

Free to Serve

*The Evolution of Our **Consciousness**
Drives the Evolution of Our **Economy***



Jeroen J. van Beele

The background of the entire page is a light-colored, stylized map. It features numerous small, circular icons, each containing a number from 1 to 43. These icons are scattered across the map, which also includes faint outlines of landmasses, rivers, and various symbols representing different types of locations or events, such as buildings, trees, and a ship. The overall aesthetic is that of a vintage or thematic map.

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Aloha, fellow traveler

I believe that we are living through amazing times: we are witnessing the birth of our new economy. In this manifesto I describe my understanding of what we see happening today: a whole dimension of new economies is emerging.

I learned economics from textbooks written by Arnold Heertje (1934 – 2020) of the University of Amsterdam. This was my first lesson: every new school year, a new edition of some textbook can be made by rearranging the contents of the old edition into a new layout. In this way, the old edition becomes incompatible with the new edition and thus worthless, so you are forced to buy the new edition. In other words: economy is the art of destroying value. Incidentally, the textbook 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 us with an armoury of tips and tricks that enable us to force consumers to buy our products. Furthermore, these tips and tricks are backed by laws, such as patent laws.

However, consider this: as a producer, I do not 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 new world awaits us.

In early 2012, I asked the universe to answer, before the 21st of December, a question that I had been contemplating for many years: 'What will our new economy be like?' Then I met Jacqueliën van Beers, who gave me the answer. Until that moment I had been trying to design some innovative way of swapping, but I had got stuck. She urged me to drop the swapping pattern. I had no idea how to do that, but I felt I had to give it a try, so I did. For a few months I was lost in terra incognita. I had the answer but had not yet understood it. I had lost my balance between give and take. Eventually, I found new [19 Balances]. The result of the ensuing exploration is this manifesto, in which I shift a total of 43 such patterns. Jacqueliën, thank you once again!

Our new economy is not a new system; it is new behaviour [10 Change]. Our behaviour is changing because we are starting to see that discarding plastics as litter here means dead birds elsewhere on our planet. We are becoming increasingly aware of the impact of our behaviour. This is not something that I am telling you; we



are telling each other, and in this way our consciousness is growing. Our consciousness is growing from 'What's in it for me?' to 'What's in it for us?' [17 Me - Us], from ego-consciousness to integral consciousness [15 Evolution of Consciousness]. Thus our behaviour is changing from paying back to paying forward, from swapping to sharing [22 Swap - Share], and we are shaping our

systems to support that behaviour [8 Causal Chain].

You do not need a new system in order to behave in a new way. For example, when you donate money to a charity you share using the current system. In contrast you can swap using any new system. For example, consider what has happened to the world wide web over the past decades.

Aloha, fellow traveler

Although conceived of as a common, where people share, most players use it as a new battleground. This shows that a new system will not necessarily change our behaviour, whereas our growing consciousness certainly is changing our behaviour.

The unconscious state of mankind is slavery, and we all want to be free. But only when you are truly free – that is, when your self is free from your ego – you can understand what it means to be free, which is to serve. Each of us needs to take a purposeful and conscious step to enter this realm of [5 Freedom], and only for the truly free is a world of abundance within reach [20 Scarcity & Abundance]. This manifesto is intended for people who want to live in this true freedom.

Increasing numbers of people understand that something has to change in our economy. Fortunately, the ideas around this theme are converging and our economy is changing. However, there is still some way to go. In my view, we more or less agree on the answer to the question: ‘What do we want?’ The problem arises when we want a concrete answer to the question: ‘How are we going to do that?’ I believe that we lack a shared conceptual framework. This manifesto is an attempt to present such

a conceptual framework, so that we can discriminate between initiatives that work and others that fail.

How close are we to manifesting our new economy? [Yunity](#)¹⁷ identified a list of what still holds us back:

- lack of critical mass (perhaps we of integral consciousness are still too few in number);
- lack of vision about where we are heading;
- lack of organisational skills;
- ego (though this can be seen as a rephrasing of the first item).

In this manifesto, I address the second point by outlining a vision for our new economy.

I introduce a [12 Framework], consisting of the six notions of actor, resource, labour, knowledge, goal and plan, which allows me to add the dimension of consciousness to economic [11 Modelling], thus enabling us to model the evolution of our economy.

I use the notion of pattern to organise this manifesto and to describe both our new behaviour and the new system to support this new behaviour. With pattern I mean statements such as:

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

Each chapter discusses how the shift from ego-consciousness to integral consciousness shifts one such pattern. Together, these pattern shifts constitute the paradigm shift in the midst of which we find ourselves today. Each of these shifts describes a transition from one extreme (neo-liberalism) to the other ([Utopia](#)¹³), though our new economy actually consists of a continuum of economies, each located somewhere between these two extremes. Whenever I speak of our new economy, I mean one or all of these intermediary economies, as well as Utopia.

The argument in this manifesto is built on one primitive pattern shift or axiom:

Our consciousness is evolving from ego-consciousness to integral consciousness.

The idea is that if you agree with this one pattern shift and the definitions used, then as a logical consequence you should also accept all the other pattern shifts.

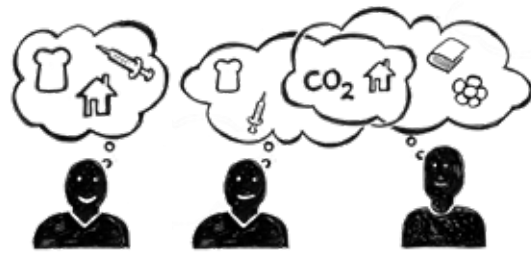
As a playful introduction to the ideas in this manifesto, I encourage you to perform the Monopoly Experiment. Play Monopoly with a twist; that is, according to all standard rules but changing your behaviour, such that all players share their money. There are two piles of money in the game: one for the bank and one for all the players. When a player passes Go, his income is moved from the bank to the players’ pile. Similarly, any income a player receives from his real estate is put onto the players’ pile. Whenever a player wants to buy real estate or has to pay rent, he or she takes money from the players’ pile to pay either the bank or a fellow player. One variant of this set-up is to start playing the conventional way and after some time – for example, when the first bankruptcy occurs – to switch to the new behaviour. How does this change in behaviour change the game? How would such a change in our behaviour change our economy?

The two core notions in this manifesto are consciousness [8 Causal Chain] and goal [12 Framework]. Especially the notion of consciousness is quite intangible. One is tempted to define it rather esoterically, which in turn may lead to elaborate debates. For the sake of the economic argument, however, it suffices to define these two notions operationally.

Aloha, fellow traveler

In Addendum II, I have compiled these and all other operational definitions from the main text for easy reference. For example, I define consciousness in [8 Causal Chain] as follows:

The consciousness of an economic actor is the set of goals that this actor takes into account when making economic decisions.



ego-consciousness integral consciousness

I wish to thank Ton Bil for his unceasing support during the many years we have been contemplating the patterns included in this manifesto, sometimes to startling effect. I also wish to thank Ingeborg Beugel for inviting me into her writer's home on Hydra, allowing me to finish this manifesto. Finally I wish to thank the professionals that helped me shaping this manifesto the way it is: Rob Stuart for proofreading and Sander ten Napel for illustrations and helping out with the layout, design and prepress.

Before we embark on this journey of exploration I wish to point out that none of the pattern shifts we will encounter are new, with the possible exception of the decomposition of money described in [32 Functions of Money].

You can find a summary after Addendum II.

All websites mentioned in the text are listed at the end of this manifesto, after the summary.

I will keep you waiting no longer, so as an appetiser let me shift the three patterns above:

- Most things are abundant on this planet. If not, this scarcity has resulted from our greedy behaviour [6 Gandhi], hence we can and will care for us, the planet and the future.
- Our [25 Core Economic Process] is changing from negotiation and competition into awareness and co-operation, which brings out the beauty in people.
- We are not here for the economy; the economy is here for us. Hence jobs are not a goal but a means [30 Purpose of Labour].





OLD One question: • What will our new economy be like?

NEW Two questions: • What would Utopia be like?
• How to adapt Utopia to humans?

The main question that I want to answer in this manifesto is:

- What will our new economy be like?

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

- What would Utopia be 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 no more than that. This means that we use it as a directive or precept, not as a blueprint.

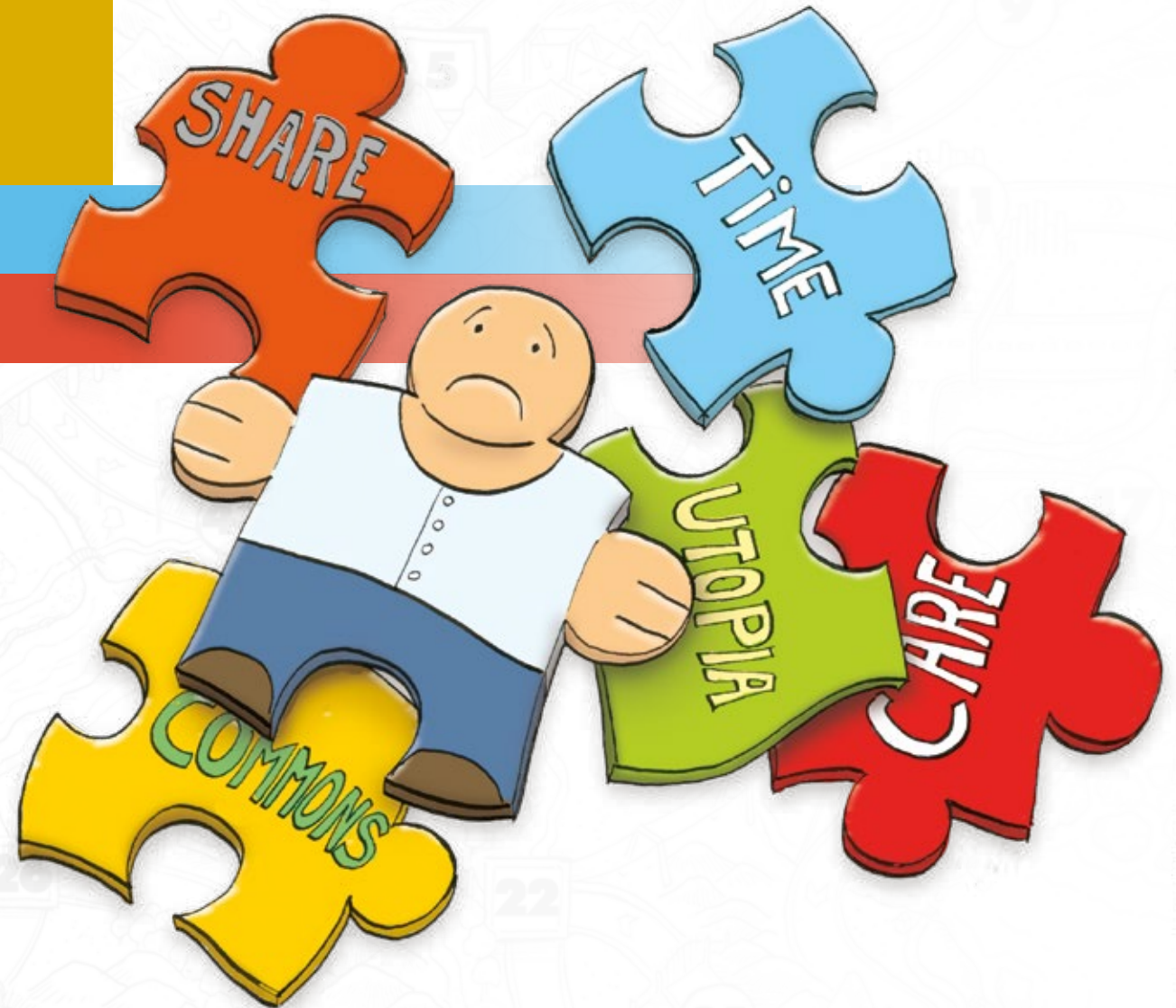
While searching for answers to the question 'What will our new economy be like?' I encounter ever more people trying to imagine a Utopia. What I notice, however, is that it is very hard for people to formulate a utopian vision. The way I understand this is that they want to envision a Utopia inhabitable by people like you and me. However, I believe that 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, otherwise arguments about Utopia will get mixed up with arguments about humans.

In [4 Analysis] and [10 Change] I argue that it is not our system but our behaviour that causes our crises. Utopia does not consist of a different system; it consists of different behaviour. Therefore, 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 can answer the second question: 'If peoples' behaviour is not utopian, how to deal with that?'

Many answers have already been given to the question: 'What will our new economy be like?' These include [Samar](#)¹⁴, time banks, commons, platform economy, circular economy, [doughnut economy](#)⁵ and [economy for the common good](#)⁷. All these can be seen as answers to the two questions 'What would Utopia be 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.' Each answer listed above takes Utopia as its

starting point but differs in how it adapts Utopia to humans. Excitingly, because all these answers share a common utopian vision we can integrate them into a viable alternative for our current economy.



2 Adaptation

OLD

East: How to adapt humans to Utopia?
West: How to adapt Utopia to psychopaths?

NEW

How to adapt Utopia to humans?

In the twentieth century, two different answers were given to the question 'What will our new economy be like?' The east answered with communism, whereas the west answered with neo-liberalism.

I contend that the Utopias of east and west are the same. Also, neither east nor west answered the second question: 'How to adapt Utopia to humans?' They answered other questions instead.

The communist Utopia is an economy in which people freely share and co-operate to fulfil each other's needs. The neo-liberal Utopia is a free market. But what is a free market? It is common knowledge that the term does not mean a market without restrictions. Indeed, in order for a market to be free it must be regulated to ensure a level playing field, which is a key design principle.

In a free market, all the actors are free. In [5 Freedom] I define freedom thus: as actors we are free when we take care of us, the planet and the future. Hence the

restriction needed to make a market free is that all the actors take such care. In this sense, the Utopias of east and west are identical.

The east failed to answer the second question; instead, east answered the question: 'How to adapt humans to Utopia?' The east found an answer to their question: totalitarianism. As a result, many now believe communism is necessarily totalitarian.

The west also failed to answer the second question: instead, west answered the question: 'How to adapt Utopia to psychopaths?' This may need some explanation: Homo economicus, on which current economic theory and policy are largely based, is the projection of the psychological notion of psychopath into the field of economics. Now many people act psychopathically; it is expected of them, in particular of CEOs. The west found an answer to their question too: neo-liberalism. By the way, neo-liberalism is a misleading term: there is nothing new about it, nor is it liberal.



In fact, the number of slaves serving the neo-liberal world is currently at an all-time high (estimated by the ILO to be 40 million people worldwide in 2016). In short: neo-liberalism is as liberal as national socialism was social.

Both communism and neo-liberalism seem to fail. I contend that there is nothing wrong with their Utopia, but to answer the second question requires a deep sense of reality.

It is important to understand how these systems fail. In general, a people will always seek to manifest its consciousness, at whatever level that is, using whatever system it encounters. Given that ideal worlds are for ideal people, a sharing-system only works if people want to share. This is a matter of consciousness. When people have slave consciousness, that is how they will let their system work for them: they will use it to enslave each other.

3 Approach

OLD Avert problems / crises

NEW Use possibilities: myriad opportunities spring from our evolving consciousness

Where to start? We see our new economy slowly emerging, but how to interpret what we see? What language should we use? Which phenomena are part of our new economy? How should we distinguish between essential and irrelevant patterns? How are we to approach the matter? All these questions will be answered in due course. Let us begin with an idea formulated by both Aristotle and Buckminster Fuller.

Aristotle said:

Whatever you give attention to grows.

This means that through wanting to avert crises, you pay attention to them and hence they 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.

I therefore propose that we look at our possibilities and opportunities. This shift

is familiar but well worth considering. There are many crises nowadays, and an autonomous reflex is to try to avert each of them in isolation. There is an important principle in the field of project management that suggests this approach: if the success of a project becomes dependent upon multiple factors, it will be more likely to fail. In the present context, this principle suggests that we should seek to solve one crisis at a time. This is exactly what is happening today: there are many examples of organisations that attempt to avert crises separately, including Greenpeace, Amnesty International and [Avaaz](#)¹.

I believe that it is important to understand that all these crises have a common root cause, which is behavioural in essence. Without this understanding, averting all these crises separately may prove to be an unfocused approach with little consistency or impact.

One way to unite diverse initiatives aiming for a better world is to approach the matter from the possibilities at hand. We have an amazing prospect: human consciousness is continuously growing.



I hope and pray that the evolution of our consciousness will soon reach a critical mass. Together, a sufficient number of people can change the face of our economy, and this will be the tipping point many of us are waiting for. In this context, I wish to draw attention to the [Vision Alignment Project](#)¹⁶.

This manifesto, with the exception of [4 Analysis], explores the possibilities rather than the problems. Let us start with that shift and then go on to explore our possibilities and opportunities.

NEW We can serve us, the planet and the future better...

