

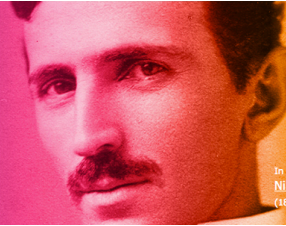


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Theme:

Energy Currency

*Energy as the Fundamental Measure
of Price, Cost and Value*



In memoriam
Nikola Tesla
(1856-1943)

HUMANOMICS: *A Whole Systems Approach to Economics*

**From An Energy-backed Currency to
A Consciousness-backed Culture**

through Redefining Profit

Split, Croatia – July 12, 2012

Abstract

Those of us who wish to make changes to our world are well aware of the intransigence of an interconnected world, where everything affects everything. The task at hand is to find those aspects of the whole system that will have ripple effects throughout. Economics is that portal, and of course, the most entrenched aspect of the system, built upon the consciousness of scarcity emerging from the competition of the evolutionary process itself. Yet, taking a whole-system perspective, this paper identifies several possible (albeit contentious) strategies that would turn human motivation and behavior toward a consideration of the whole system. These include: moving toward an energy-backed currency and value-based economy, redefining profit through four column bookkeeping that includes impacts on the earth as a whole, taxation that takes whole-system impacts into account, and redefining competition toward the greatest good. Of course, implementing new economic strategies will always face the problem of the

scarcity consciousness upon which old strategies have arisen, but steps such as these can build a new global, abundance consciousness, and lead us toward sustainable change.¹

Whole systems economics

I offer the following insights not as an economist, but as a psychologist, a psychologist that has spent over 20 years contemplating the roles that social and economic systems play in forming the consciousness of the individual, and of the roles that individual consciousness plays in forming the social and economic systems around it. These two forces work together to create a feedback loop, one which created the world that we live in today. It is imperative that we redirect this evolutionary feedback loop, in order to change the world that we are to live in tomorrow.

This feedback loop is part of a whole systems economics². Whole systems economics is just what it says it is... looking at the economic system as an aspect of a larger whole, as an arbiter of individual and cultural consciousness and vice versa. Of course, there are many portals through which we may grasp the entirety of the whole system, and thus change it, but for now I choose economics. In doing so, I realize that we cannot fix currency issues without fixing the economic system, and we cannot fix the economic system without fixing the culture and the individuals that make it up. This is axiomatic.

The following bullet points outline the discussion that follows and the feedback loops that might follow from an energy backed currency combined with a redefinition of profit. I consider here:

¹ Taken from and expanding previous essays by Eisen, J.S. (2011a, b).

² See also Eisen, J.S. (2012) The discussion of holosentience is relevant here. I posit that there is a capacity being awakened in human beings, a potential to perceive in the round, holistically, and to consider the reality of systems

² See also Eisen, J.S. (2012) The discussion of holosentience is relevant here. I posit that there is a capacity being awakened in human beings, a potential to perceive in the round, holistically, and to consider the reality of systems within systems within systems for effective decision-making. The considerations of this paper stem from a holosentient perspective.

- Moving from a fiat currency to an energy backed currency; energy like consciousness itself is infinite and cannot be created or destroyed.
- Thereby moving towards a positive, abundance and value based economy; energy has value and is a unit of abundance.
- Thereby shifting human consciousness away from scarcity and survival consciousness.
- Viewing the corporation as a living system; but noticing that while all life is ecologically positive, capitalism and industrialism are ecologically negative.
- Redefining profit from consumption to whole-system contribution, reducing corporate irresponsibility and the degradation of the environment, using quadruple entry bookkeeping.
- Thereby rewarding whole-system contributions, and taxing corporations for the real costs of cleaning up the environment and reversing human suffering.
- Thereby redirecting not only corporate consciousness, but also human nature from limited self-interest to whole system appreciation.
- Making a case for a limited global regulation; global problems need global solutions.
- Moving from a fiat culture to a whole system enlightened self-interest.

The Evolutionary Advantages of an Energy-Backed Currency

The problem with fiat currency

Traditionally, money has either had intrinsic value in itself, like gold, or it has been backed by or exchangeable for something that has intrinsic value. The abandonment of this principle, and the worldwide move to fiat currency, money freely printed and backed only by the soundness of the country that issued it, has brought many of the world's economies to the verge of collapse.

