. We denote by R be the set of all resources.

In real life R is manifested in eg the Land Registry and the Driver Vehicle and Licensing Agency.

- 2.2. A possible world is a function $w: R \rightarrow \mathbf{R}^3$ (3-dimensional space). It is an ordering of the resources in space.

We denote by W the set of all possible worlds. It is like a state space.

3. We denote by L be the set of all labour. An element $l \in L$ denotes a specific time interval in which a specific actor can deliver his labour.

In real life L is manifested in eg roster tools that contain available man hours.

In these transformations actors apply knowledge:

4. A knowledge element k is a description in some form that describes how to transform one possible world $w_{pre} \in W$ into another $w_{post} \in W$, using some subset $l \subseteq L$. We let K denote the set of all knowledge elements. Hence there is a natural mapping $K \rightarrow W \times W \times \mathbf{P}(L)$ where $\mathbf{P}(L)$ denotes the powerset of L , ie the set of all subsets of L .

In real life knowledge is represented in many ways and many places. K is manifested in eg the world wide web.

We like to think of the above elements of our framework A , W , L and K as static. Now we come to the dynamic part of our framework:

Actors can perform two kinds of actions. First actors can set goals:

5. A goal is pair (g, V) where g is a function $g: W \rightarrow \mathbf{R}$ (real numbers), and V is a subset $V \subseteq \mathbf{R}$ consisting of the values to be achieved. Hence the inverse image $g^{-1}(V)$ is the set of possible worlds that are desirable from the point of view of this goal.

We want to capture the notion of goal in an operational way. Goals drive our decisions, but how do they do that? Actors use goals to distinguish between the possible worlds that they want to achieve and the ones they want to avoid. There is a whole world of subtleties to be captured here, but for now we stick to valuating possible worlds in real numbers \mathbf{R} .

This allows us to cater for at least two important use cases. The first is the characteristic function: if my goal is to have a bread, then each possible world in which I have a bread is one that I want, and the other worlds I don't want. In this case my goal function is a characterisic function $g_{bread}: W \rightarrow \{0, 1\} \subseteq \mathbf{R}$, and $V = \{1\}$.

The second use case is the measurable function: if my goal is to reduce CO_2 emissions then my goal function simply is the function $g_{CO_2}: W \rightarrow \mathbf{R}$ that measures the amount of CO_2 present in each possible world, and $V = (-\infty, CO_2B)$, where CO_2B is the boundary agreed upon in the climate conventions.

We denote by G the set of all goals. This is a dynamic set, actors can set and dismiss goals at will.

In real life G is manifested in eg Key Performance Indicators and Sustainable Development Goals.

Note that this definition of goal doesn't comprise a time frame in which the goal is to be achieved.

Second actors can apply knowledge elements into the planning in order to achieve their goals:

6.1. The planning is a subset $P \subseteq K$. Applying a knowledge element means to select this element into P .

Applying a knowledge element $k = (w_{pre}, w_{post}, l)$ presumes the execution of the labour l and the processing of the resources involved. In our framework we are only interested in the decision process, the decisions taken are supposed to be executed.

Recall that a knowledge element includes a subset of L , in this subset each element denotes a specific time interval in which a specific actor delivers labour. This implies at what time the knowledge element is to be executed, like we expect from a planning.

6.2 From P we can derive the evolution function $e: T \rightarrow W$ where T is the timeline. e describes the evolution of our world through time.

When we restrict e to the past we obtain a description of world history. And when we look at e in the future we get a description of the world we have planned.

At each point in time we have one planning. But through time the planning changes, and hence so does the function e . Obviously only the future part of e changes as history doesn't change anymore.

In real life the planning is manifested in myriads of planning tools.