OLD ...than we do now

Here I argue from the problem side, starting with an analysis: if everyone in everything he or she did were to take all relevant goals into account, there would be no crises. We can formulate this analysis affirmatively:

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

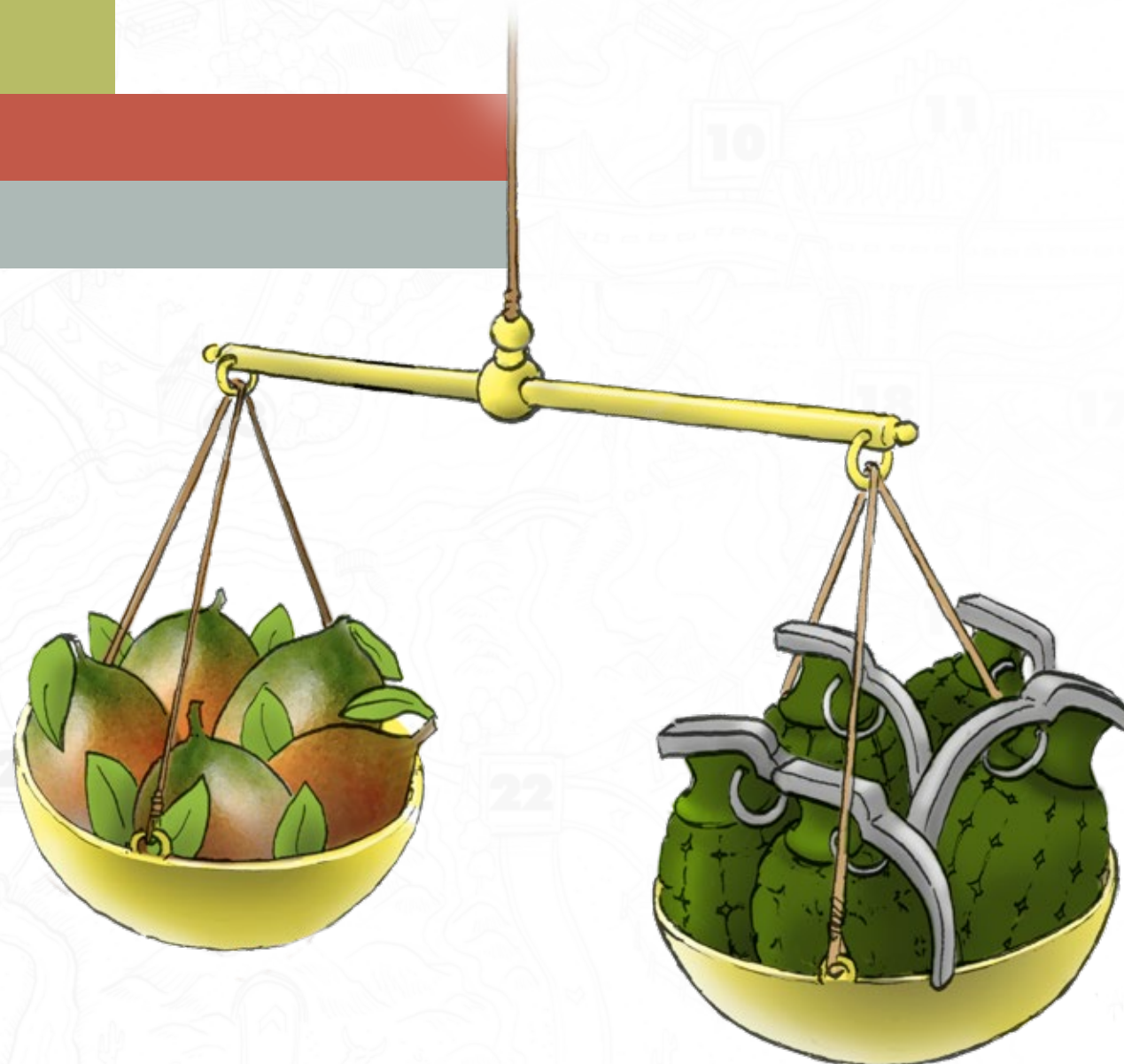
This may not be immediately evident. The next few shifts focus on the questions of whether this is possible and, if so, how. For the time being, let us assume that this is possible. Suppose you and everyone else were to take all goals into account, would there still be any crisis?

Let me give you one example: currently, about 10,000 children die each day because of malnutrition. The goal here is food for everybody, worldwide. Why do those children lack access to food? Do we not produce enough, or do we have a logistical problem? I once heard of a pilot being asked how he felt to be flying mangos from Africa to Europe while many Africans were starving. His answer was that he was more concerned about

his cargo when flying from Europe to Africa: weapons! Mangos and weapons are bought and sold due to decisions taken by producers and consumers; therefore, I am convinced that the death of 10,000 children daily does indeed result from people taking adverse decisions.

This analysis is quite different to many other analyses out there. I do not believe that there is something inherently wrong with our system; I believe that there is something wrong with our behaviour; that is, we do not take care of us, the planet and the future.

One analysis that I encounter quite often is that the debt economy is fundamentally flawed because actors cannot pay interest on their debts if they never got that money in the first place. The problem with this analysis is that it ignores the fact that banks are part of the economy and spend the interest paid to them by debtors.



OLD Freedom is a right

NEW Freedom is the duty to take care of us, the planet and the future

We resolve to take all goals into account, but is this at all possible? Suppose my goal is to own the entire planet and you have the same goal. Obviously we cannot achieve both goals. What goals can realistically be set? Setting a goal is a freedom in the sense that it is something that you can decide to do or not. At its core this is about how we conceive freedom, as governing the interaction between people.

Freedom understood from the perspective of slavery consciousness usually starts where the freedom of others ends. When aggregated to global level we see, for example, trade agreements that prohibit values from higher levels of consciousness being maintained.

Freedom understood from the perspective of integral consciousness leads some people, such as Mother Theresa and Nelson Mandela, to become trailblazers of a new world.

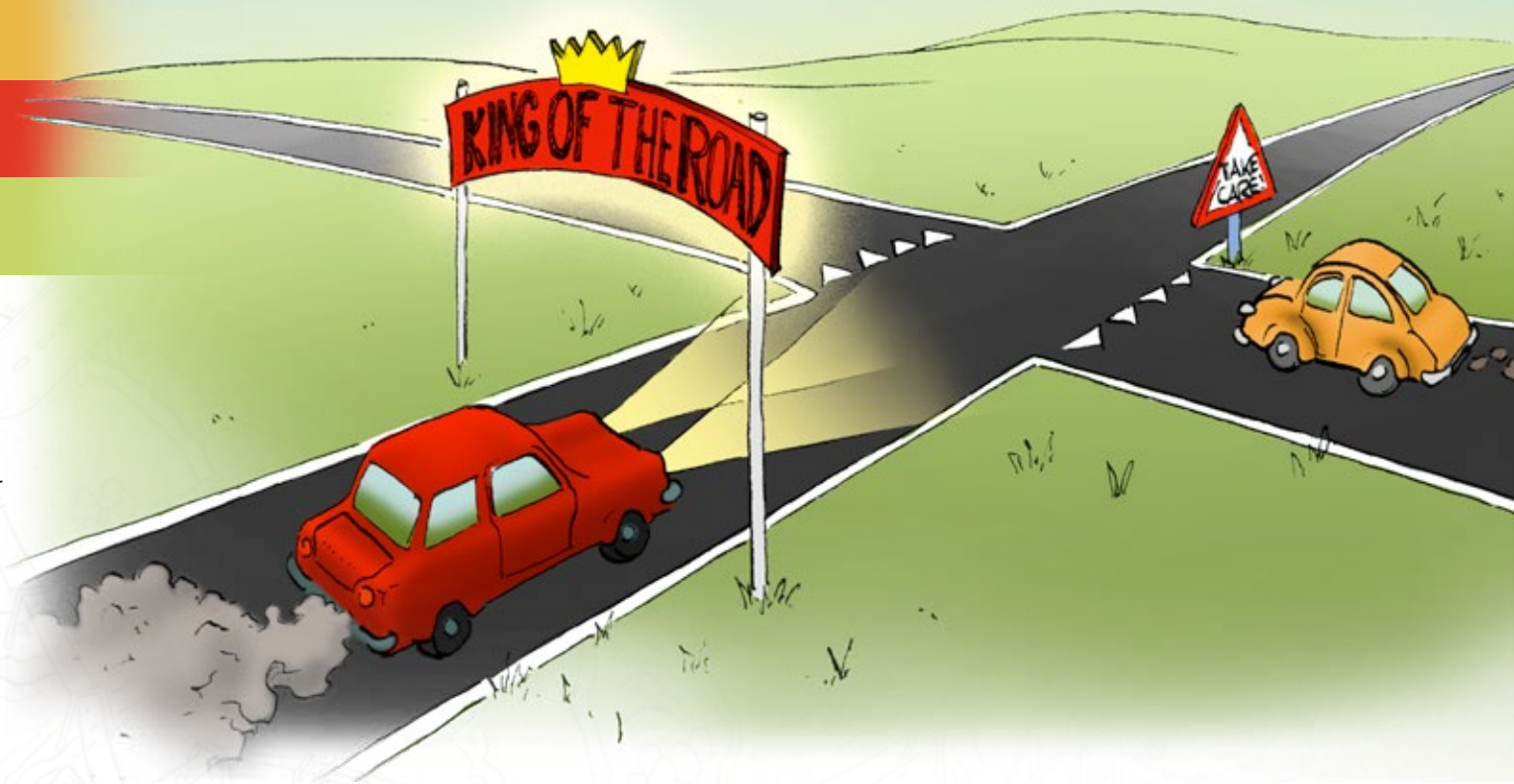
Philosophers have been thinking about freedom for centuries. I will devise my own definition of freedom. In view of the above, I propose the following design

requirement: our definition of freedom should imply goals being in harmony. I also require our definition of freedom to be affirmative. This latter design requirement assures us that our definition of freedom tells us what we can actually do.

In interaction with people, freedom is not something that I have or take; rather it is something that I receive, that I am granted, and granting is a responsibility taken by my counterparties. Therefore:

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

What duty? I believe freedom springs from integral consciousness (see [15 Evolution of Consciousness]). If you understand your fellow to be another you, then his or her goal is yours and your goal is his or hers. Therefore, when you formulate your goal, you also formulate his or her goal; you are like a steward to your fellow, taking care of him or her. Here, then, is our definition of freedom:



Freedom is the duty to take care of us, the planet and the future.

By 'us' I mean: me, you and what transcends you and me, that which makes us 'us'. For you to take care of us presupposes that you are aware of 'us'. This is what is referred to as integral consciousness, and we might call this definition of freedom: integrally conscious freedom.

Note that this definition is viral: the freer I am – that is, the more I take care of us

all – the more I give you the opportunity to take care of us all as well. In other words: the freer I am, the freer you can be.

Jesus taught this:

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

Note that this definition of freedom satisfies both design requirements: it is obviously affirmative, and that the goals are in harmony follows from [6 Gandhi].

NEW This world has enough for everybody's needs...

OLD ...but not for everybody's greeds

We resolve to take care of each other and take all goals into account, but is this at all possible? Many think: 'Nearly eight billion people all wanting food on this planet characterised by scarcity —that is impossible!' Indeed, many people believe that scarcity is a fact of life. I believe that this is not the case; I believe that we actually live on a planet of abundance. This is what Gandhi said:

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

There is scientific support for this statement. The University of Wageningen (in the Netherlands), answering a question posed by the UN Food and Agriculture Organization, calculated that our planet is capable of sustainably producing organic food for approximately 60 billion people.



7 Jesus

NEW There is more happiness in giving...

OLD ...than in receiving

We have seen that it is possible to take each other's goals into account and thus become free. If so, why do we not do that? One may be tempted to believe that we just do not want it. Jesus said (Acts 20:35):

There is more happiness in giving than in receiving.

This statement has been scientifically confirmed by numerous researches: people are happier giving than receiving.

Robert Vesseur, trailblazer of the [gift economy](#)¹¹, formulates it thus: 'When I ask myself whether or not I should give something to somebody, the criterion is amazingly simple: I give if and only if giving makes my happy.'

An example: Tom was hiking in Corsica and had taken an extra pair of shoes with him just in case he might need them. There he met another hiker whose 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 Tom for them, so he gave him €100. Both men

were happy giving what they wanted to give, so the happiness in this case was not in the receiving but in the giving. This is the new behaviour; this is our new economy.

Now that we understand that this greater happiness is possible and that we do want it, only one question remains: How are we going to make it happen? To answer this question, I propose stepping back and starting from the possibilities that the evolution of human consciousness offers.



Causal Chain

OLD We need a new economic system

NEW Consciousness → behaviour → system

What is the starting point? I believe that in order to truly understand what is happening today we have to understand the following fundamental causal chain:

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

Before we go on: what exactly is consciousness? All that matters from an economic point of view is neatly captured in the following operational definition:

The consciousness of an economic actor is the set of goals that this actor takes into account when taking economic decisions.

Note that, from this viewpoint, growth of consciousness has a well-defined meaning: that is, the set of goals becomes larger.

This causal chain may seem trivial, but this shift goes deeper. Many people have already understood that our current economy is depleting our planet. Almost automatically, without much consideration, many of them assume

that there is something wrong with our (economic) system. However, the causal chain under consideration implies that changing the system will not help. Instead, it compels us to evolve our consciousness.

Let me explain this in greater detail. The apparent dynamic of our current economy is the sum of all our individual behaviours. Our current system merely facilitates this process of interweaving behaviours. The problem with our current system is that it is not well suited to interweaving new behaviours into a coherent alternative to our current economy.

Here I need to more precisely define system. I want to make a clear distinction between system, meant in the narrow sense, and the way people use that system. Thus, by system I mean only the artefacts that make up our economic system, including money, banks, real estate registries and the laws regulating them. For example, forcing people to pay more for your product than is reasonable is not systemic; it is behavioural, even if you use patent laws to accomplish this.



Most of the remainder of this manifesto describes the evolution of our consciousness and the consequences thereof. Our consciousness is evolving as we speak, so our behaviour is also evolving as we speak. Therefore, we will need a new system to support this new behaviour. Note that this new system will not emerge automatically; on the contrary, it will result only from deliberate, focused and committed action by humans who understand the need for the new era. Again, we can build that system now, but it will not change our economy. Our economy will only change by force of our evolving consciousness.

Furthermore, when we supply society with a new system that can interweave new behaviour into a new economy, if society is still operating on the old level of consciousness, not much will change. Old phenomena will appear in new forms (see also [2 Adaptation]). The

world wide web is a prime example of this effect. Conceived as a common, the world wide web is a wonderful tool for our new economy, but it has been seized by those of lower-level consciousness. Due to a lack of appropriate governance it has fallen prey to the tragedy of the commons. This system failed to change people's behaviour.

The beautiful African philosophy of Ubuntu is understood by ego-conscious people not as their duty towards their fellows but as their fellows' duty towards them.

Monasteries are a good example of the opposite. Monasteries have been ahead of society for millennia. Many monks and nuns are known to have raised their consciousness, from which much of science sprang. A monastery is a cooperative system facilitating the enhanced behaviour of monks and nuns.

Behaviour & Scarcity

OLD Scarcity → behaviour

NEW Behaviour → scarcity

Many people believe that we behave the way we do because of scarcity on our planet. As a corollary to [8 Causal Chain] I contend that the converse is true: it is our behaviour that causes scarcity.

Firstly, understand that our planet is actually one of abundance, as [6 Gandhi] noted. Given that we live on a planet of abundance, how can it be that so many experience scarcity? I believe that this is simply the result of greed, as Gandhi noted in the same aphorism. If everyone always wants more for him- or herself, our resources will sooner or later be depleted. Since the 1970s we have indeed surpassed the limits of our planet.

Secondly, having thus caused scarcity, we obviously need to find a way to deal with it. If humanity were a community of people caring for each other, we could think of many ways to tackle the problem. Instead, we tend to see each other as competitors and hence we compete, thus consolidating the scarcity. In other words, scarcity has become a self-fulfilling prophecy.

A well-known definition of economy states that economy studies the allocation of scarce goods. When conceived of in this way, the science of economy does not explain scarcity but takes it as the point of departure.



A region near Valencia is called '[the garden of Spain](#)'¹⁰ because its water has been administrated as a common for over 1000 years. From this example, we learn that, if managed well, apparent scarcity can be transformed into abundance.

10 Change

OLD Change the system

NEW Change my behaviour

From [8 Causal Chain] it follows: Change the world and start with yourself. That's it. Although many people believe this, they also think that there is something wrong with our economic system. Consequently, they believe that we have to change the system. This is like believing that if I kill somebody with a knife, I am not to be accused; the knife is. Therefore, we have to change the knife! Of course, this is illogical, for I should cut bread, not throats, with that knife.

Also, this system is seen as something outside of ourselves: I am behaving adequately, but somehow the economic system is inadequate. Therefore, the system has to change, not me. But in fact, all the system does is aggregate all our inadequate behaviours into one huge planet-destroying behaviour.