Fiat currency, because it is backed and only backed by the credit of the issuing country, has both advantages and disadvantages. Basically, however, both can be reduced to the

ability of national banks to print as much currency as they feel the need to and then make up a fitting rationale for doing so. The problem with doing so arrives when the net production of the country (GNP) in question has no relationship to its currency, or worse yet, has an inverse relationship. In these cases, as more and more currency is printed, its value is increasingly diluted and its buying power goes down. This, in turn, by and large raises interest rates, decreases the value of savings and pension plans, penalizes those living on fixed incomes, impoverishes the many and concentrates wealth into the hands of the few. Clearly, this system is not sustainable.

The world needs to return to sound money, currencies that either have intrinsic value in themselves or are readily exchangeable for something that has intrinsic value. In addition, this move has to be worldwide. In other words, whatever the currency is, whether it is dollars, euros or pounds, for maximum exchangeability, it has to be backed by the same commodity or basket of commodities (failing this, the world will have to find a universal basis for comparison, whether it is the dollar, gold, or the price of a Big Mac).

We need to go back to backed money, but what to back it with?

Some people think that getting rid of money altogether is the solution. But this is a “throwing out the baby with the bathwater” solution that will not really solve anything. Instead, it will leave us without a universal medium of exchange and set us back to a very primitive, barter economy. Sort of like going back to the horse and buggy because the internal combustion engine creates air pollution, instead of going forward to non-polluting sources of energy. Getting rid of money is the last thing we want to do. Instead, we need to return to a backed currency, and a universally backed one at that, but the problem is what to back it with.

We could return to the gold standard, a solution that has many adherents, but also many drawbacks. One of these drawbacks is that gold, aside from its scarcity, has not much intrinsic value in itself. There is not a lot you can do with it except admire it, hoard it, and make jewelry from it. But the biggest of these drawbacks is its scarcity itself. It means that we have not only a scarcity-backed currency, but also a scarcity based

economy – the disastrous situation that has been dominating human affairs since the dawn of civilization. Both support the *survival consciousness*³ that created the system in the first place.

Don't get me wrong, this is not a condemnation of competition, for it is survival competition that has been the primary engine of evolution, not only human evolution, but the evolution of all life⁴. It is as simple as this... *forms of life that do not strive to compete, do not survive*. It is not only the survival of the fittest that counts; it is the survival of the most competitive.

Although as the engine of evolution, scarcity-based survival consciousness is eminently necessary, in humans competition breeds separation, conflict, greed, envy, and all of the other interrelated ills of modern society. Integrated into an economic system it has brought most nations to the brink of collapse. Of course, it is still needed and always will be, but it is necessary to balance it with something more positive, something that promotes harmony and cooperation, something that doesn't demotivate individuals to compete, create and innovate, but rather redirects evolutionary flow to more constructive goals that take the whole system into account.

As human ingenuity and technology create more and more abundance, we need to take advantage of that, rather than *manipulating it to perpetrate value through scarcity*. We need to gradually get away from the competition of scarcity-based survival consciousness and move to a consciousness that is abundance based; let us call it *abundance consciousness*.

There are currently many proposals on the table for this shift, most of them well-meaning and many of them exemplary, but they all share one problem. They butt heads with the old system that, more out of collective habit than any other factor, dominates human consciousness (at least in the developed world). That is the economic system that really governs us, and that I call *Econocracy*. Every economic proposal, innovation

³ Survival consciousness comes from the belief that there are not sufficient resources to support everyone; therefore one has to strive and compete, both individually and as a group, in order to be sure of getting more than their share.

⁴ See Bloom, H. (1995).

and initiative for reform is ultimately weakened if not totally defeated on the economic level. This is nowhere more true than in the proposals to make business and corporations more conscious, for conscious businesses, (i.e., those incorporating humanistic principles) despite some exceptions, incur restraints and expenses which make them less competitive and therefore less likely to survive⁵.