7. The interaction with goals is as follows: given our current world w_{now} and our goals $(g_{\text{bread}}, \{1\})$ and $(g_{\text{CO}_2}, (-\infty, \text{CO}_2\text{B}))$ we are looking for possible worlds w_{post} such that $g_{\text{bread}}(w_{\text{post}}) = 1$ and $g_{\text{CO}_2}(w_{\text{post}}) < \text{CO}_2\text{B}$ and knowledge elements $k = (w_{\text{now}}, w_{\text{post}}, l)$ that, when added to our planning P , will bring $e(\text{now}) = w_{\text{now}}$ into an $e(\text{post}) = w_{\text{post}}$.

So these are the two dynamic parts in our framework: G and P . The dynamics is that actors (elements of A) alter G by adding and achieving or dismissing goals and alter the planning P by adding and executing or dismissing knowledge elements.

The sets defined are huge. To make them manageable we may use equivalence relations. In this addendum we want to give an overview of the main concepts, so we will not go into these details here.

Now that we have introduced our framework we can define our object of study:

8. [13 Definition of Economy]. Economy is the dynamics in this framework. We call this dynamics the economic process and this process consists of two kinds of economic actions (see point 1):

- action 1. set a goal
- action 2. apply a knowledge element

Economy is a behavioural science. When we study economy, we study the economic behaviour, the economic actions of economic actors. The economic actions of economic actors are determined by their economic decisions. We presume that actors take these decisions in order to achieve goals.

Note that the number of goals actually achieved by an economy is an interesting candidate for gross global happiness.

9. The economic decisions basically answer two questions:

- 1. Who takes what? This question is basically answered by setting goals.
- 2. Who does what? This question is basically answered by applying knowledge elements.

Setting goals and applying knowledge elements obviously can't be done ad libitum. We confine each other. Now to describe economy is to describe this governance structure. It is basically the answer to the question:

“Who allows who to take and do what?”

10. So we study the governance structuring the process of taking decisions in this framework, and we can rephrase our original question as:

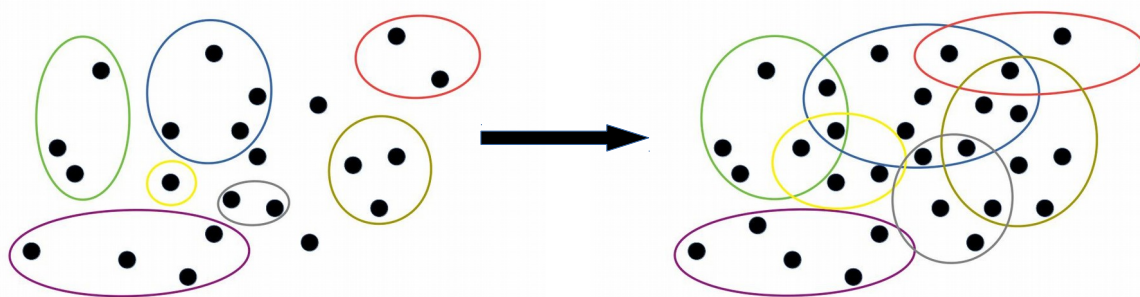
“How does the governance in this framework change under the influence of growing consciousness?”

So now it is time to define consciousness:

11. Definition (Consciousness). The consciousness of an actor $a \in A$ is the subset $G_a \subseteq G$ consisting of all goals that a takes into account when taking economic decisions.

Now that we have defined consciousness in terms of sets we can speak of smaller or larger (or higher) consciousness: the latter just means that you take more concerns into account when taking decisions. And indeed we see consciousness continuously growing, eg more and more people buy organic food and slave-free chocolate [15 Evolution of Consciousness].

So our first step in understanding the (meta)dynamics of our economy is to look at G , the set of all goals set by all actors. This set evolves through time, goals are added and dismissed. In this set we can identify subsets representing the consciousness of the actors. These subsets evolve through time aswell, depending on the needs of the actors and their solidarity with other actors. When we say that our consciousness is continuously growing we mean that these subsets of G are continuously growing and consequently are overlapping more and more.