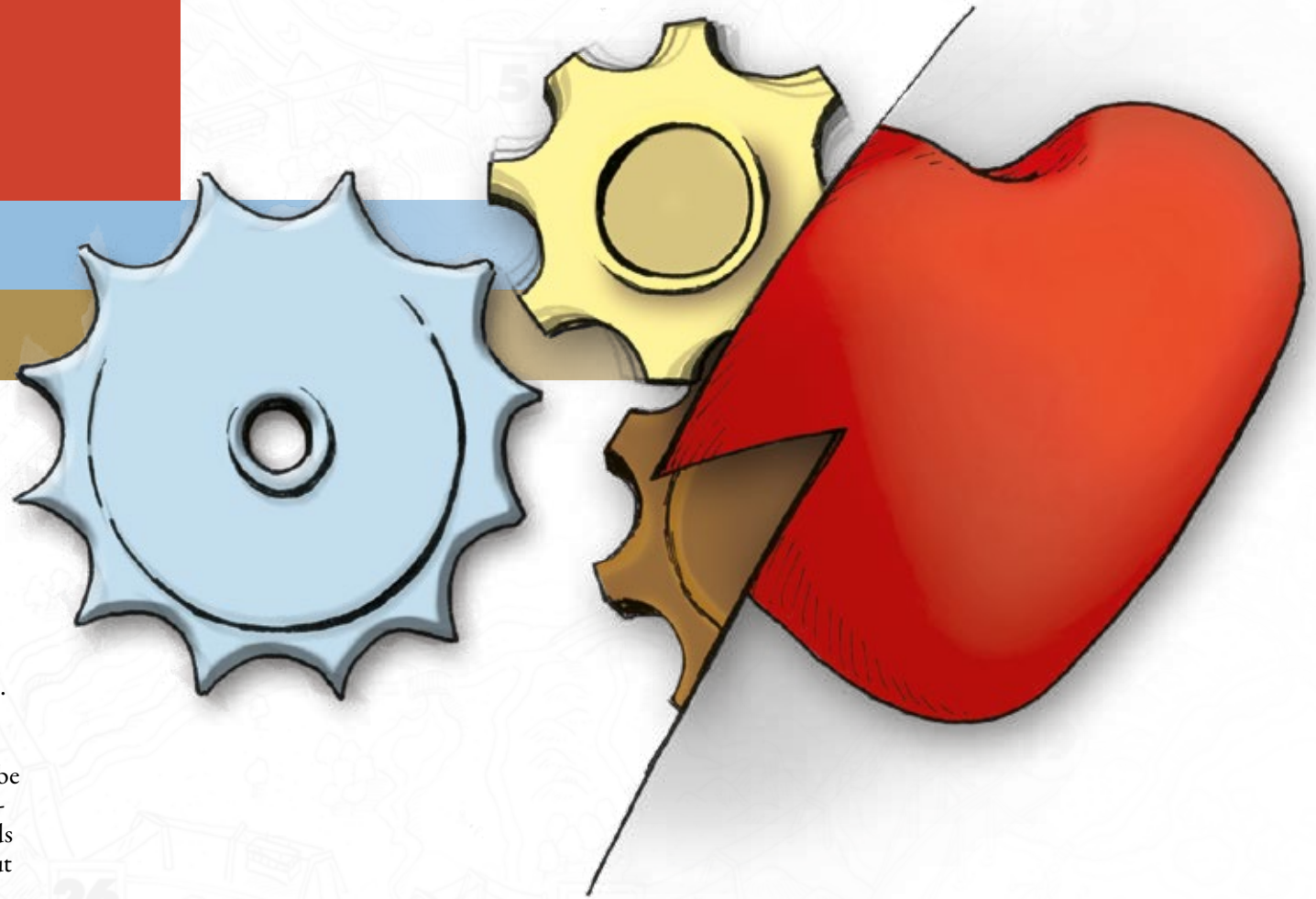
The worst consequence of this erroneous belief is that we end up looking and waiting for something that we will never find. This belief makes us inert.

Some initiatives see mistakes in the design of our economic system; for example, interest rates. They therefore propose an alternative to the perceived problem; for example, introducing a currency without interest, such as a Local Exchange Trade System (LETS). However, currency itself has no interest. In a sense, it is like a government without corruption. Corruption is clearly behavioural. Democracy is designed to be without corruption, but some representatives tend to be corrupt. The same holds for currencies: they are designed without interest, which is a feature that parties including banks can choose to add. However, they are not obliged to add that feature. Indeed, in Islamic banking it is forbidden.

The wonderful thing about this insight is that we do not have to wait for something or somebody; we can start today! The frustrating thing about this insight is that our economy will only change significantly when a critical mass of humans

consciously decide to change their behaviour, each of them individually. I can only change my behaviour, not yours. I have to wait for you to change your behaviour too. Again: increasing numbers of people are changing their behaviour; for example, increasing numbers of people are plogging (i.e. picking up litter while jogging).

Note that consciousness is not distributed evenly, so the critical mass will arise earlier in some places than in others. [Don Beck](#)² predicts, based on his research, that this critical mass will first appear in the Netherlands.



11 Modelling

OLD Economic models model the dynamics of our current economy

NEW Economic models also model the evolution of economy

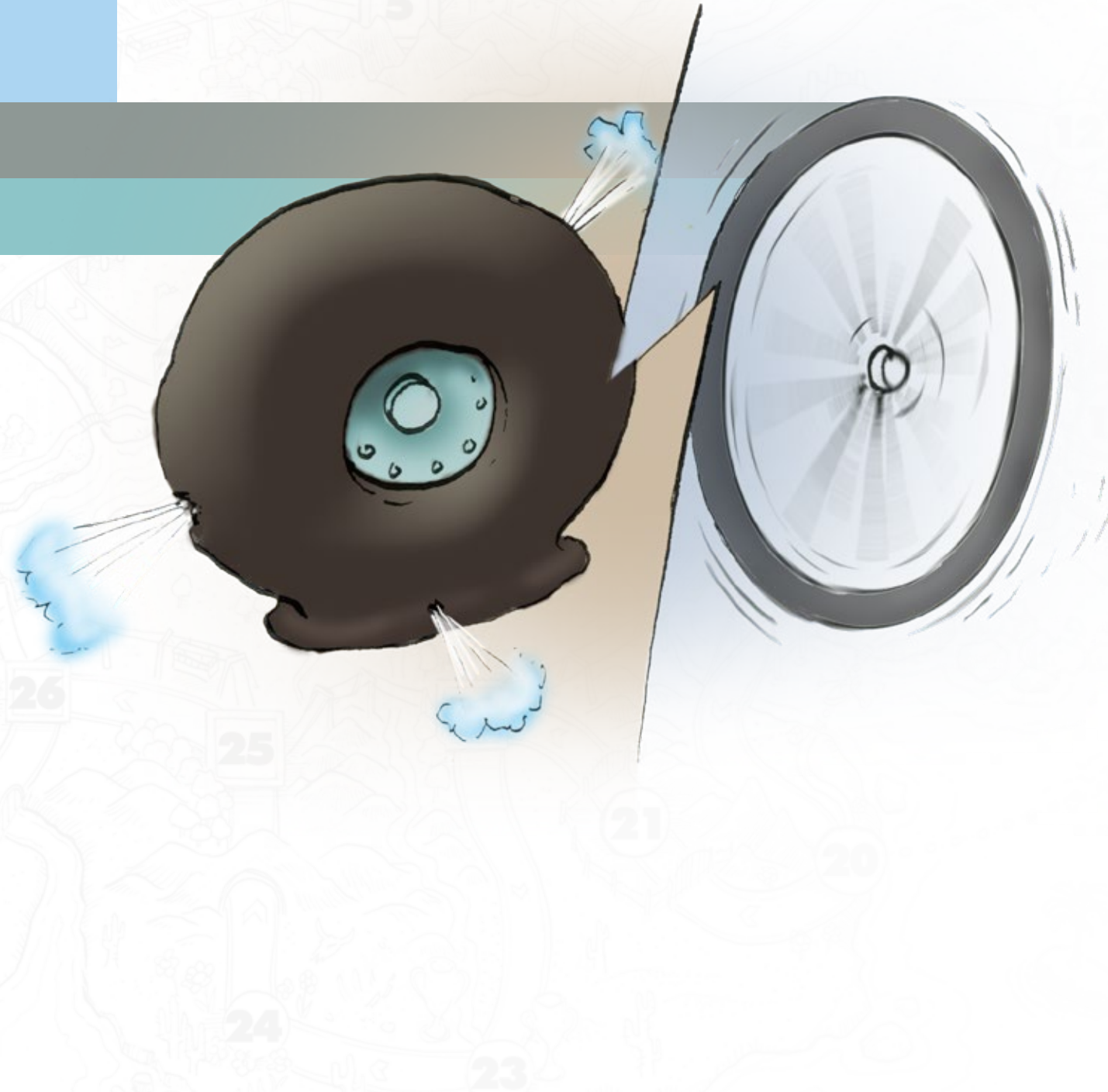
As the [15 Evolution of Consciousness] drives the change of our economic behaviour I want to cater for consciousness in our economic modelling. To that end, how do we describe economy and in particular, its evolution?

This is particularly interesting because most economic theories implicitly assume behavioural characteristics to be constant over time, whereas I believe that we experience a change of economic system because our behavioural traits are changing.

Economics 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 you would not want to have as your partner or neighbour. I contend that Homo economicus is the operational projection into economics of the psychological notion of the psychopath.

Arguably, the most paradoxical aspect of current economic modelling is that Homo economicus is supposed to flourish in a free-market system. However, Homo economicus and the free market do not go together well. Homo economicus is not interested in adhering to the regulations that make a market free. These regulations are not in his interest. Monopolies, for example, are much more profitable.

In [15 Evolution of Consciousness] I argue that our consciousness is evolving, hence our behaviour and economy are too. To model this evolution I propose adding the dimension of consciousness to economic modelling. In order to do so, I use the following framework:



12 Framework

OLD Land, labour, capital

NEW Actors, resources, labour, goals, plan, knowledge

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

- actors
- resources
- labour
- goals

When talking about the economy, we refer to the resources of our planet, both in raw and processed form. We, the actors, transform these resources through our labour. We do that not at random but in accordance with goals that we wish to achieve.

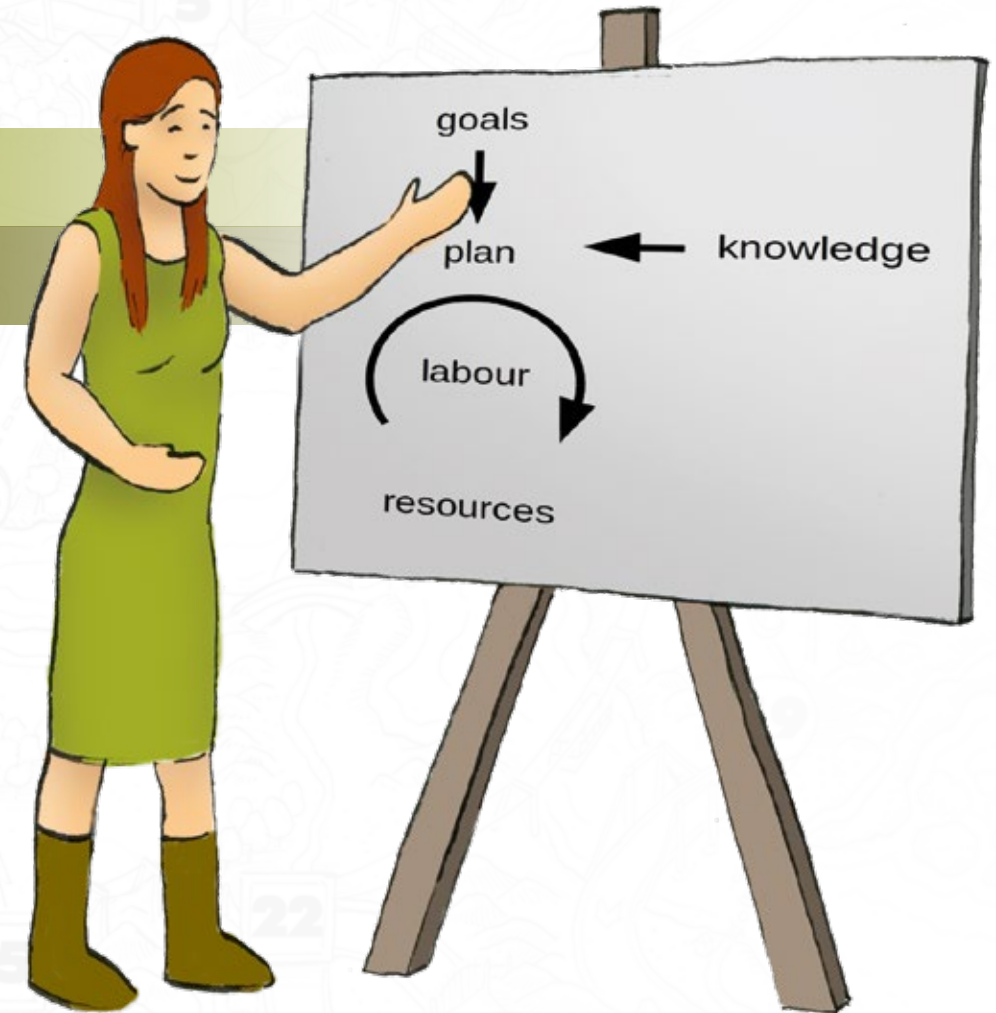
Next, to complete the framework, I add two derived notions:

- plan
- knowledge

These two notions relate to the transformations that we consider. Many transformations happen in sequence:

for example, first I grind the grain and when I have finished you bake the bread, not the other way around. This is what we call a plan, in the sense that we record previously accomplished and currently planned co-ordination. In other words, this plan is composed of chunks of knowledge, rather like the answer to the question 'How do I bake bread?' The knowledge under consideration says something about the optimal temperature in the oven, for example.

In this framework, I make no distinction between consumer and capital goods as is customary in regular economic theories. After all, capital goods are produced similarly to consumer goods. The distinction between consumer and capital goods is only useful from a growth perspective, which is driven by our greed. The classical framework is geared towards describing the flow of exchange value, whereas in this framework the notion of goal is oriented towards use value, see [27 Value].



13 Definition of Economy

OLD Economics studies the allocation of scarce goods

NEW Economics studies the translation of goals into a plan

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

Economy is a decision process consisting of two parts:

- Set a goal
- Translate a goal into a plan (i.e. apply knowledge elements to achieve a goal)

A plan is always thought of as being executed. Obviously, economy is all about the actual execution, whereas here we are only interested in the decisions that lead to such execution.

This is not a two-stage process. Although these two parts can be distinguished in the economic process, in practice they are executed iteratively: a goal is set and then an adjustment of the current plan is conceived. Next, a decision is made as to whether the goal justifies the adjustment of the plan. This is a question of use value. If the conceived adjustment requires too much effort, we revert the adjustment and enter into the next iteration.

This decision process answers two questions:

- Who takes what? (Answered by the goals set)
- Who does what? (Answered by the plan)



This framework allows us to add the dimension of consciousness to economic modelling, as follows: depending on their consciousness, people give different answers to the questions 'Who takes what?' and 'Who does what?'

In [18 Louis Blanc] I will show how the current definition of economy based on scarcity follows as a special case from the above definition.

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



14 Functions Realising Economy

OLD -

NEW

In order to operate, an economy needs to implement two fundamental functions:

- co-ordination of tasks
- governance of this co-ordination

Each of the two questions 'Who takes what?' and 'Who does what?' has two aspects: a co-ordination aspect and a governance aspect.

The co-ordination aspect of the question 'Who takes what?' is about who needs what and what can be produced. The co-ordination aspect of the question 'Who does what?' is about what has to be done and who is available. All together, they result in a plan, which co-ordinates tasks.

The governance aspect of both questions is about who decides about what. This is a matter of trust.



Actors sharing their goals house and CO₂-reduction

Building on the definition of consciousness in [8 Causal Chain]), I define trust as follows:

The trust that actor A has in actor B is the set of decisions that A allows B to make.

Trust is essentially based on the goals that A and B share. Consequently, they will share resources, labour, knowledge and plans.

It is these two aspects or functions that an economy has to implement in order to operate:

- co-ordination of tasks
- governance of this co-ordination

The distinction between them will prove crucial later on, especially when studying the [32 Functions of Money] and the [41 Implementation] of our new economy.



15 Evolution of Consciousness

OLD Ego-consciousness

NEW Integral consciousness

I believe that the transition we are currently experiencing fundamentally stems from the evolution of our consciousness. Our consciousness is always evolving. How is our consciousness currently evolving, and what are the consequences of this evolution?