The only way to get out of this bind is to move *from a scarcity-based economy to an abundance based economy*. But how are we to do that? The first step is for the world to abandon fiat currency. However, this does not necessarily mean returning to the gold standard, which would be returning to a scarcity backed currency. In order to advance to an abundance based economy, we have first to base our currency on a *unit of abundance*.

The first step could be abandoning fiat currency, not by going back to the gold standard, but by backing our currency with energy, which could be measured by the calorie, or by the standard measurement of work called the erg⁶.

What makes the calorie or erg a unit of abundance?

Energy, like consciousness itself, is infinite. It cannot be created or destroyed, only transformed or transferred. On a practical level a calorie or erg-based currency would move human consciousness towards abundance consciousness. As advances in technology continuously create alternative sources of energy that are more abundant, as well as less polluting, energy becomes less expensive, which means that humanity becomes richer in it, and therefore richer in general. One practical consequence of this advance is that *as energy becomes more abundant, countries can print more money - without diluting its value.* (The present reliance on fossil fuels is almost completely a result of manipulation by energy and mining companies to keep the economy in a scarcity mode.)

⁵ As Einstein's famous quote points out, you cannot solve a problem in the same consciousness that created it.

⁶ An erg is the unit of energy and mechanical work in the centimetre-gram-second (CGS) system of units, symbol "erg". Its name is derived from the Greek ergon, meaning "work". An erg is the amount of work done by a force of one dyne exerted for a distance of one centimeter. In the CGS base units, it is equal to one gram centimeter-squared per second-squared ($\text{g}\cdot\text{cm}^2/\text{s}^2$). It is thus equal to 10^{-7} joules or 100 nanojoules (nJ) in SI units. See also, Rae, P. (n.d.).

Abundant and inexpensive energy is not only a primary component of prosperity itself, but it also frees humanity to move from scarcity-survival consciousness to abundance consciousness, which in turn throws open the doors to connection, collectivity, love and unity.

Energy backed currency is just a start. In a positive, abundance and human value based economy, various things could back the currency. In time we could back the currency with a basket of commodities which are positive indices of *applied energy* like clean water, abundant food, and essential services like universal education and medical care. Of course, that is a distant goal, but it could and should start with a move to an energy backed currency, especially if the energy that is backing the currency is not limited to fossil fuels.

However, in order for this to happen, it is not enough to back our currencies with energy. We have to radically change our entire economic system. In fact, we have to redefine the idea of 'profit' itself. Let us examine how our corporations define profit through a little invention called double entry bookkeeping, how double entry bookkeeping inevitably depletes both human and environmental resources, and how this deplorable situation could be *easily* reversed - how? - by making it more profitable to contribute to humanity and the earth, than it is to consume and pillage them.

Redefining Profit: a proposed solution to corporate irresponsibility and the degradation of the human environment

The corporation as a living system

Capitalism and the corporate culture, despite spinning off a virtual cornucopia of benefits for humanity as a side effect of its obsessive drive for profit, has become more and more destructive to both the quality of *human consciousness* and the quality of the *ecosystem*. Capitalism is about making a profit and the corporations which populate capitalism are profit generating organisms. In this, they're not very different from

biological organisms. All living systems have to operate at a profit, that is, increase their energy and substance, as well as propagate, in order to survive.

There is another similarity between corporations and living systems. All living systems survive, increase and propagate by consuming the resources of their environment and successfully competing with other living systems for the same resources. And finally, like corporations, all living systems not only consume resources, but also transform them, *thus adding value*.

However, all living systems, (with the exception of those created by industrial man) from bacteria to rain forests, whatever their rate and mode of consumption, ultimately create and put back more resources than they consume, with the ultimate return being the decomposition of their own bodies after death. For the most part, all organisms are not only ecologically neutral (contributing as much as they consume), but also ecologically positive (contributing more than they consume). One shining example of this principle is bacteria, which break down all sorts of matter, both organic and inorganic, into nutrients that not only can they use, but also directly or indirectly can be used by all life.