So this is how our economy changes under the influence of growing consciousness: people take us, the planet and the future more and more into account. So how does this manifest itself in our governance?

12. The consciousness of an actor can have many different forms. There are two extreme cases:

12a. An actor has ego consciousness if he only takes his own goals into account. This is the projection of the economic notion of homo economicus into our framework.

Note that homo economicus essentially is the projection into economy of the psychological notion of psychopath.

12b. An actor a has self consciousness if he takes all goals into account, so $G_a = G$, ie the goals of us, the planet and the future. This is sometimes called integral or planetary consciousness.

Before we move on let us give some thought to integral consciousness for a moment. Integral consciousness means that you take everybody and everything into account. Is this at all possible?

13. Definition (Consistency). A set of goals G is said to be consistent if there is a possible world w in which all goals in G are met, ie $\exists w \in W: \forall (g, V) \in G: g(w) \in V$.

Obviously consistency is not guaranteed a priori. [6 Gandhi] formulated a sufficient condition for consistency, he said:

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

There is scientific support for this statement.

Hence the goal to set only needs as goals is part of self consciousness.

Note that self consciousness and freedom are two sides of the same coin:

14. Definition [5 Freedom]. Freedom is not a right, it is a duty. Freedom is the duty to take care of us, the planet and the future.

A specific freedom always is the result of people taking a responsibility specific to this freedom. In the case of setting goals: the freedom of consistency is the result of us taking our responsibility to set as goals only our needs. Thus we create space for our fellow to do the same.

In other words: self conscious people and only self conscious people are free.

15. To understand how (the evolution of) our consciousness manifests itself in our governance we argue from the two extreme positions.

15a. First suppose we have a group of self conscious actors. This means that each of these actors honours the same set of goal, viz all goals. If moreover each actor has access to the same set of information then each actor will take the same or at least comparable decisions. It is as if the group acts as one man. This implies that each actor can allow every other actor to take any decision. Hence no special governance is needed. Moreover, this implies they share all resources, labour, knowledge, goals and planning [22 Swap - Share].

15b. Second suppose we have a group of ego conscious actors. Then the economic process essentially becomes a power play. If you do or take something I don't like all I can do is use my power to prevent you from doing so. Gandhi's condition is not met now so scarcity may arise, and indeed this is the case in our current economy. Currently we handle this scarcity using ownership [21 Owner - Steward], exchange and competition [23 Compete - Cooperate]. Now cooperation arises whenever convenient for all parties involved. Now governance is geared towards protecting the most powerful concerns. Cooperation may also be used to unite concerns in this competition.

15c. We conclude that the governance of the economic process will evolve from where we are now to eventually no governance at all. Meanwhile all kinds of governance structures giving more or less space to each other will be used. Throughout history many forms have already come into existence because we have never really behaved like homo economicus. To name a few: commons, cooperations, companies, foundations and more recently timebanks.

We want to offer a unifying perspective on this myriad of governance structures:

16. Each of the two questions in point 9 has two aspects [14 Functions Realising Economy]:
 aspect 1. coordination. The coordination aspect is about what is needed and who can realise that. It is like a jigsaw puzzle, where the knowledge elements are like jigsaw pieces and the goals are like the image that you want to lay down.

aspect 2. governance. The governance aspect is about do we trust that you take our goals into account? In the jigsaw metaphor: what pieces do we allow you to lay down where?

The governance layer can be seen as the layer where we canalise trust:

17. Definition (Trust). The confidence that actor a has in actor b is the set of decisions that a allows b to take.

When consciousness grows this means that people will honour each others goals and so they can allow each other to take decisions regarding these goals, they will trust each other.

Note that deciding to apply a knowledge element entails access to the labour and resources involved, so the extent to which actor a trusts actor b may be experienced as the set of resources, labour, knowledge, goals and planning that a shares with b.

It is these two aspects that any viable economy has to implement.