My interpretation of current trends is that our consciousness is evolving from ego-consciousness to enlightenment, or integral consciousness. Using the definition of consciousness proposed in [8 Causal Chain], I define the two operationally as follows:

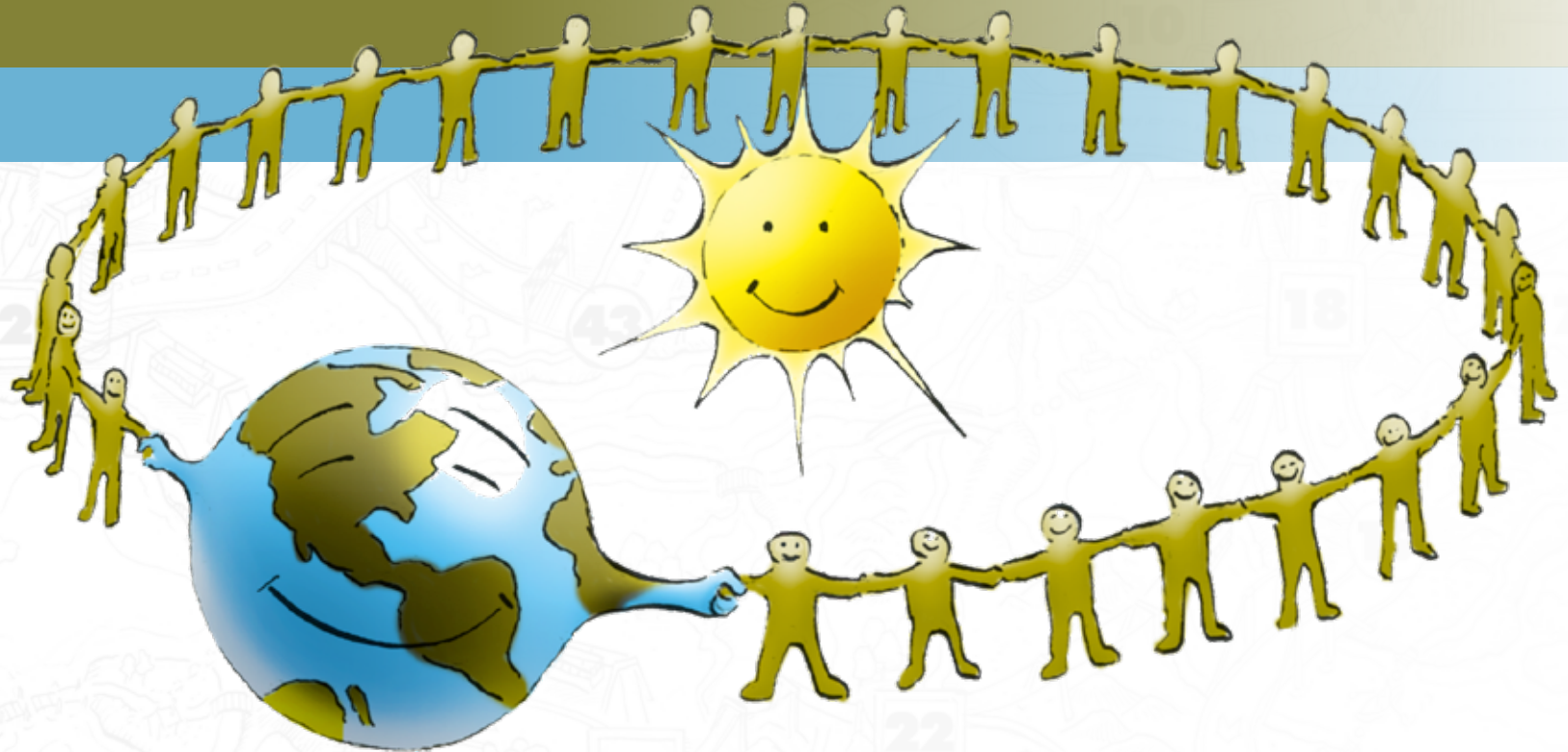
An actor has ego-consciousness if he or she only takes his or her own goals into account. This is the consciousness of Homo economicus.

An actor has integral consciousness if he or she takes all goals into account: that is, the goals concerning us, the planet and the future.

As previously mentioned in [5 Freedom], by 'us' I mean me, you and what transcends you and me: that which makes us 'us'.

This consciousness goes by several names. Cultural creatives speak of 'planetary consciousness'. [Ken Wilber](#)¹⁸ speaks of 'integral consciousness', which is central to his philosophy.

The evolution of our consciousness is manifest in, for example, the shift in focus from shareholder value to stakeholder value.



16 Ego – Self

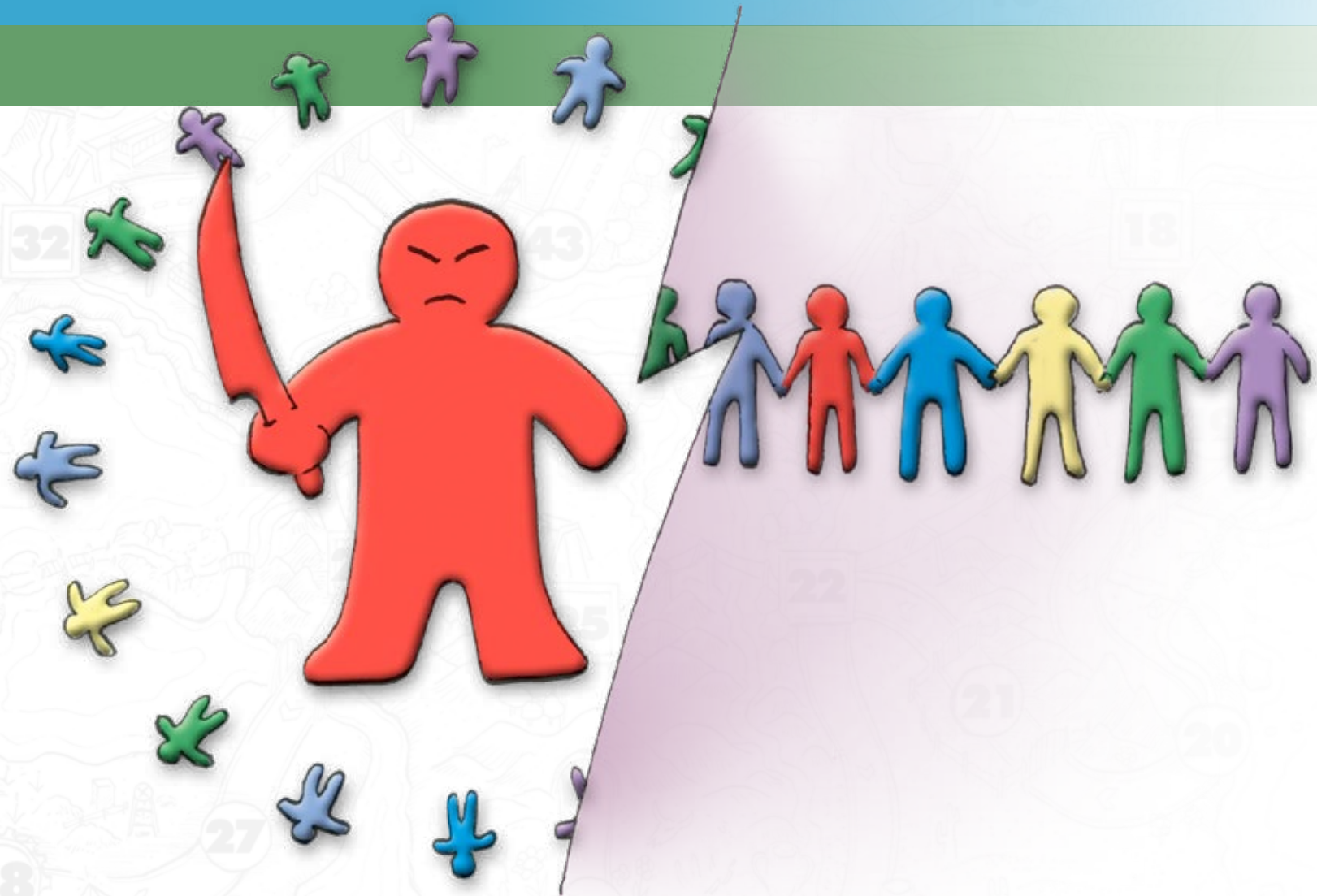
OLD Ego leads

NEW Self pervades

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

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

This may need explaining. Someone who is ego-conscious is enslaved by his or her ego. As we pointed out in [4 Analysis], this behaviour is the root of all crises. Once we attain integral consciousness, by definition we are concerned with us, the planet and the future. Then ego is no longer in charge, but self is. This is the natural state of self, free from ego.



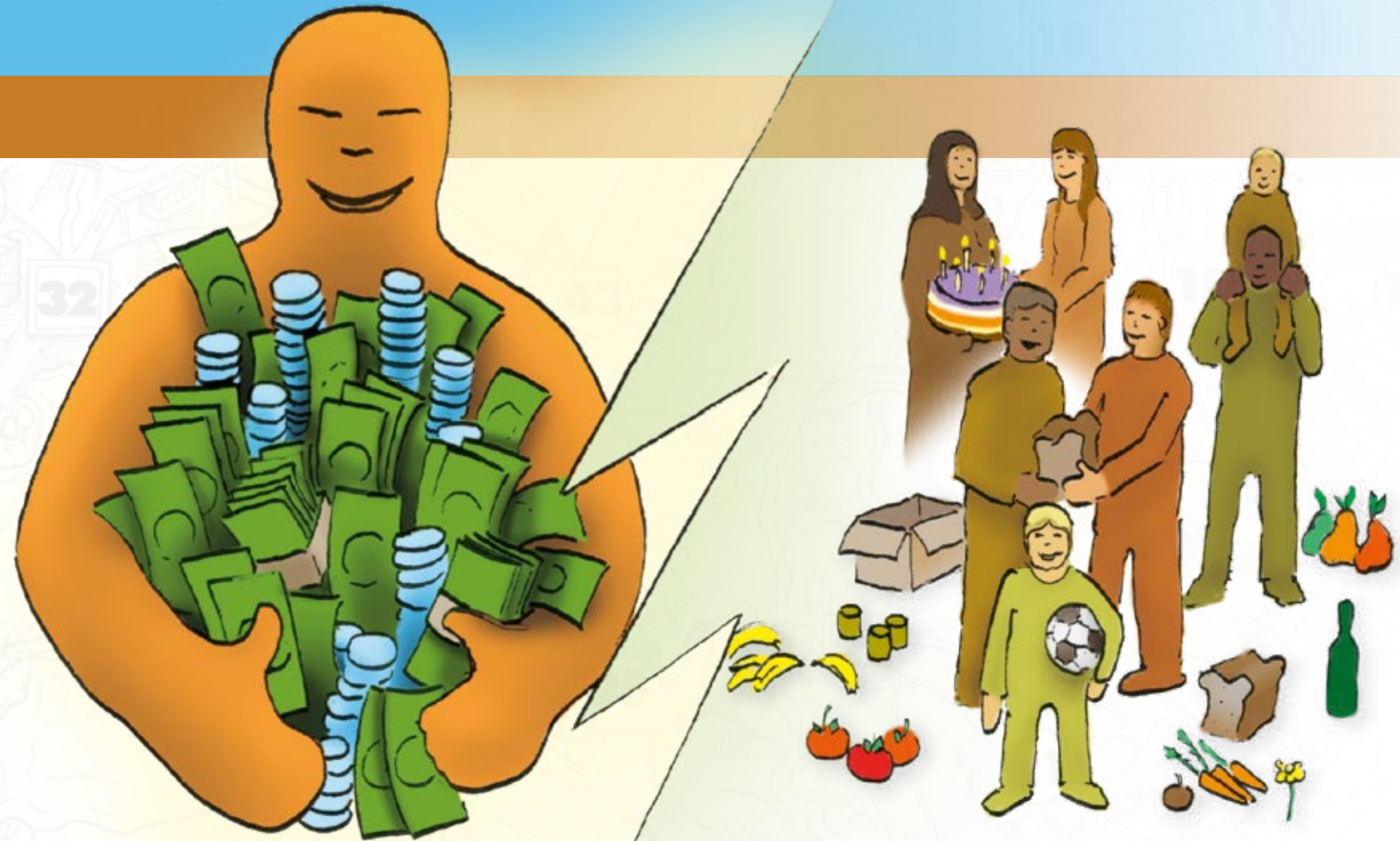
17 Me – Us

OLD What's in it for me?

NEW What's in it for us?

As our consciousness evolves, so does our behaviour [8 Causal Chain]. A natural question from the ego, focused solely on its own goals, is: 'What's in it for me?' The natural question from the self, focusing on all goals, is: 'What's in it for us?'

Although this may seem to be a rather trivial observation, we note this shift because the question 'What's in it for me?' is rather ubiquitous in our current economy. Also, this shift neatly summarises what the evolution of consciousness means in daily life.



18 Louis Blanc

OLD

I do the least (as I please)
I take the most (all that I want)

NEW

I do what I can
I take what I need

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

- Who does what?
- Who takes what?

Our consciousness is evolving, hence we give new answers from integral consciousness. Which answers do we give?

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

- I do what we need
- I take what I need

Let me explain these answers (sic: do I need to explain these answers?). Suppose you ended up on an otherwise uninhabited island. In order to sustain yourself, what would you do? You would probably make a to-do list and start

ticking off items on the list.

Next, suppose you were not alone but part of a group of integrally conscious people. The group would act as one person. In other words: it would be as if one person (i.e. the collective consciousness) were acting distributedly through the actions of the group members. Each member would do what the group needed and, as a member whose needs were being fulfilled by the group, each could take what he or she needed. This is what integral consciousness means operationally.

Furthermore, I believe that if everybody does what he or she can, together we do more than is needed, hence the above two answers can be replaced by what [Louis Bohtlingk](#)³ calls the Care Principle:

- I do what I can
- I take what I need

I must assume that this has been a maxim for tribes for millennia, because all other answers would have meant the decline of the tribe. It was formulated in modern times by Louis Blanc in 1851. 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. This is what we need to do: to make an economy that feels like home. Our new economy is like a worldwide kitchen table. The same answers can be found in monastic communities, for example. It is interesting to see that companies internally can also work in this way.

At the other extreme lies tough, self-serving negotiation:

- I do the least
- I take the most

When such answers are given, scarcity arises, even on a planet of abundance such as ours. Standard economic theory defines economics as the study of the allocation of scarce resources. Thus, standard economic theory is a special case of our definition; that is, the one that arises from ego-consciousness.

19 Balances

OLD One balance: I do ↔ I take

NEW Two balances: I do ↔ We need – I need ↔ I take

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

The two answers

- I do what we need
- I take what I need

create two balances:

- between what I do and what we need
- between what I need and what I take

Obviously, the two answers

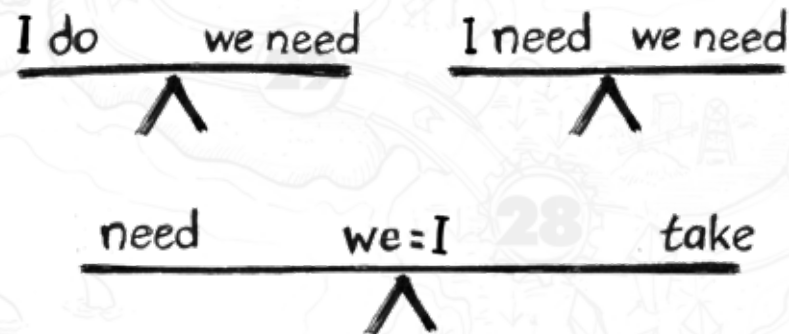
- I do the least
- I take the most

do not create any balances. Because we can only take what has been produced, the balance has to be restored. In our current economy we do this by using the balance between what I do and what I take:

quid pro quo

This is the deeper reason why we swap: to repair the imbalance that our behaviour causes.

Note that from the perspective of ego-consciousness there is nobody beyond I, so in that case we = I, and hence 'we need' = 'I need', which forces the two balances to collapse into one balance.



An important problem with this collapsed balance is that there is no natural mechanism to steer it. How much should I do in order to take so much? The answer to this question is a matter of negotiation or, more accurately, a matter of power [22 Swap - Share]. The more power you have, the more you can take.

Patent rights are an interesting example. Of course, when somebody has invested in innovations that benefit us all, he or she should receive from us a return on his investment. Because people need to be

forced to pay in return, we have patent laws. However, as soon as patent laws are introduced, a second dynamic arises: that of a monopoly. Others can be forbidden to use the patented design, even if they are willing to pay a reasonable amount. Interestingly, the word 'reasonable' immediately ignites a potentially endless debate.

When you are granted a patent, you are actually granted a freedom to do as you please with the patented design. Here we see that this freedom should come with a responsibility; that is, the responsibility of stewardship [21 Owner - Steward].