Recently, however, industrial man has reversed this process, consuming far more than he contributes, creating mountains, rivers and clouds of unusable and toxic waste, and threatening the very ecosystem that supports him, so much so that in less than a century, a mere instant in the lifespan of the planet, the natural balance has begun to be destabilized, and we are teetering on the brink of unprecedented scarcity in such basics as uncontaminated water and food, fossil fuels and clean air.

All life is ecologically positive, but capitalism and industrialism are ecologically negative.

There are many proposals on how to fix capitalism and the corporate system, but most are looking to either elevate the consciousness of management (with the idea that an increase there would trickle down the ladder of corporate practices), or elevate the consciousness of consumers (with the idea that informed buying would influence

corporate practices from the bottom up). Despite the considerable merits of these initiatives, I fear they are doomed to only a moderate success, so long as *the way that corporations profit does not reflect their consumption of resources*, both natural and human.

Redefining profitability: from self interest to enlightened self interest

The way in which corporations now figure the ratio of profit to loss is basically double entry bookkeeping. One column is for outflow, the cumulative cost of doing business; the other is for inflow, the income derived from selling goods, services and the like. If the sum of column two exceeds the sum of column one, the corporation is profitable and viable; if not, it eventually goes bankrupt. No other considerations whatsoever *really count*. If the bottom line is negative, the corporation is not profitable. End of story. Every other consideration, consumption, pollution, fairness, social consequence, aesthetics, ecological devastation, etc., is reduced to profit or loss. This means that in the final analysis, every consideration has to favorably influence the bottom line.

This, as far as it goes, is the way it has to be – even the way it should be. Corporations are subject to approximately the same energy economics as living systems. They have to make a profit, or at least not operate at a loss, in order to survive. (In addition, no one would either operate or invest in a corporation that consistently operated at a loss.)

The problem, though, is not that corporations operate for a profit; it is that *the present economic system, not reality, defines this profit*. Another way of saying this is that *only the corporation makes the profit, not humanity and the global ecology* (i.e., the humansphere⁷). As a matter of fact, corporations regularly profit at the *expense* of the humansphere, consuming and/or destroying a large part of the global system in order to eke out a relatively minor profit for themselves.

At this time in history, a corporation can destroy an ecosystem, pollute a river and impoverish an indigenous culture, but if it makes a monetary profit, if it costs less to

⁷ Humansphere: all of the levels of the system, both human and ecological, that support and nurture human life and well-being.

destroy part of the world than the earnings such destruction engenders, the corporation is deemed profitable — and the investors realize a comfortable return on their investments. That is not a real profit! That is not a profitable corporation, but a subsidized one that operates at a substantial loss. By who is it subsidized? By the countries that house it, by the ecosystem of the globe, by you and I, and by every person that walks or will walk the earth.

It is clear that we have to build accountability and responsibility into corporate consciousness; but the question is how to do this? I believe the most realistic answer starts with *redefining profitability itself*, in other words making it profitable for the corporation to contribute to the humansphere and unprofitable for it to consume without at least recycling and restoring.

The only way to do this is to *make corporations accountable for the real costs of their doing business*, to make them fully responsible for the consumption and the destruction they cause, and to make them pay for the real costs of correcting it. In this context a profitable bottom line would still be a surplus of income over expenditure, but the expenditure would include a monetization of the consumption and/or destruction of human and natural resources, and the income would be balanced by the need to pay compensation for the restoration of the human and natural resource pool.

(Corporations and governments working together could accomplish this by monetizing or otherwise calibrating social and ecological consumption and balancing it out with contributions to the whole system, which could be either remedial or financial).

Quadruple entry bookkeeping

Of course, this will be a difficult task to accomplish, but it can be facilitated by interfacing it with the corporation's normal, accounting practices. What I would propose would be changing from double entry to *quadruple entry bookkeeping*, adding a column on one side for *system consumption* or depletion and a column on the other side for *system contribution*. In that way one could keep track of whether the corporation, viewed as a part of the total system of humanity and the earth which supports it, i.e., the humansphere, was really operating at a profit or a loss. And if not,

calculate to what extent the corporation is withdrawing from *the common property* of all the sentient beings on earth.