18. One way to understand these two aspects is to split our [1 Question] into two questions:

1. "What does Utopia look like?"
2. "How to adapt Utopia to humans?"

Now Utopia, the answer to the first question is an implementation of aspect 1. Likewise any answer to the second question is an implementation of aspect 2.

Economy is behaviour. Utopia is utopian behaviour. Now we derive a characterisation of this utopian behaviour [19 Balances] by looking at the answers given to the two questions in point 9:

1. Who takes what?
2. Who does what?

19a. An actor with self consciousness will take all goals into account and hence will answer as if he answers on behalf of everybody, the planet and the future. His answers would be:

1. I take what I need (following Gandhi).
2. I do what is needed.

19b. I believe that if people do what they can then together they do at least what is needed, hence we can rephrase the self conscious answer into:

1. I take what I need.
2. I do what I can.

This statment has been formulated in modern times in 1851 by [18 Louis Blanc] which lateron became the aphorism of the anarcho-communists. This behaviour from self consciousness is utopian behaviour. This basically inspires us to administer our planet as a common.

20. An actor with ego consciousness will only take his own goals into account. Without any brake this results in:

1. I take the most.
2. I do the least.

Note that the ego conscious answer to question 1, "I take the most" causes scarcity [9 Behaviour & Scarcity].

In this setup it is easy to see (the evolution of) our economy:

21a. Utopia is formed by all self conscious people. They share their resources, labour, knowledge, goals and planning. They realise this by sharing all their corresponding data. We call this the coordination layer.

21b. To adapt this Utopia to humans a governance layer is added. Any governance structure can be realised by setting access rights to the data in the coordination layer (in technical terms: CRUD-rights).

Note that in our current economy we use money both for coordination and governance purposes [32 Functions of Money].

22. Thus we have added the dimension of consciousness to economic [11 Modelling]. As we move along this dimension consciousness grows and governance structures evolve and eventually vanish.

Now this latter conclusion may seem far fetched but in fact any healthy household already functions this way, it is as soon as we step out of our household that we impose and adhere to governance structures. Now growing consciousness means that the boundaries within which we behave utopian become larger, eventually comprising our planet.

A few closing remarks.

In the decision process actors use the notion of [27 Value]. Although in many economic theories value plays a central role and indeed is a or the goal of an economy, we see value only as instrumental.

23. 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.

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.

We distinguish between use value and exchange value (after Karl Marx):

23a. 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?

23b. 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?

How would self conscious actors go about? This is rather straightforward: they would set goals, devise a planning and finally they would assess whether or not the expected outcome would justify the projected effort. They would measure the use value.

And how would ego conscious actors go about? Acquisition has now become a matter of exchange which is essentially governed by the power of the parties involved. Decisions are taken measuring exchange value.

Note that under utopian behaviour transaction costs vanish and this enables the transition to our new economy.

24. Definition [28 Transaction Costs]: $\text{transaction costs} = \text{exchange value} - \text{use value}$

When people share goals (and so also resources, labour, knowledge and planning) then the effort I want you to spend equals the effort I want myself to spend, hence $\text{exchange value} = \text{use value}$ and hence transaction costs are 0.

25. Fukuyama stated in his book 'The End of History and the Last Man' that neo-liberalism is the final governance model in our history. Using our model we can refine this statement as: the governance model of homo economicus will eventually evolve into neo-liberalism. Later Fukuyama stated in his book 'Trust' that trust is a vital prerequisite for a thriving economy. Using our model we can formulate his statement as: as consciousness grows, people will become more trustworthy and hence more efficient governance models will emerge.

The argument is as follows: homo economicus has no reason to trust his fellow (when expecting his fellow to behave like himself) and from this fear (for inconsistency of G) greed as a selfdefense will arise. Greed is the root cause of scarcity which eventually can only be handled through neo-liberalism. Viz: when goods are scarce we need to allocate these goods using ownership. There still not being enough goods a competition will arise.