20 Scarcity – Abundance

OLD Scarcity

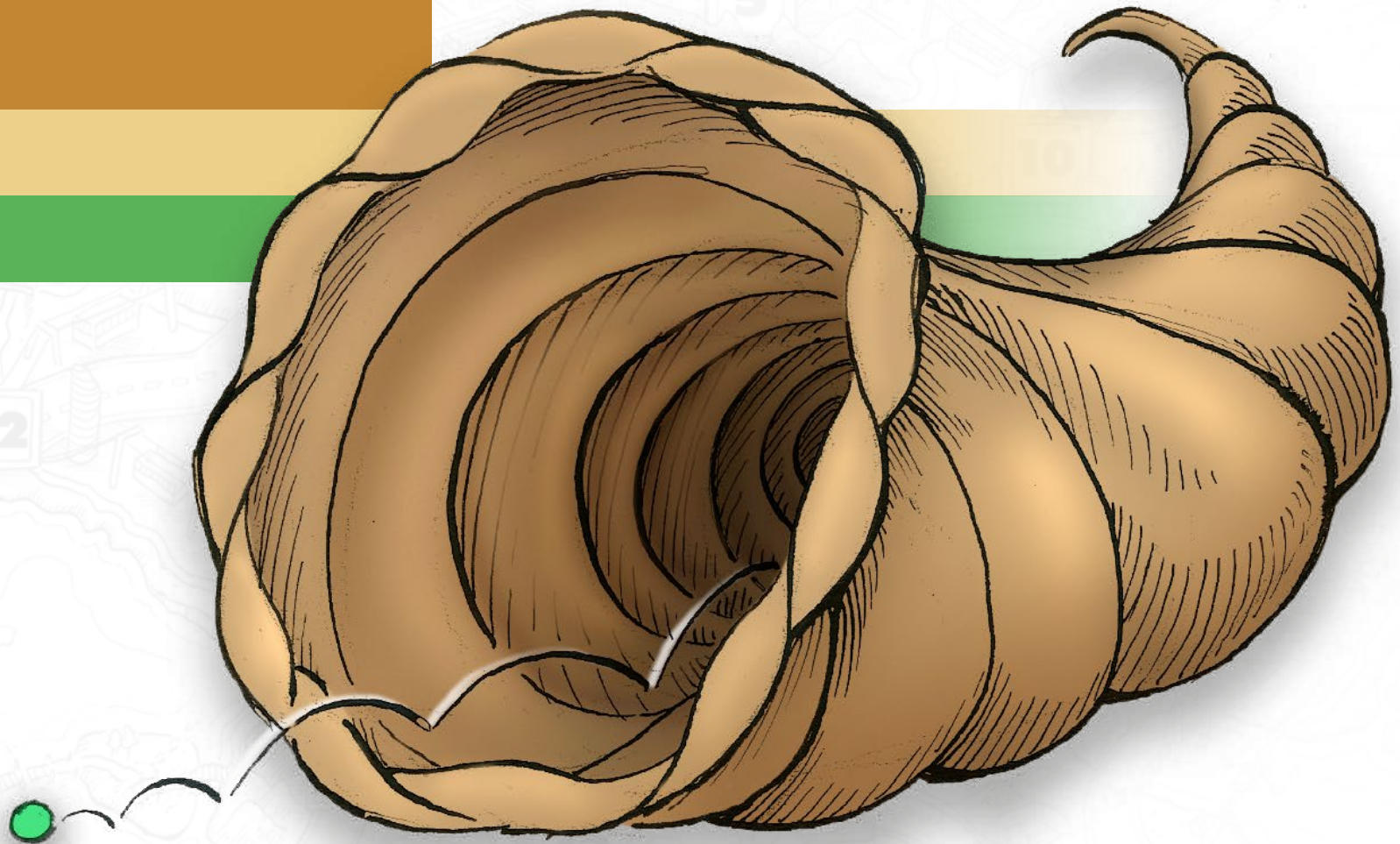
NEW Abundance

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

As previously noted, modern economic theories take scarcity as their point of departure. In [13 Definition of Economy] we extended the notion of economy to encompass both scarcity-based economic theories and alternatives we so desperately need.

There is sufficient water on our blue planet, but this will become scarce if commercial enterprises buy all water wells.

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



21 Owner – Steward

OLD Owner

NEW Steward

When there is scarcity, what is yours cannot be mine and vice versa, so the notion of ownership automatically comes into play.

In this context, consider blocking patents, which relate to a particular technological niche and prevent another patent from being used, as it would use technology covered by the first. When you use a patent to block another you are using your patent not as a steward.

However, when abundance arises due to our evolved behaviour from integral consciousness, the notion of ownership becomes redundant. Resources still need to be thoughtfully managed, though, so the notion of stewardship naturally comes into play.



22 Swap – Share

OLD Swap

NEW Share

Homo economicus trusts you as much as he or she can be trusted: not at all. Homo economicus is only willing to give you something on condition that you give him or her something in return. Now that we have created scarcity and use the notion of ownership, the allocation of goods, in the absence of trust, is organised through swapping.

However, when an actor is integrally conscious, he or she takes care of us, the planet and the future. In particular, he or she wants to share on condition that this sharing benefits all of us.

Although for many of us it feels natural to swap, as previously noted this is problematic. For if I give you one apple, how many pears should you give me in return [19 Balances]? In our current economy we use the notion of exchange value to answer this question. Value has a connotation of impartiality, but nothing is less true than that. Exchange value is determined in negotiation and therefore depends not only on 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. However, swapping itself is the problem, because it is what we do when mutual trust is lacking.

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

To understand what this sharing economy will be like, we go back to the operational definition of integral consciousness. Imagine that all the people working together in this sharing economy are distributedly expressing the needs and doing the deeds of one collective consciousness. This means that in the sharing economy ahead of us we will share five of the notions mentioned in our [12 Framework]: our goals (hence we will be solidary), resources, labour, knowledge and plans. Sharing labour, and by extension our plans, means that



you can schedule me to work on your project.

It is also 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 plans.

It is my belief that once we can share our plans, and share the aforementioned five notions in an integrated way, we will have a system that can soundly support a viable and sustainable alternative to

our current economy. This system will support the [25 Core Economic Process], which is an awareness process.

We should realise that the construction of such a system is not nearly enough for the advent of our new economy. That requires a critical mass of integrally conscious people.

The most thrilling development is that there are many initiatives working on this fifth and last notion to be shared. You can find some of them in a list that I maintain on my [home page](#)²⁰.

23 Compete – Co-operate

OLD Compete

NEW Co-operate

When there is scarcity and people refuse to take care of each other, they automatically start competing with each other.

However, when there is abundance and we take care of each other, co-operation is a natural option.

In some U.S. educational institutes, only half of the students – those with better results – pass an exam, the others fail. In such a system, students are not stimulated to help each other.

We already noted in [18 Louis Blanc] that although companies are in competition with each other, internally they are usually organised in accordance with the principles of care and co-operation. The workers in a company co-operate to achieve a common goal. Our challenge is to extend this care and co-operation beyond organisational borders.

You could say that companies are the new commons. However, we do not govern them as commons in the sense that not all stakeholders are welcome to participate in corporate governance.



24 Survive – Flourish

OLD Survive

NEW Flourish

Now we come to how this new economy feels. For many people, our current economy feels like a more or less desperate survival struggle. This is not just a feeling or misapprehension, for we currently have at least 10,000 casualties per day: the number of avoidable child deaths due to malnutrition. For nearly a billion people around the globe, everyday survival means: will I get enough food today?

Every handbook on marketing tells you how to seize markets and conquer competitors. Replace all occurrences of the word 'market' with 'land' and all occurrences of the word 'competitor' with 'enemy' and you get a manual on warfare. Therefore, it can be confidently stated that our current economy is war.

When we start sharing, how will that feel? In my opinion it will feel like home, where we care for each other. This is the place where everybody is welcome just as he or she is and thus can thrive and flourish. Our new economy will be like a world-wide kitchen table.

Therefore I say: RELAX and welcome home to our new economy.



25 Core Economic Process

OLD Negotiation

NEW Awareness process

The core process in our current economy is negotiation. We have already noted that the way negotiation works out depends on the consciousness of the negotiators. When they negotiate from ego-consciousness, they assume you do the same. Hence they strive to be more powerful than you and thus gain as much from the deal as possible.

What will the economic process be like when all parties operate from integral consciousness? Imagine a group of people acting as one. If you were alone on an otherwise uninhabited island, you would carefully consider what to do. This is what the economic process in our new economy will be like: we will carefully consider and discover what we actually need and how to achieve that. It will be a process of becoming increasingly aware — an awareness process.



26 Core Place

OLD Market

NEW Common

Negotiation takes place on the market, but where would this awareness process take place? What kind of place would it be? How would it function?

Let us consider the awareness process and how it would actually proceed. In its core it is nothing but a dialogue in which we inspire and encourage each of us to contact our true self and from there discover our true wishes and drives. In a bare economic setting this would be an iterative search for goals and a plan such that the end (goals) would justify the means (plan). This is more or less what used to happen in the past millennium on well-governed commons. I therefore propose that the space for this awareness process be designed similarly to commons. I suggest that we keep using the word commons, although in its concrete manifestation this space may be quite different to the commons we are used to. An appropriate example may be open-source communities, which are digital commons.

The historical perspective is interesting here. In the middle ages most economy was local. Only extraordinary goods, for example iron implements, were sourced outside the community. Within the community, most economic interaction was organised as commons. This was feasible because the size of the communities did not exceed [Dunbar's number](#)⁶. Therefore, market mechanisms were only used when interacting with other communities; for example, on the annual fair. In the modern world, even the simplest products are sourced through the market;

for example, the supermarket. However, as our consciousness is evolving, this system is no longer appropriate to our desires and needs, so other adaptations are being experimented with, such as timebanks and commons.



27 Value

OLD Use value \neq exchange value

NEW Use value = exchange value

Let us more deeply analyse the economic process. In our current economy, we swap and let what or how much we swap depend on the attributed value of the swapped items. Thus, value plays a key role in our current economy. Some people even define economy as the process of creating value, and core economic theories refer to value chains.

In Chapter 1 of [Das Kapital](#)¹², Marx introduced the distinction between use and exchange value. First we define value in general:

- Value is an attribute: only a person can consider something to be of value; therefore, value is not an intrinsic property.
- Value can be attributed to any good or service involved in the economic process.

Inspired by Marx' distinction, I propose the following two definitions:

- Use value is a subjective attribute; it is the answer to the question 'How much of my effort do I want to expend in order to produce or acquire this thing or service?'

- Exchange value is an intersubjective attribute; it is the answer to the question: 'How much effort do I want you to spend in order to acquire this thing or service from me?'

The key point here is that exchange value depends, by definition, on our relationship with each other.

When our consciousness is integral, we share everything, so your effort is my effort and exchange value is the same as use value.

If I lack integral consciousness, distrust may interfere with the mutual process, so I may want to force you to expend the amount of effort I envision instead of the amount of effort you are willing to expend. Due to ego-consciousness, a variety of forcing mechanisms operate; for example, the aforementioned patent laws.



28 Transaction Costs

OLD Transaction costs...

NEW ...vanish

The distinction between use value and exchange value enables us to define transaction costs concisely:

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

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

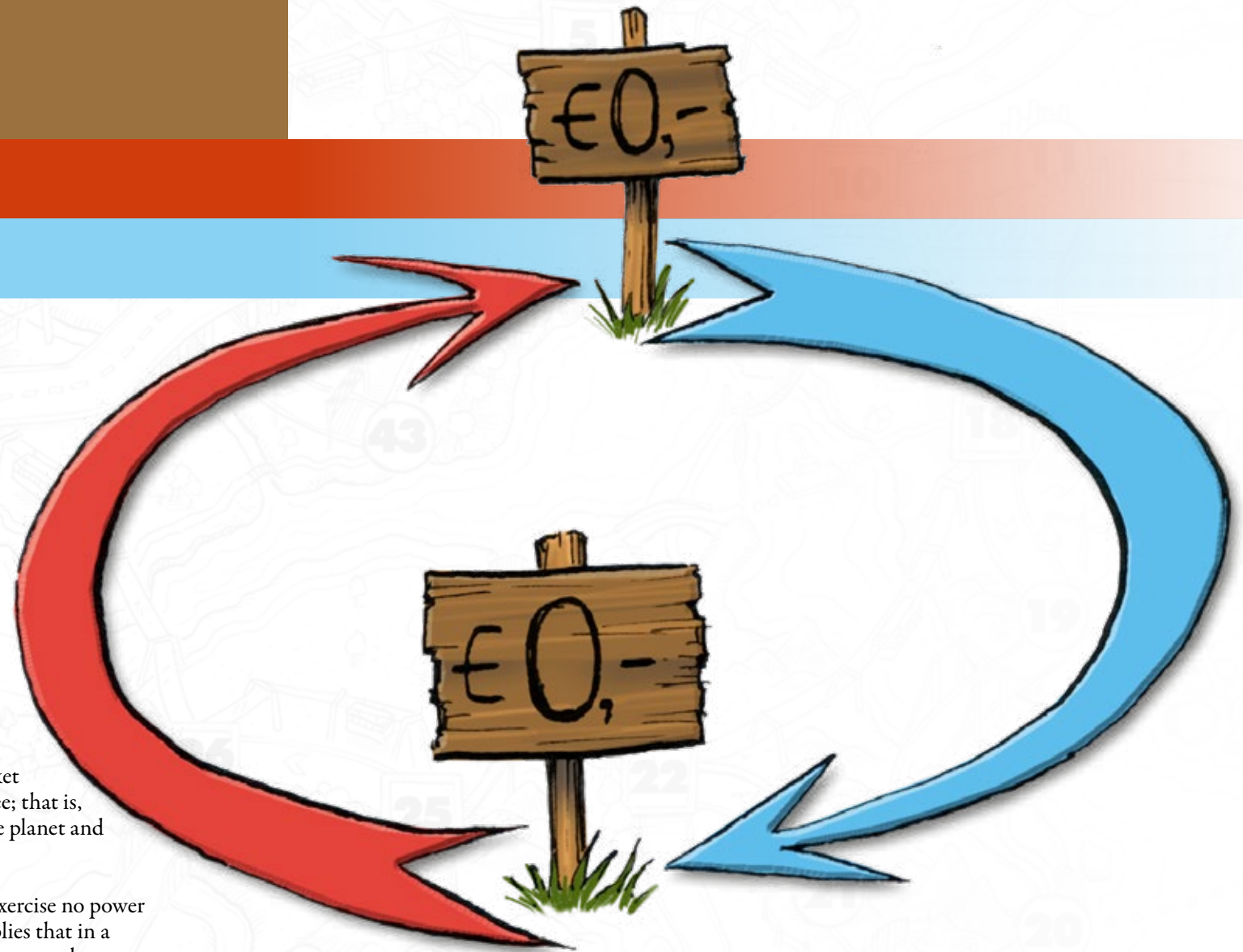
For example, around the world many telecom networks operate in parallel, whereas one would suffice. Here in the Netherlands we have three, which means that, as a nation, we pay roughly three times more than is necessary for our telecom services. In other words, two-thirds of the Dutch telecom turnover consists of transaction costs.

This implies that the sharing economy can grow enormously in terms of gross global happiness while shrinking in terms of footprint to remain within the limits of our planetary resources, thus further enabling the emergence of our new economy.

I propose to define:

A free market is a market where the actors are free; that is, they take care of us, the planet and the future.

In particular the actors exercise no power over each other. This implies that in a free market, exchange value equals use value. In other words: in a free market the transaction costs are zero. Once again we see that there is no fundamental difference between the communist Utopia and the neo-liberal Utopia [2 Adaptation].



29 Functions of Labour

OLD Labour has two functions: production and allocation

NEW Each function has its own construct; labour is only used for production

Because we swap, labour has an additional function. If I want to swap, I need to have something to swap with you, and labour is the way to acquire that. Thus we use labour not only to produce but also to allocate produce.

However, when we answer the questions as to who does or takes what with the [19 Balances] described in [18 Louis Blanc], labour is solely used for production and allocation is organised in accordance with needs.



30 Purpose of Labour

OLD Labour is a goal

NEW Labour is a means

Because of its allocation function, labour is a goal in our current economy. In our new economy, however, labour will be used only for production; in other words, it will be a means rather than an end.

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



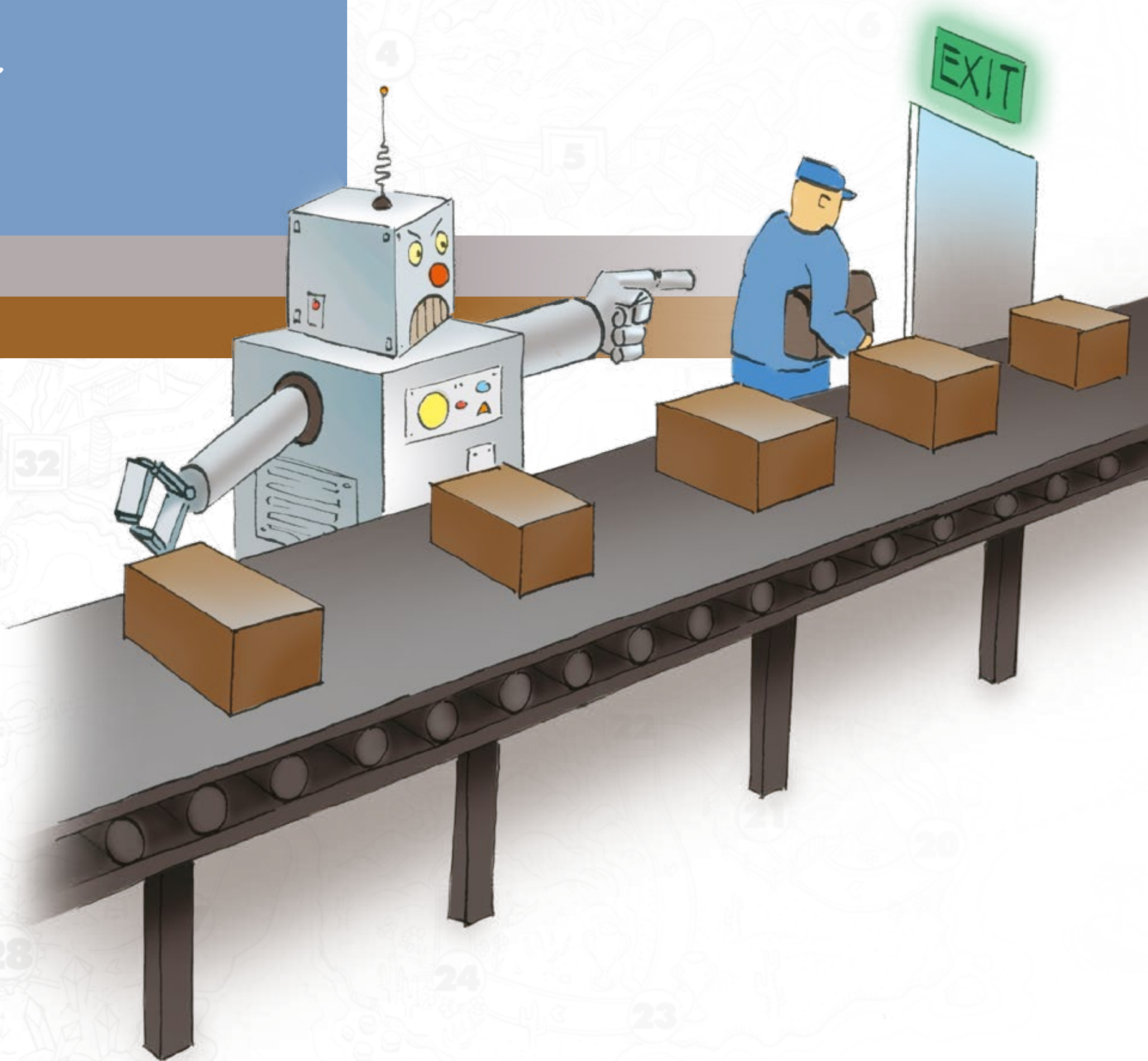
31 Jobs & Labour

OLD There is a scarcity of jobs

NEW There is an abundance of labour

If people do not dare to share, they will not want you to work, because that would require them to share their jobs with you. This goes so far that we currently experience our economy as one that, on one hand, reduces jobs as much as possible. On the other hand, jobs are created for the sake of employment alone. In our new economy, however, superfluous labour will be regarded and experienced as abundance.