Reverse taxation

Corporations, then, would be taxed for the *real* costs of cleaning up the environment, replenishing resources and (as if this is possible) reversing human suffering and the degradation of everyday life. Overseeing this process would be a quasi-governmental function (on a global level). I can imagine a sort of global IRS, or ERS (External Revenue Service) which would *further tax* corporations which are system negative, *reduce taxation* and/or credit and reward corporations which are system positive, and neither tax nor reward corporations which are system neutral.

Within this framework of two-way taxation, corporations would not be taxed solely on the basis of traditional profitability, but also on net loss or gain to the social and ecological system. *Profitability, then, would be redefined from a net monetary gain without regard to the whole system – to a net monetary gain balanced by its impact on the system.* A system positive corporation would be proportionally rewarded, and a system negative corporation would be heavily and proportionally taxed. With this arrangement it would even be possible for a corporation to turn a profit when it was running at a monetary loss, or conversely, for a corporation to operate at a net loss, even though profitable in monetary terms. This alone, without necessitating any other changes whatsoever, would lead corporate energies in new and positive directions.

Redirecting human nature

Marxism failed by not taking into account two aspects of human nature, individual self-interest and the survival drive. Margaret Thatcher was of the opinion that due to the same considerations of human nature, there were no viable alternatives to capitalism. *However, by redefining profitability, you neither have to change human nature nor abandon capitalism!* Profitability can be redefined by extending its beneficiaries from the individual or corporate selves (as well as other collective but separate selves like family, religion, and nation) to the whole humansphere. This redefinition takes

advantage of human nature and redirects it to benefit the world rather than plundering it. This is the concept of *enlightened self-interest*⁸ expressed on the corporate level.

If we redefined what it is to be profitable, neither self-interest, the survival drive, nor the drive to corporate profitability would have to be changed.

Potential economic and social outcomes

It's possible that redefining profitability this way could lead to a reduction in government revenue from corporate taxation. However, this would be more than compensated for by a drastic reduction in expenditures for government services, subsidies, regulatory services, and the size of the social safety net. Many, if not all, of these governmental functions are now necessitated by corporate irresponsibility, but in the new order, where corporations are either taxed or rewarded for the way they impact social and environmental systems, the need for many of these government services would be dramatically reduced, and still others would be assumed by the corporations themselves. In addition, the consumption and destruction of our planet would be gradually reversed as corporations find it more profitable to conserve and restore, rather than to consume and destroy.

The ways in which corporations and the technology they develop and exploit can contribute are many. The surface is not even scratched. Once corporations grasp the principle that minimizing consumption and destruction and maximizing contribution and restoration can positively impact their profitability, with the savings potentially exceeding the costs, the immense ingenuity of entrepreneurial capitalism will be turned to conservationist, ecological, social and humanitarian concerns, and the degradation to both the natural environment and human consciousness will be quickly and *profitably* reversed. And all of this can happen without the need for further regulation, corporate altruism or even individual enlightenment.

⁸ Enlightened self-interest is the realization that ultimately one's individual self-interest is dependent on the survival and stability of the All, the furthest extension of the system that holds both humanity and the individual, and which both are dependent on.

Realistically we can expect an increase in corporate altruism and both ecological and humanitarian awareness when and only when these qualities become *economically advantageous*. Once this happens, corporations will value these traits in their policies as well as employees, and the propaganda/education machine of our society will begin to promote them in earnest.

Of course, the monetization and/or calibration of negative and positive, societal and ecological impacts is going to be a difficult, contentious and time-consuming process, but it is doable. Not only that, it will quickly spawn new technologies, new industries, new professions and above all – a new consciousness.

It will also be expensive, but only by the old standards of double entry bookkeeping and *consumption profit*. By the new, quadruple entry standards of *contribution profit*, where contribution is balanced against consumption, it will be immensely profitable – not only in dollar terms but even more, in environmental and human terms.

In addition, making corporations accountable for the damage they do will immensely diminish the cost of governing and running a country, from sustaining its infrastructure to providing human services, and will consequently decrease the necessary tax burden on the populace. To develop one example: cleaning up the environment, phasing out unhealthy and adulterated foods, purifying the water supply and improving working conditions will immensely decrease the need for healthcare and thus the costs. However, these and other benefits will only accrue if our corporations are made strictly accountable and *billable* for the way they consume our world.