Thus, unemployment can be perceived either as a scarcity of jobs or as an abundance of labour. It depends on your level of consciousness. In other words: in our current economy our glass is half empty, whereas in our new economy it is half full.



32 Functions of Money

OLD

Money has two functions

- co-ordination of tasks
- governance thereof

NEW

Each function has its own construct

Now we come to a fundamental insight. We already noted in [14 Functions Realising Economy] that an economy must implement two functions in order to operate: co-ordination of tasks and governance thereof.

In our current economy, we use money to implement both functions: when I know the price of something, I can choose to buy it or not, which is a co-ordination decision; when I deal with you, I do not trust you, instead I trust the exchange [27 Value] of the money you give me.

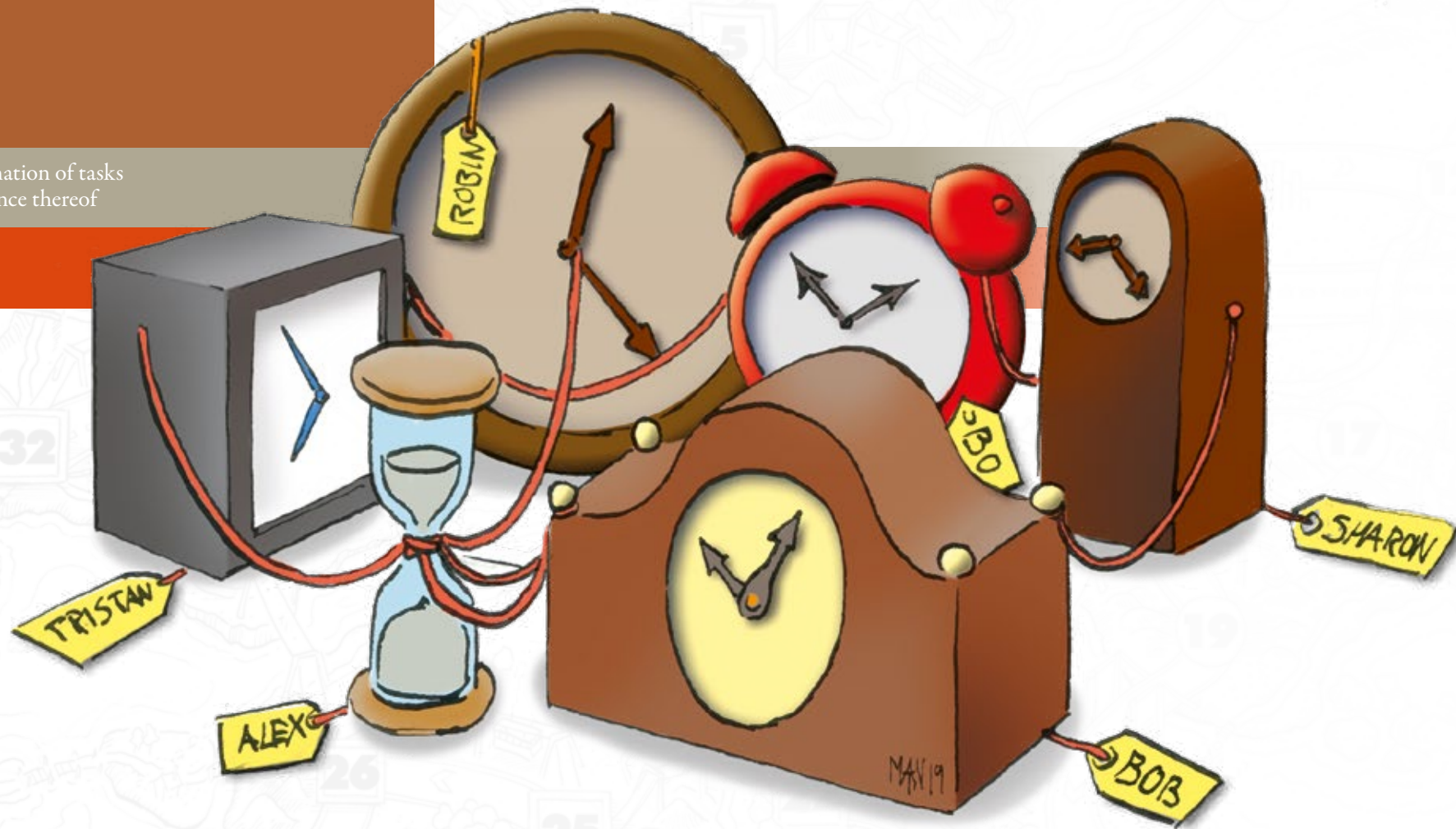
These two functions could collapse into one construct (money) simply because we do not trust each other. From the perspective of ego-consciousness, there is no need to implement these two functions separately, for that is only useful when actors trust each other to take care of us, the planet and the future.

However, in our new economy we will trust each other to take care of us, the planet and the future, so we will only need to co-ordinate the necessary tasks. At an intermediate level, we will still need to govern the co-ordination, but we

will be able to do that more accurately and effectively than with money. See [41 Implementation] for more details.

Let us consider an example: timebanks, which are a kind of currency. They do not represent value but hours of labour. People who use timebanks exchange their hours of labour. When we use

timebanks, what we do trust is that you will do your best if you work for us, but what we do not trust is that you will take only what you need. You can only take something if you pay for it with time; in other words, if you take something you have to do your best for it. In this sense, timebanks provide for more accurate and effective governance than money does.



33 Purpose of Money

OLD Money is a goal

NEW Money is a resource

As with labour, because money is used for allocation in our current economy it is a goal. However, in our new economy we will share our money and hence it will be a resource.

This needs clarifying. In [41 Implementation] I explain how the two [32 Functions of Money] will be implemented using two separate constructs, one for the co-ordination of tasks and one for the governance thereof. In our new economy, money will not be used to implement these two functions; we only use money to interact with our current economy. From that perspective, money is nothing more than a resource, hence we will share it.

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



34 Profit

OLD Profit...

NEW ...is obsolete

Profit has two parts:

- salary
- transaction costs

One part is the justifiable salary that a party earns with his or her endeavour; the other part is the transaction costs that arise when parties have unequal power.

In our new economy, transactions costs are zero, so this part of profit is non-existent. The justifiable salary in our new economy is simply that we can take what we need, so this part of profit is covered elsewhere. Hence, in the new economy, the notion of profit has no use.



35 Growth

OLD Growth is a goal

NEW Growth is a means

That growth is a goal in our current economy is a simple consequence of the answer: 'I take the most.' It is the consequence of greed.

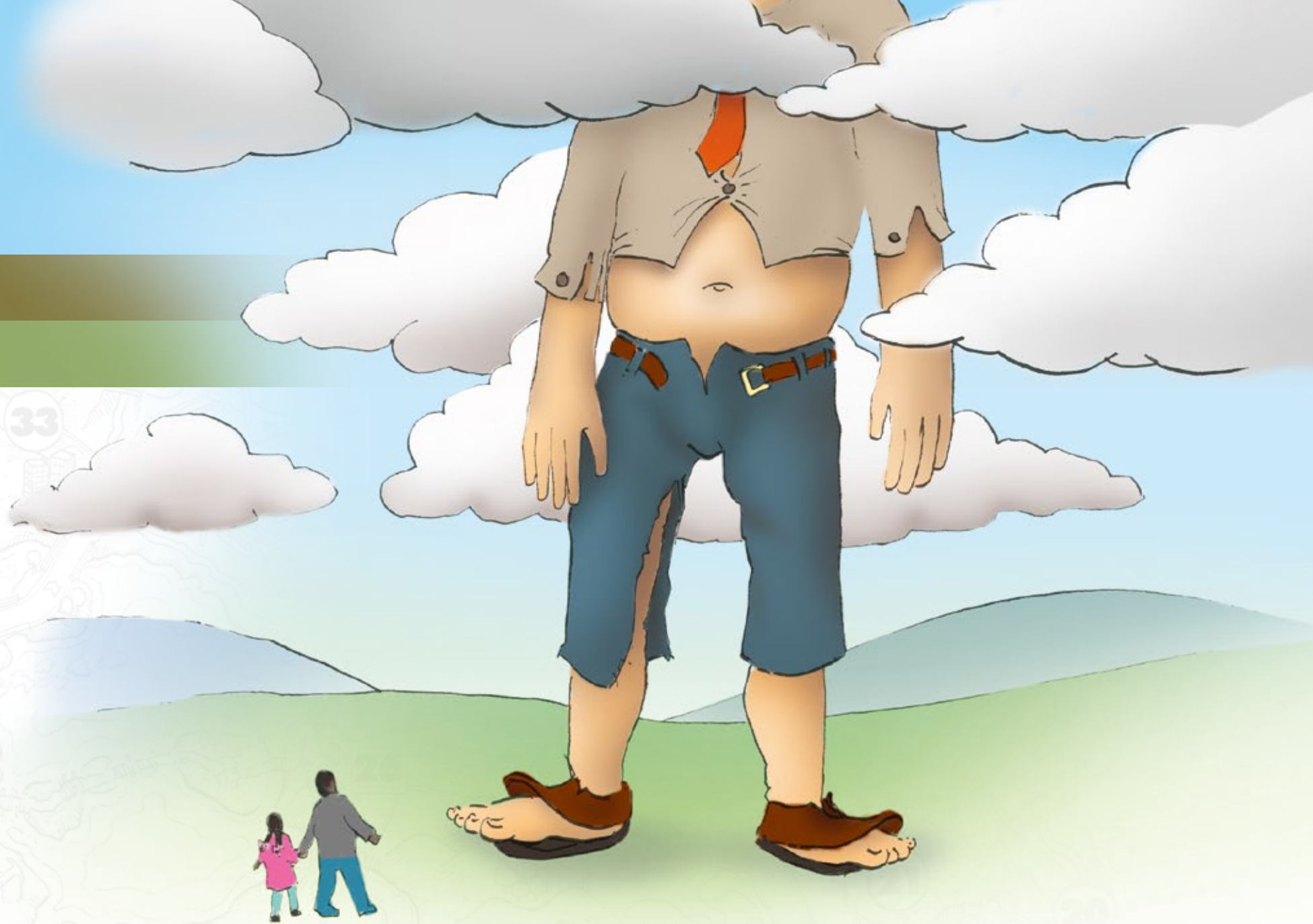
Also due to our greed, while our current economy continues to extract more from our planet than it produces, many basic needs remain unmet. All that we need is being produced, but due to our greed the distribution is imbalanced. Many people believe that we require economic growth to satisfy those basic needs. In reality, economic growth is grinding to a halt and our greed is still fuelling the trickle-up effect. Clearly, therefore, growth will not solve hunger and poverty.

It is interesting to observe that the scarcity model was viable as long as there was abundance. However, now that the scarcity model has actually created scarcity it is no longer viable, hence our crises.

We would like to know when the economy will finally become mature. The idea of growth, surely, is that it should stop as soon as maturity has been reached. The same holds for the economy: when our needs are satisfied, it should no

longer need to grow. Thus, for our new economy, growth is only a means, whereas when greed is our drive, growth is our goal.

People who renounce the mantra of ever more consumption and revert to just wanting enough and no more than they need experience this step as a liberation.



36 Entrepreneur – Steward

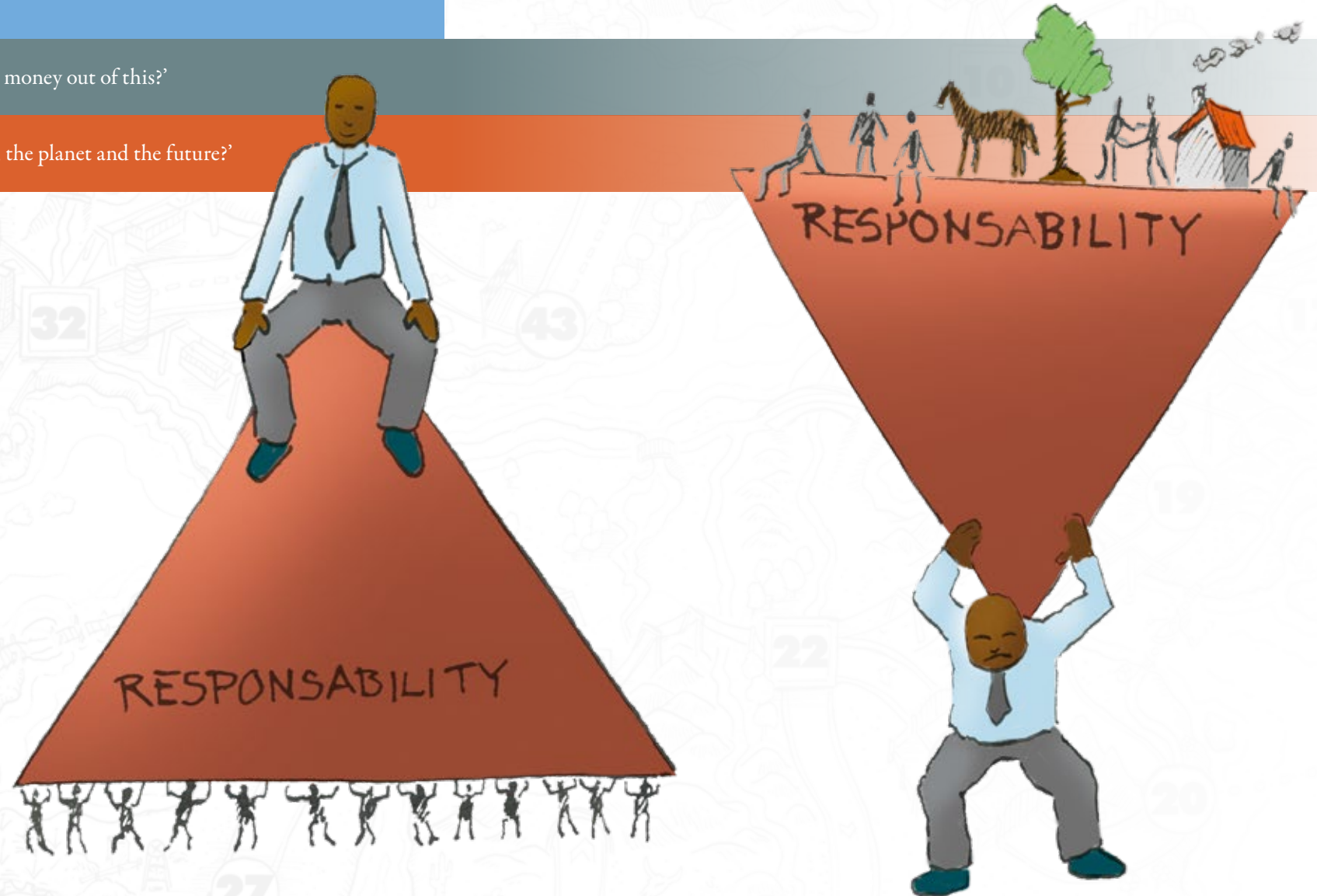
OLD Entrepreneurs ask: 'How can I make money out of this?'

NEW Stewards ask: 'How can I care for us, the planet and the future?'

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

First and foremost, as the market is the temple of our current economy, so are entrepreneurs its priests. What is the core business of such priests in our current economy? They ask themselves: 'How can I make money out of this?'

When we evolve to the level of sharing with and caring for each other, the core process of our new economy is asking ourselves from integral consciousness: 'What can I do and what can I take?' Then such priests become stewards who ask: 'How can I care for us, the planet and the future?'



37 Weakness

OLD Your weakness is my opportunity

NEW Your weakness is my responsibility

In our current economy, everything serves the process of competition for profit, even to the extent that your weakness becomes my opportunity.

Obviously, when we take care of us, your weakness is our responsibility.



38 Information

OLD The scarcer information is, the more exchange value it acquires

NEW The more abundant information is, the more use value it acquires

It is interesting to note that, in our current economy, information is made scarce in order to let it gain exchange value. For example, many online platforms hoard user data from which they hope to gain competitive advantage. We all know that the owners of information are having a hard time keeping their information scarce. Publishing on the web and hoping that people will not copy your work is an example of this.

In our new economy we will use information as it was meant to be used; that is, we will simply absorb it and then act upon it. Once the information has proven to be effective we will share it with our peers. Interestingly, the more information is shared, the more use value it acquires.



39 Example

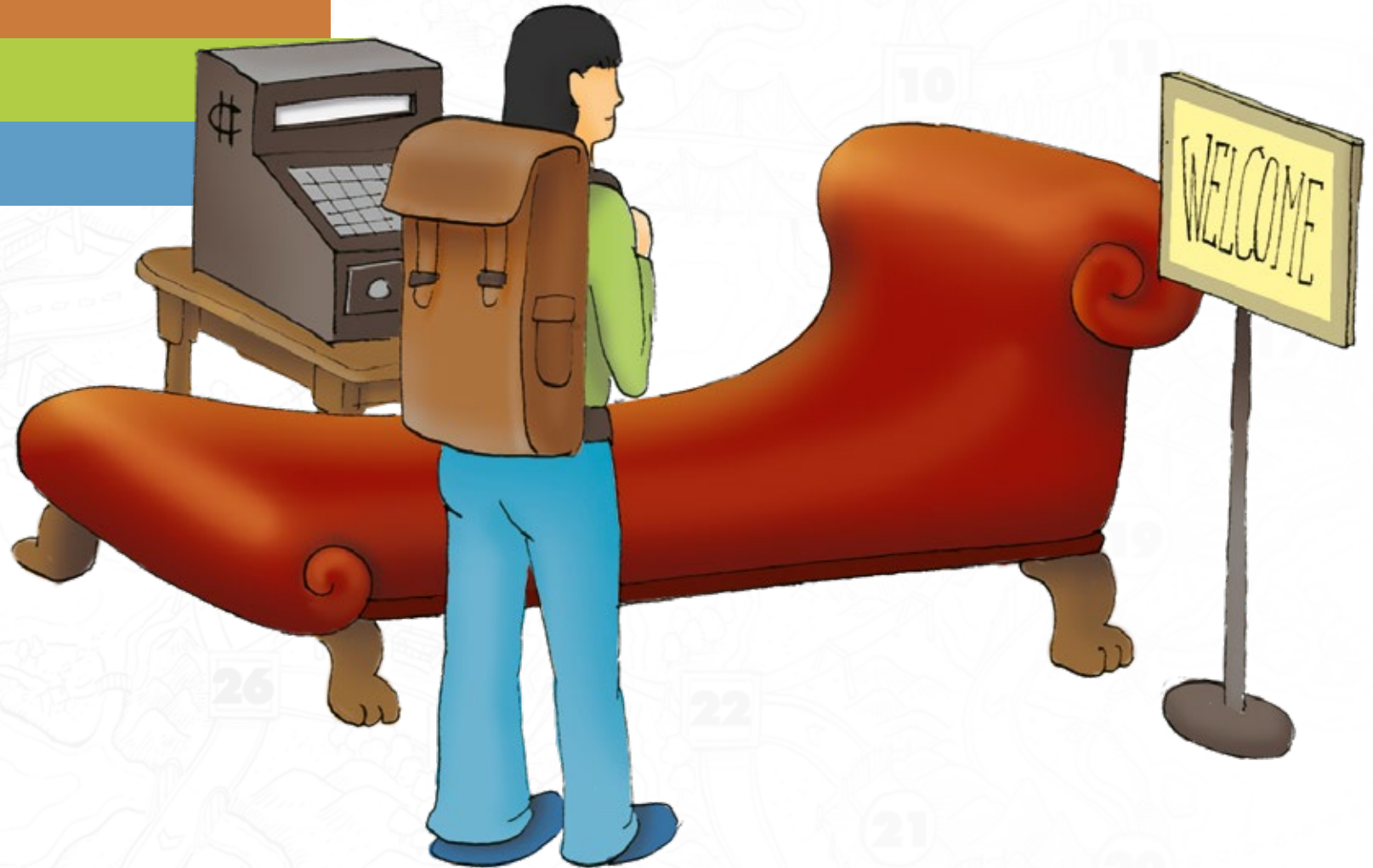
OLD Airbnb

NEW Couchsurfing

Consider a simple example from real life:

Airbnb is current economy; it is swapping, the selling and buying of temporary space.

Couchsurfing⁴ is new economy; it is sharing what you have available and using what others have available.



40 Metaphor

OLD Knife

NEW Screwdriver

To finish this train of thought, here is a metaphor:

The current economy is like a knife;
the new economy is like a screwdriver.

Our current economy is like cutting bread. You can cut a loaf of bread with a knife, but you can also cut somebody's throat with it. What gets cut does not depend on the knife but on the chosen behaviour of he or she who holds it.

Our new economy is like driving screws. You can drive a screw with a knife (if the knife fits in the screw head and you are handy), but it is better to use a screwdriver. But note: with a screwdriver you can also 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.



41 Implementation

OLD Utopia cannot exist

NEW Utopia cannot exist in isolation, but it can and will exist when appropriate governance is implemented in parallel with it

This is an intriguing observation: in [1 Question] we defined Utopia as a vision of an ideal world that we do not believe we can fully achieve but that we use as a directive. Subsequently, in [32 Functions of Money], we described Utopia as the co-ordination system that can enable 'I do what I can and I take what I need.' Surprisingly, such a co-ordination system can actually be implemented.

Note that such a utopian co-ordination system cannot exist in isolation. However, when we add a governance layer, such a co-ordination system can and will exist in conjunction with that governance layer.

The most important feature of this co-ordination system is that we will share our information about everything that

we want to share: resources, labour, goals, knowledge and plans. The co-ordination system will be built on this information.

Co-ordination can be governed in various ways. In principle, each of these ways can be implemented by regulating access to the information in the co-ordination system. In technical terms, these access regulations are known as CRUD rights: what data elements can I Read, and which ones can I write, that is, Create, Update and Delete?

Thus, we envision a co-ordination layer as built out of the data 'lake' that is currently accumulating. The various governance schemes form a governance layer that is built out of access rights to this data lake. Governance schemes such as money, timebanks and unconditional gifting will all operate in parallel.



42 Coexistence

OLD

-

NEW

Our new economy will exist alongside our current economy

What is the relationship between our current and our new economy? It seems that little thought has been given to this question, as there is no clear understanding of our new economy. Many people seem to implicitly think of our new economy as one that will replace our current economy. I do not believe that. Our new economy is currently arising and coexists alongside our current economy. Much as the different tiers in our brains arose in successive eras of our biological evolution, a new tier is emerging in our economy.

In this sense, we are living through amazing times. What we are witnessing is not just an ordinary economic shift such as those from hunting to agriculture to industry to information and beyond. Those shifts were driven by technology. The shift we are part of today is driven by our consciousness.

In [33 Purpose of Money] we already described the connection between these two tiers: in our new economy, money will be a resource used solely to interact with our current economy.



43 TINA – TATA

OLD TINA

NEW and TATA

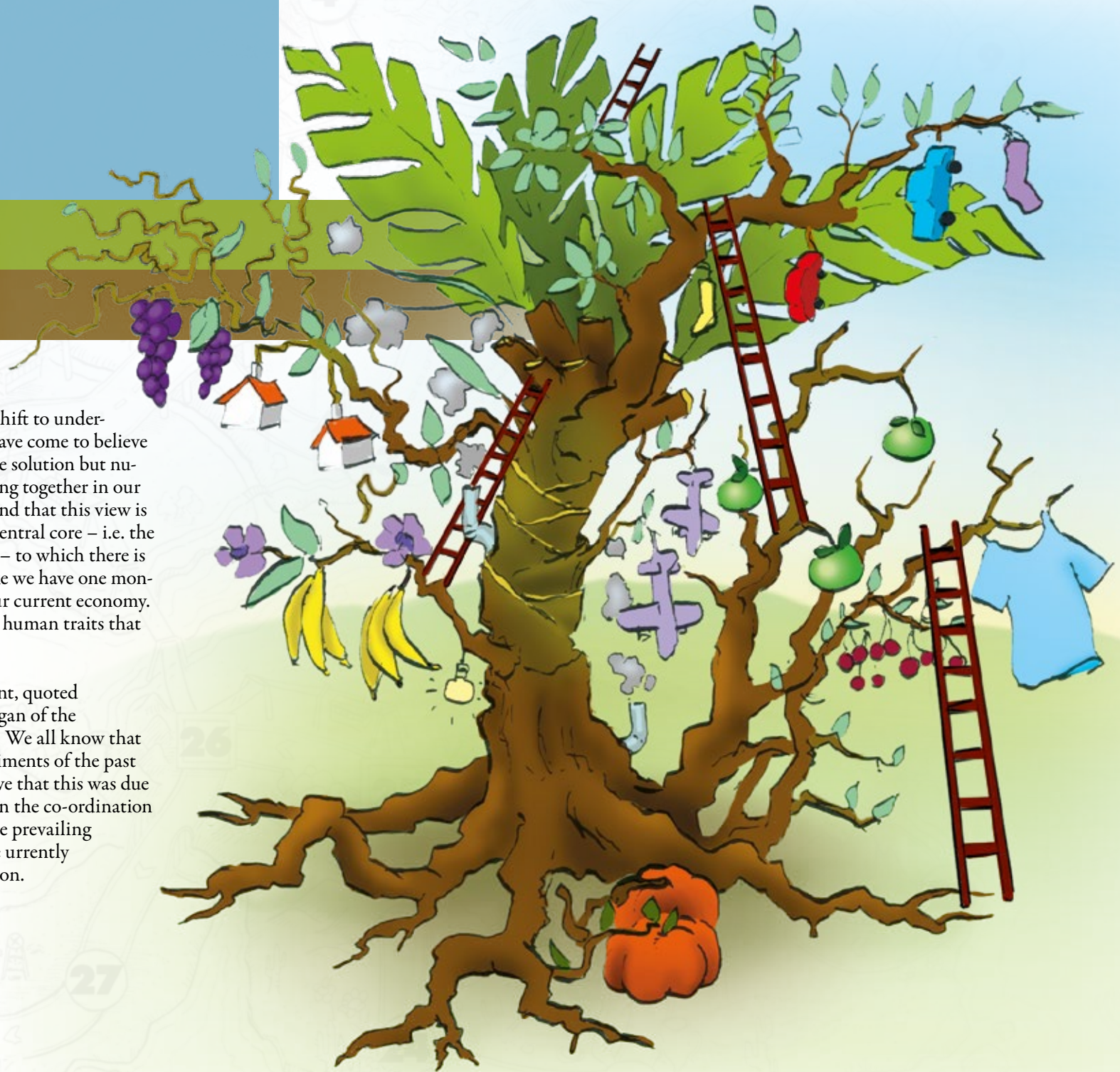
This is our final shift. In the eighties, with the advent of neo-liberalism, Ronald Reagan and Margaret Thatcher proclaimed TINA: There Is No Alternative.

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.' As indicated in [41 Implementation], only if there is parallel governance of its co-ordination can Utopia exist.

The beautiful but at times confusing reality is that there are many conceivable ways to govern co-ordination. We indicated timebanks in [32 Functions of Money], but there are many more. Hence in addition 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. Many people have come to believe that there is no unique solution but numerous ways of working together in our new economy. I contend that this view is simplistic. There is a central core – i.e. the co-ordination system – to which there is no alternative; just like we have one money system servicing our current economy. It is the adaptation to human traits that has many facets.

Louis Blanc's statement, quoted above, became the slogan of the anarcho-communists. We all know that the communist experiments of the past century failed. I believe that this was due to neglecting to govern the co-ordination in accordance with the prevailing consciousness. We are currently redressing that omission.



Overview of Our New Economy

In this addendum, I integrate all the patterns from the main text that together describe our new economy.

Our future economy will be much the same as our current economy, with companies and laws, as well as production and distribution of goods and provision of services. A huge amount of data is involved in organising all this. This data relates to us (actors) and our resources, labour, knowledge, goals and plans [12 Framework].

There is one key difference: we add an extra governance layer. All this data is stored in an interoperable format, and we grant each other (in and outside companies) access rights to it. You can grant each of us read, and perhaps write access to some or all of your data. You grant access on the basis of trust.

The read and write access are as they are on the current world wide web: granting read access is like web publishing: for example, an online catalogue or a blog. Write access is like placing an order in a webshop. For example, when you write data into my planning schedule, this generally means that I actually start doing something.

It works thus: the more integrally conscious an actor is, the more you can

trust that he or she will take care of us, the planet and the future, so you are more likely to share your resources, labour, knowledge, goals and plans with him or her. You will grant greater access rights to him or her than to others.

Furthermore, when all this data becomes available we will be in a better position to take all concerns into account in order to care for us, the planet and the future [4 Analysis].

The data layer is the co-ordination layer that answers the question 'What would Utopia be like?' The access layer is the governance layer that answers the question 'How to adapt Utopia to humans?' [1 Question], [14 Functions Realising Economy], [32 Functions of Money] and [41 Implementation].

In this future economy we see both the current economy and our new economy [42 Coexistence]; they are not separate but interwoven. We also see that our new economy consists of new behaviour [10 Change]; that is, we take care by sharing. We share more with people that we trust better, while 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 data-publication standard. I expect

this standard to be based on semantic technology. At the time of writing, the [SOLID](#)¹⁵ project led by Sir Tim Berners-Lee seems to meet the requirements of this co-ordination system.

This also presents us with a development perspective. We can start with very limited access rights and gradually broaden them into sustainable co-operation [15 Evolution of Consciousness] and [43 TINA - TATA]. There are other dimensions along which we can stratify our changes. One example of stratification is branch-wise: the open-source community has already shifted a significant share of information technology into the new economy already.

This data lake already exists. It consists of registries, planning tools and enterprise resource planning systems (ERP). Currently, however, most of these data are company confidential, stocked in silos behind firewalls. Also, because these data are not meant to be interoperable, they are not interoperably stored.

Recently, we have seen an enormous and rapid increase in interest in data. What we now call 'big data' is processed with technologies such as artificial intelligence (AI), natural language processing (NLP) and machine learning (ML). Unfortunately, you have no access to this data,

even if it is data about you, or worse, your data. You may not even know this, while this data is used to manipulate you and exploit your ego-consciousness.

As you let go of your ego addiction and grow from ego-consciousness into integral consciousness, you become free to serve and no longer susceptible to such manipulation. Then all this data becomes accessible to you, so that you can serve us, the planet and the future [5 Freedom], [16 Ego - Self].

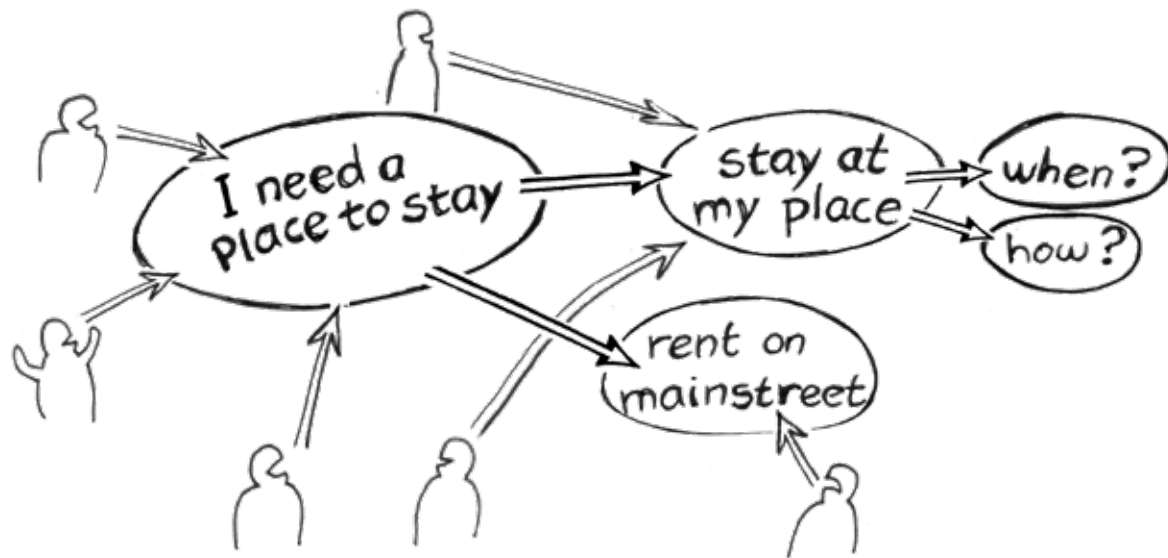
Overview of Our New Economy

Facilitation of the Awareness Process - Description of Search & Share

When we thus publish all our data and grant each other access rights to it, an entirely new dynamic emerges: the process of our new economy becomes an awareness process [25 Core Economic Process] in which we together interactively answer the questions 'Who takes what?' and 'Who does what?' [13 Definition of Economy].

To that end, we need to access the data lake by means of apps and websites. Here I describe one such app / website: Search & Share (S&S).

What exactly is this awareness process? It is us becoming aware of our selves and our unity, our need to receive and our willingness and talent to share. There are many ways of becoming aware; many kinds of events can trigger awakening and realisation. S&S facilitates the verbal aspect of this process. It starts with the locutions uttered by people.



How does it work? It is a dialogue that we try to steer towards agreement. The conversation consists of locutions uttered in sequence, each being a response to the previous one. The agreement is the final locution.