In this every corporation would be treated identically. Every corporation that could demonstrate that it put back more than it took, would be treated as a nonprofit, or better yet, subject to a reverse taxation income flow. Conversely, any corporation that operated at a deficit to the social or physical environment, whether it was for profit or nonprofit, would be taxed accordingly. This would mean that some corporations whose profitability is marginal and whose environmental cost is substantial would be taxed out of viability. Others who operated without profit or even at a loss, but were system positive, would be compensated into viability. ‘Nonprofit’ would become an irrelevant

distinction. (Furthermore, I deem it axiomatic, that any corporation which is significantly system negative should be so severely taxed that it would be impossible for them to show a profit and remain economically viable, no matter how great their unbalanced, consumption-derived income is.)

Impacts on Human Consciousness

Perhaps most importantly, redefining profitability will elevate human consciousness itself. Writer and Holocaust survivor Eli Weisel said of the Nazis “they killed the God in themselves”. To a lesser extent, but just as surely, corporations under their present charter tend to kill the God in all of us. They kill the God in their employees, they kill the God in the corporate officers, and they kill the God in the consumer, or at least try to. Why, because no matter how well-intentioned they are, profit and nothing but profit is the bottom line. It has to be. Of course, they will give lip service to all sorts of high ideals like integrity, green business practices and service to mankind, and sometimes even accomplish a modicum of that, but when profitability threatens viability, crueller – I mean cooler heads emerge, ideals are sacrificed, and *survival at any cost* quickly becomes the name of the game.

This is not evil. To quote *The Godfather*, it is simply “business.” Business in the present economic structure, with the present definition of profitability, is like that. No one is to blame, and everyone is to blame. It is the system, and the system kills the God in everyone that the system touches.

We can try to change human nature, but the truth is we are not going to succeed very well. In fact, for the most part, the very people who are trying to change it, are faced with the choice of either bucking the system and being made powerless by it, or joining the system and being corrupted by. The only hope is to change the system itself. But since the Communist Manifesto, there has not been a really complete and compelling vision of a new, economic order. Communism failed, not because its ideals were evil, but because it ignored the ‘evil’ aspects of human nature. Learning from that mistake, we propose to harness and *redirect* the forces of individual self-interest and survival consciousness rather than *denying* them.

Paradoxically, however, if anything can change human nature, it is harnessing and redirecting these very forces of selfishness and survival consciousness. It's not that we're going to change human nature, because human nature is what it is. But *human nature is two sided*. Just as we can alienate or kill the God in us, we can also bring it out. And for the most part being expected, nay required to be positive and loving, to do good deeds, to contribute to society, and to be part of a social order which encourages and rewards that, not only makes people happy, it brings out their Godness.

Wars, violence, criminal behavior, social unrest, marital discord, teenage ennui, litigiousness, etc. all are symptoms, symptoms of a defective system, a system born of the illusion of separation, of competitive individualism. The present economic system, where the only mandate for corporations is to make profit for their stockholders, was conceived from that consciousness. However, the son has become the father and now corporate consciousness is eroding even the competitive individualism that spawned it. It is making almost everyone into corporate zombies, mindless of the devastation they wreak and ravenous for any vestige of living flesh not yet consumed.

The case for global regulation

Of course, none of this can happen without a global regulating agency, one that has the power of taxation and rewarding. No one is more aware than I am of the countless difficulties and disadvantages associated with this. However, we have to all face the fact that we are one species sharing one planet. What one country does to its population, or takes out of the Earth, or adds to the water or the sky affects all of us. On the face of it, any proposal that rests on global regulation would seem to be unrealistic in the extreme. However, given the fact that the problems we are facing are global in scope, what is really unrealistic is anything short of a global solution – and any global solution presupposes some level of global regulation, which unfortunately suggests a global governing body.

The solution I would propose is a multilevel governmental scheme or global federation, where global issues and only global issues are the jurisdiction of the global government, national affairs and only national affairs are the jurisdiction of national governments

and local affairs and only local affairs of the jurisdiction of local governments. Sort of like federal, state and city governments in the United States. Global government does not necessitate the giving up of national and local autonomy, but where basic human and ecological issues are concerned, we are one species sharing one Earth and no one nation, state, city, corporation or individual has the right to consume or destroy any aspect of that.

That said, there are three primary dangers of globalism that we have to look at, central planning, demotivation and over-regulation.

From central planning to distributed feedback

The problem with central planning is the feedback loop. With past experiments in central planning, the only feedback loop is between the company or corporation as a whole, and the planning and/or regulating agencies, and that is such an extended feedback loop that effective regulation is next to impossible. Furthermore, inter-company feedback is minimalized. What I would propose is the opposite, a complete ban on meddling on the part of the planning and regulating agencies, and the addition of a number of internal feedback loops, between management and workers, from foreman to workers, and from worker to worker. This way the work in question, whatever it is, would be done with maximum efficiency. This matrix of feedback loops is not only a proposal for effective central planning, is a primary facet of evolution, whether on the species, group or individual scale, or for that matter on the evolution of all life itself.

There is another problem as well with central planning, and that is that the planning agency only proposes goals, goals that may or may not be realistic. Sometimes they are too easy to accomplish, but most often, they are way too ambitious. In the first case success is too easy; in the second case failure is almost ensured.

Which brings us to the third problem with central planning; it tends to create a situation where the blame for failure greatly outstrips the reward for success. This, in turn,

creates a fear and 'pass the buck' mentality where the axe falls on the persons least powerful and least to blame.

In a global government situation, central planning must be kept to a minimum, not allowed to set unrealistic goals or interfere with the autonomous running of companies. Above all, it must not become punitive or scapegoat companies for failing to meet unrealistic goals, but instead become reward and success oriented.

From over-regulation to trusting the system

Over-regulation is another danger of global government and central planning. However, this can be avoided if government trusts in the new system. If it really turns out that companies and corporations will be more profitable by contributing than by consuming, this will be a powerful incentive to self-regulate, and almost the only role that government would have to take would be that of enforcing accurate bookkeeping.

From demotivation to redefining competition

In whole systems economics, individuals and corporations would largely give up the expectation of realizing huge profits from their endeavors. One could argue then, and with some justification, that this would demotivate people to the extent that many of the industries whose fruits we now enjoy, would either not have come into being in the first place, or, would be a shadow of their present self. That is, without the incentives and pressures of the free marketplace, we would experience a 'Russian' economy where the shelves are bare of choices, and the quality of what is produced is often shoddy.

However, redefining profit from consumption to contribution does not mean doing away with competition. There are various ways of retaining and even enhancing competition without either the conventional profit motives or the expectation of huge profits. One way is an incentive structure, where individuals, companies and corporations receive rewards for excellence, contribution, controlling costs and timely completion, but nothing but *minimal compensation* for mediocrity and/or failure. Again, the only thing that has to be guarded against in this regard is a punitive

structure. If people can earn rewards, but not be punished or penalized if they don't come up to snuff, the result will be a fluorescence of eagerness and creativity.

Another way to ensure excellence and creativity is through outright competition. If two or more individuals, companies or corporations are set to accomplish the same task, then they will strive and strive hard. However, again there must be some protection against loss. Organizations and their employees need to be adequately compensated for their expenditures and their labor, even if they don't win the day. But this compensation should be kept to a minimum, and if possible agreed upon in advance

However, the paradigm shift of contribution outweighing consumption might still blunt the cutting edge of some forms of creativity. The truth is that we might not have as many smart phones, computer tablets, fashion choices, models of automobiles and other slick consumer goods. But do we need them? My thought is that we are going to channel the creative minds into creating things of real value: producing organic food through permaculture, making advances in understanding disease and encouraging wellness, universal housing, real education, creating new strategies of governance, etc. Without the specter of scarcity and the survival consciousness it spawns, there will arise a new idealism, not the unrealistic, wish fulfillment idealism of today, but an idealism that is practical, doable and analytic -considering whole systems, foreseeing problems and aiming for real results, while at the same time being competitive.