We want to give everybody a voice in this dialogue. Think of it as a game. Someone starts a dialogue; for example, by stating: 'I need a place to stay.' Now the challenge is to find a response that the actor wants to follow. S&S presents a list of possible responses from which the actor can choose, such as:

- John: 'Stay at my place.'
- 'You can rent an apartment on Main Street.'
- 'For how many people?'

Some of the items in the list are automatically generated; others are proposed by friends taking part in the dialogue. Finally, you can add your own locution as a response. The automatically generated items represent the accumulation of all experience and knowledge worldwide.

It is like brainstorming with your friends, with the accumulated experience and knowledge of all actors worldwide being fed in. In simple cases in which you do not need to bother your friends, S&S presents you with the best responses

available, which usually suffice. However, when the automatically generated responses do not suffice, you can forward your request to your friends, thus inviting them into your dialogue. S&S learns from these user-generated responses.

The order in which S&S presents the possible responses depends on the weights of the response links, which are calculated from the response history. Because different actors give different responses, these weights depend on the actor. They are a projection of the actor's experience and knowledge. When you invite a friend into your dialogue, his weights will also be taken into account when ordering all the possible responses.

The awareness process takes place in what I propose to call the awareness space. It consists of three primitives:

- Locutions, which can be anything from a single word or sentence to webpages or entire websites, including Tweets and WhatApps.
- Response links, which are directed links from one locution (the parent) to another (the child). A response link is recorded each time a user responds to a parent locution with a child locution.
- Weights, which each user gives to response links, helping him or her navigate through the awareness space.

Overview of Our New Economy

The awareness space is best understood as a directed graph. I envision this awareness space as ubiquitous and globally accessible, through a variety of apps on your handheld smart device, for example, or through websites. Your experience and knowledge is expressed in the weights you give to different response links. You can copy your friends' locutions, links and weights and thus tap into the collective experience and knowledge of the people you trust most.

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

The directed links allow us to follow paths through this awareness space. Such a path is referred to as 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 is an example of such a group of locutions. Obviously, a locution is response-linked from any conversation of which it is part

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

You can use the awareness space when seeking to achieve some goal, as follows:

You start by entering a question or an initial idea. Next you search for a conversation; that is, a path through the awareness space. If your entry has been recorded previously, you can start at that locution in the awareness space and follow links from it, otherwise you can add your locution to the awareness space. There will be tools to facilitate this process of 'searching for the next locution'; for example, by doing a text-based search as Google does in websites. Each time you select the next locution, this is recorded as a response link. The number of times locutions or response links are used is data used by the facilitating tools.

Here is an example. Suppose I want to move house. As is customary nowadays, I would ask my friends to help out. The asking would be done by email or social media. In our new economy, however, I would tell S&S that I want to move house. The advantages of S&S are manifold. One is that if my friends cannot make it, other people will be available. Another 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 vehicle to use, etc., so S&S poses these

questions (without 'knowing' that they are questions; it just records that these locutions invariably get followed, like a standard form to fill out).

Note that the questions suggested by the tools are not modelled in some relational sense; they are suggested on the basis of having been asked previously. This is a matter of counting or frequency.

Formalisation of the Argument

In this addendum, we present the core of the argument quasi-formally. Our object of study is our economy and our [1 Question] is:

‘What will our new economy be like?’

My vision is that human consciousness is continuously evolving, which will give rise to our new economy [8 Causal Chain].

In the remainder of this addendum, we introduce the above notions with greater rigour, thus enabling us to answer our question. The notion of goal, which we define below, plays a key role in our argument. A basic understanding of set theory is required.

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

*When we talk about the economy, we talk about actors acting in it.
We define actors in terms of what they can do:*

1. Definition. An actor is an entity who is capable of performing two actions [13 Definition of Economy]:

- a. Set a goal (see point 5)
- b. 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.

Let A be the set of all actors.

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

These actors transform resources by using their labour:

2.1. Definition. Let R be the set of all resources.

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

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

Let W be the set of all possible worlds. It is like a state space.

3. Definition. Let 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, for example, roster tools that contain available man-hours.

In these transformations actors apply knowledge:

4. Definition. 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} , using some subset $p \subseteq L$ or $p \in \mathcal{P}$ where $\mathcal{P}(L)$ denotes the powerset of L , that is, the set of all subsets of L .

Let K be the set of all knowledge elements. Hence there is a natural mapping:

$$K \rightarrow W \times W \times \mathcal{P}(L)$$

In real life, knowledge is stored and represented in many ways and many places. K is manifested in, for example, the world wide web.

We 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:

Formalisation of the Argument

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

5. Definition. A goal is a pair (g, V) where g is a function $g: W \rightarrow \mathbb{R}$ (real numbers), and V is a subset $V \subseteq \mathbb{R}$ 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 operationally. 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 those that 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 \mathbb{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 loaf of bread, then each possible world in which I have a loaf of bread is one that I want, and I do not want the other worlds. In this case, my goal function is a characteristic function:

$$g_{bread}: W \rightarrow \{0,1\} \subseteq \mathbb{R}, \text{ and } V = \{1\}$$

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 $g_{\text{CO}_2}: W \rightarrow \mathbb{R}$ that measures the amount of CO_2 present in each possible world, and $V = (-\infty, B_{\text{CO}_2})$, where B_{CO_2} is the upper bound agreed upon in the climate conventions.

Let G be the set of all goals. This is a dynamic set, as actors can set and reject goals at will.

In real life, G is manifested in, for example, Key Performance Indicators and Sustainable Development Goals.

Note that this definition of goal does not comprise a time frame in which the goal is to be achieved.

Secondly, actors can apply knowledge elements into the plan in order to achieve their goals:

6.1. Definition. The plan is a subset $P \subseteq K$.

Applying a knowledge element $k = (w_{pre}, w_{post}, p)$ means adding this element to P . Applying a knowledge element presumes the execution of the labour and the processing of the resources involved. In our framework we are only interested in the decision process; the decisions taken are assumed to have been executed.

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

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

When we restrict e to the past, we obtain a description of world history. When we consider e in the future, we get a description of the world we have planned.

At each point in time we have one plan, but with time the plan changes, hence so does the function e . Obviously, only the future part of e changes, as history is immutable.

In real life, P is manifested in a myriad of planning tools.

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

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

Formalisation of the Argument

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 dynamic in this framework. We call this dynamic the economic process, and this process consists of two kinds of economic actions (see point 1):
- Set a goal
 - Apply a knowledge element

Economy is a behavioural science. When we study economy, we study economic behaviour, that is, 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.

We contend that this dynamic depends on the consciousness of the actors. To understand this we first define consciousness:

- 9. Definition.** 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. Indeed, we see consciousness continuously growing; for example, an increasing number of people buying organic food and slavery-free chocolate [15 Evolution of Consciousness].

- 10.** The economic decisions answer two questions:
- Who takes what? This question is answered by setting goals.
 - Who does what? This question is answered by applying knowledge elements.

Setting goals and applying knowledge elements obviously cannot be done ad libitum, because we limit each other. Now, to describe the economy is to describe this governance structure. It is the answer to the question:

‘Who allows who to take and do what?’

- 11.** Therefore, we study the governance structuring the decision-making process in this framework, and we can rephrase our original [1 Question] as:

‘How does the governance in this framework change under the influence of growing consciousness?’

Our first step towards 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 as goals are added and achieved or rejected. In this set we can identify subsets representing the consciousness of the actors. These subsets also evolve through time, 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 increasingly overlap.

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

- 12.** The consciousness of an actor can have many different forms. There are two extreme cases:
- An actor has ego-consciousness when 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 the psychopath.

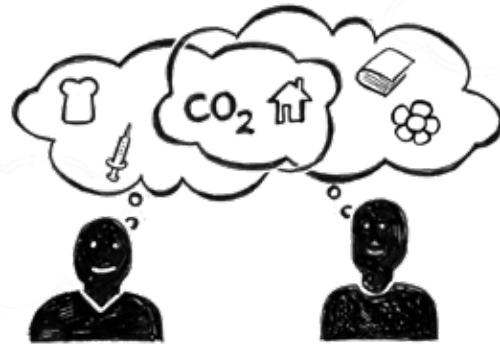


ego-consciousness

Formalisation of the Argument

b. An actor a has integral consciousness if he or she takes all goals into account, so $G_a = G$, i.e. the goals relating to us, the planet and the future. This is sometimes alternatively called planetary consciousness.

Before moving on, let us give some thought to integral consciousness. Integral consciousness means that we take everybody and everything into account. Is this possible?



integral consciousness

13. Definition. 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 $\exists w \in W \mid \forall (g, V) \in G: g(w) \in V$.

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

‘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 integral consciousness.

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

14. Definition. [5 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 is always the result of people taking a responsibility specific to this freedom. In the case of goal-setting: the freedom to set goals 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: integrally conscious people – and only such people – are free.

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

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

b. 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 contrary to my goals, 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, which is indeed the case in our current economy. Currently, we handle this scarcity by using ownership [21 Owner - Steward], exchange [22 Swap - Share] and competition [23 Compete - Co-operate]. Now co-operation arises whenever convenient for all parties involved. Now governance is geared towards protecting the most powerful concerns. Co-operation may also be used to unite concerns in this competition.

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 came into existence because we never fully behaved like Homo economicus. To name a few: commons, co-operatives, companies, foundations and, more recently, timebanks and universal basic income.

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

16. Each of the two questions in point 10 has two aspects [14 Functions Realising Economy]:

Formalisation of the Argument

- a. co-ordination. The co-ordination aspect is about what is needed and who can realise that. It is like a jigsaw puzzle in which the knowledge elements are the pieces and the goals are the image that you want to assemble.
- b. governance. The governance aspect is about whether we trust that other actors take our goals into account. In the jigsaw metaphor: what pieces do we allow other actors to lay down and where do we allow those actors to put them?

The governance layer can be seen as the layer through which we channel trust:

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

As consciousness grows, people increasingly honour each other's goals, so they can allow each other to take decisions regarding those goals. In other words, they 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 plans that a shares with b .

It is these two aspects co-ordination and governance that any viable economy has to implement.

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

- a. 'What would Utopia be like?'
- b. 'How to adapt Utopia to humans?'

Now Utopia, the answer to the first question, is an implementation of co-ordination (point 16 a). Likewise any answer to the second question is an implementation of governance (point 16 b).

19. Economy is behaviour. Utopia consists of utopian behaviour. We can derive a characterisation of this utopian behaviour [19 Balances] by looking at the answers given to the two questions in point 10:

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

19.1. An actor with integral consciousness will take all goals into account and will therefore answer as if on behalf of us, the planet and the future. His or her answers would be:

- a. I do what is needed
- b. I take what I need (following Gandhi).

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

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

This statement was formulated in 1851 by [18 Louis Blanc] and subsequently became the motto of the anarcho-communists. This behaving from integral consciousness is utopian behaviour, which inspires us to administer our planet as a common.

20. An actor with ego-consciousness will only take his or her own goals into account. Without any restriction on his or her behaviour, the result is:

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

Note that the ego-conscious answer 'I take the most' causes scarcity [9 Behaviour & Scarcity].

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

21.1. Utopia is formed by all integrally conscious people. They share their resources, labour, knowledge, goals and plans. They achieve this by sharing all their corresponding data. We call this the co-ordination layer.

21.2. 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 co-ordination layer (in technical terms: CRUD rights).

Formalisation of the Argument

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

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

Of course, this latter prediction seems far-fetched, but in fact any healthy household already functions this way; it is only when we step out of our healthy household that we impose and adhere to governance structures.

A few closing remarks:

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

23. Definition. Value is an attribute: only a person can consider something to be of value; therefore, value is not an intrinsic property.

Value can be attributed to any good or service established in the economic process.

We distinguish between use value and exchange value (after [Karl Marx](#)¹²):

23.1. Use value is a subjective attribute; it is the answer to the question 'How much of my effort do I want to expend in order to produce or acquire this thing or service?'

23.2. Exchange value is an intersubjective attribute, it is the answer to the question: 'How much effort do I want you to expend in order to acquire this thing or service from me?'

How would integrally conscious actors behave? The answer is straightforward: they would set goals, devise a plan and then assess whether the desired outcome justified the projected investment. They would measure the use value.

How do ego-conscious actors behave? In their economy, acquisition is a matter of exchange, which is essentially governed according to the power of the parties involved. Decisions are taken by measuring exchange value.

24. Definition. [28 transaction costs] = exchange value - use value

When people share goals and therefore also resources, labour, knowledge and plans, the effort I want you to spend equals the effort I want myself to spend, hence exchange value equals use value and transaction costs are zero. In other words, when all behaviour stems from integral consciousness, transaction costs vanish, which in turn enables the transition to our new economy.

25.1. Fukuyama stated in his book '[The End of History](#)'⁸ that neo-liberalism is the final governance model in our evolution. Using our model, we can refine this statement as: the governance model of Homo economicus will eventually evolve into neo-liberalism.

25.2. Fukuyama stated in his later book '[Trust](#)'⁹ 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 (as long as he expects his fellow to behave like himself) and from this fear (for inconsistency of *G*) greed arises as a self-defence mechanism. Greed is the root cause of scarcity, which eventually can only be handled through neo-liberalism. In other words, when goods are scarce, we need to allocate these goods by exercising the power of ownership. While the scarcity of goods continues to exist, competition inevitably arises.

Summary

I believe that human consciousness will eventually evolve into enlightenment [15 Evolution of Consciousness] and that this evolution will bring about our new economy. On a practical economic level, the evolution of our consciousness is perhaps best understandable in terms of my conception of [5 Freedom]:

Freedom is the duty to take care of us, the planet and the future, in short: to serve.

I introduce a [12 Framework], consisting of the six notions of actor, resource, labour, knowledge, goal and plan, which allows me to add the dimension of consciousness to economic [11 Modelling]. At one end of the consciousness spectrum lies ego-consciousness. An ego-conscious actor is only concerned with him- or herself. In economic theory, an ego-conscious actor is called Homo economicus. At the other end of the spectrum lies enlightenment or integral



consciousness. An integrally conscious actor is concerned with all of humanity, the planet and the future. In other words: an integrally conscious actor is a free actor.

As we move along this spectrum, different levels of consciousness shape different economies. At the ego-conscious end of the spectrum lies neo-liberalism. Fukuyama contends that neo-liberalism fits Homo economicus best. I believe that Fukuyama is correct, but I also believe that we are becoming decreasingly Homo economicus. As we approach integral consciousness, neo-liberalism is becoming increasingly inappropriate.

I believe that, as our consciousness grows, many new economies will emerge alongside our current economy [43 TINA - TATA]. This manifesto focuses mainly on describing the economy that best fits integral consciousness, which I call Utopia. We can understand intermediary economies as interpolations between neo-liberalism and Utopia.

The primacy of consciousness implies that a different economy is not a different system but different behaviour [10 Change]. Utopian behaviour is characterised by [18 Louis Blanc]'s aphorism:



I do what I can and I take what I need.

I also believe that changes in our behaviour due to the growth of our consciousness cause [28 Transaction Costs] to decrease, which in turn enables these changes.

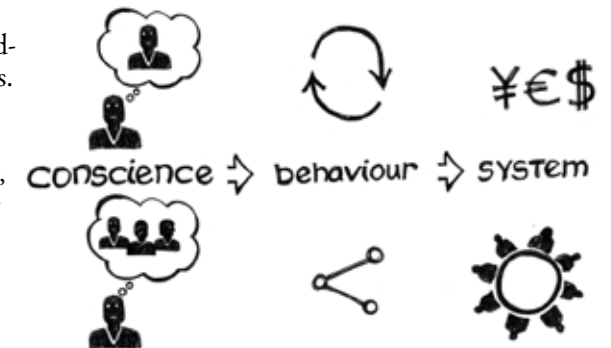
I believe that these many new economies, rather than existing separately, will interweave. How will this be achieved? I believe that there will be two layers. We all use the same co-ordination layer, in which

we co-ordinate our efforts. On top of the co-ordination layer there will be a governance layer, in which each economy will implement its own governance rules, whereby each of us will be able to govern the co-ordination process in accordance with his or her own consciousness. In the case of ego-consciousness, the governance is implemented through the money system. In Utopia, however, governance is not needed anymore, for everyone works together because they fully trust each other. Between these opposite extremes there are numerous kinds of co-operations, commons,

foundations and novelties, such as time banks and universal basic income, which implement governance systems that fit intermediate consciousness. Basically, the governance layer controls access to the co-ordination layer.

From the perspective of the current economy, our new economy is just a number of companies and consumers that we can swap with, as we do now. From the perspective of Utopia, the other economies are just a part of our habitat that we take care of.

As a result of these few pattern shifts, a chain of more than 40 patterns start to shift [1 - 43]. This manifesto is about those pattern shifts, which together form the paradigm shift we are starting to witness. The wonderful thing about this is that we can all be part of our new economy as of today. All we need to do is to start sharing [22 Swap - Share].



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We live in intriguing times: we are eyewitnesses to the birth of our new economy. That new economy is springing forth from our awareness, which is evolving from ego-consciousness to, ultimately, enlightenment.

The core of our enlightenment is that we shall be truly free -- free to serve. From that freedom perspective, what would a free market look like?

This manifesto analyses this paradigm shift in terms of more than 40 pattern shifts, which together form our new mindset.

This manifesto does not tell you what you should or should not do; it sketches the beauty of an economy that we are in the process of creating.

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