Global heroes

There is another way of rewarding people for excellence, and that is the creation of category of Global Heroes. In the West we have the Nobel Prize. In Japan they have a category of national heroes. It is only a small jump to create a category of Global Heroes, people who are singled out for outstanding contributions to humanity and to the world - then rewarded with that reward that towers above all others -prestige.

From a fiat culture to enlightened self-interest

And that brings us to the task of cultivating a culture that is evolving toward these goals...

At the present we don't only have a fiat currency, we have a *fiat culture*. Both our currencies and our culture are backed by *illusory* values; not only that, but the illusory values of our currency and our culture are closely connected. Our currency is backed, not by what it can be redeemed for, but by what it can buy, and when what it can buy diminishes, its value diminishes. When our currencies, be they dollars, euros or anything else, can no longer buy anything, they will cease to have any value. Currently, what money can buy is almost totally determined by the expectation that the countries that issue the currency, will, if push comes to shove, stand behind it. But the truth is that none of them are backed by anything of real value, they are all fiat currencies backed by fiat cultures. Consequently, it is impossible for the issuing countries to stand behind them.

The same principle, although to a lesser extent, stands behind our cultural values. Of course, good, nutritious food, clean water, adequate housing and even transportation and communications are of indisputable value, but those things constitute a small percentage of what the westernized world values and consumes. The "things" that signify success, prosperity, luxury, prestige, superiority, style, choice and so on make up the lion's share of what we consume and value. Community, creativity, peace, security, leisure, freedom from want, health and *real* medical care, and real education, what has been termed the *gift economy*, and generally living in a field of caring and love, these constitute real values. To a great extent they are generated by the community, and they are *potentially affordable* to everyone. What is needed is an economic system that encourages these real values, rather than marketing false values and thus sustaining scarcity.

On the other hand, we as the individuals that make up humanity are part of the same system that oppresses and exploits us - as much a part of it as the corporations, their officers, and even their employees. We are all to blame, and yet there is no blame. Most of us are part of one, extensive system, supporting one another, equally culpable, equally

ignorant, and equally guilty of ignoring what is really valuable. To hold that we are going to fix the currency without fixing the system, to hold that we are going to fix the system without fixing the culture, and to hold that we are going to fix the culture without fixing the consciousness of the individual - and vice versa- is the height of naïveté.

Enlightened self-interest

Enlightened self-interest is the realization that ultimately one's individual self-interest is dependent on the survival and stability of the All, the furthest extension of the system that holds both humanity and the individual, and which both are dependent on. People of little or no imagination and/or education have trouble imagining that they are dependent on any system that goes beyond their individual efforts. At best they understand that their survival is dependent on the survival of an economic unit like their family, their religion, their country or their corporation. At this moment in time however, people are becoming aware that both their survival as individuals and species is dependent upon the survival of the present ecological balance of the Earth. This is the minimum consciousness that qualifies as enlightened self-interest. Actually, our survival is directly dependent on the survival of the present ecological balance of the whole cosmic system that encompasses us. Not necessarily the survival of any one element, be it a species or a star, but the survival of the cosmic metabolism, the cosmic ecology, the cosmic Tao.

Fortunately, at present the powers of humankind to nurture or consume and destroy, are still concentrated mainly on Earth, with extremely limited forays into the space of our solar system. But that is enough! We can destroy our planetary home, or we can wake up in time and garden it. It is at once an opportunity, a training and a test. We can seize the opportunity, master the training and pass the test, or we can fail and destroy ourselves. This opportunity is being presented to us on every imaginable level from individual to social to ecological. The economic level is not an inconsiderable part of this emerging, multidimensional consciousness. Whole system economics, as a fractal of enlightened self-interest, is an essential step that needs to be taken without delay.

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Biography

Dr. Jeff Eisen, Ph.D., is an enlightenment therapist, teacher, and author. Trained as a psychotherapist, he has gone far beyond that to create PsychoNoetics, a system of holosentient thinking, intentional clearing and evolution. In his books and in dozens of online essays, he has explored nonduality, the nature of illusory reality, and recently, the socioeconomic forces that condition our consciousness. Dr. Eisen practices and teaches PsychoNoetics locally in his South Florida office, and globally through the Internet.



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