

## *List of options (titles and short wordings)*

This complementary table of contents is different from the one at the beginning of the book; it presents a detailed list of all the options proposed in this manifesto.

Remember what has been explained in the introduction: this book has proposed a range of successive key statements that represent proposed patterns for a change of behaviours. These patterns are the expressions of an alternative understanding of our society and, as such, provide powerful incentives for change. As they open to new choices, they represent many options that consist of a personal or collective choice (or commitment) which depends on us alone and the way we want to interact with the world.

Each option is made of a title and a short summary in two or three lines. They are organised here by chapters and sub-chapters, in the same order they have been presented; with the page number as reference.

## LIST OF OPTIONS

### **Part 1: What Is True Wealth?**

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#### ***Chapter 1: To be and to have***

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#### **Misery or poverty, sufficiency or accumulation**

**The chain of transformation** 29

The chain of perception (or of transformation) changes facts into perceptions, then into interpretations and choices.

**Needs, misery or poverty** 31

Misery is a strong lack of essentials (food, shelter, love); poverty is a scarcity of means. Both depend on what basic needs truly are.

**Subsistence, sufficiency and self-limitation** 33

Our social context (patterns of behaviour, advertisements) stimulates our human weaknesses. A feeling of insecurity incites us to accumulate to escape the challenge of life.

**Being, doing and having** 35

In life, being is the most important need – much more essential than doing and having, which often become escapes more than needs.

**Love and joy as choices** 36

We have the tendency to wait for love and joy to come into our life and be experienced. Yet, love and joy are our own decisions.

#### **Material poverty and spiritual wealth**

**GDP, HDI and HPI** 38

We have invented scales to measure and compare development in different societies, yet they do not consider what should be evaluated.

<b>Exploitation, colonisation and depreciation</b>	<b>42</b>
Because they tend to ignore qualitative aspects, our patterns of development create poverty by destroying sustainable ways of life.	
<b>Poverty of the wealthy</b>	<b>43</b>
In our rich communities, terrible misery (isolation, destitution) can be found, which contrasts very much with the available means.	
<b>Wealth of the poor</b>	<b>47</b>
In poor communities, many treasures of relationships and solidarity and expressions of unknown joy and exuberance can be found.	
<b>True wealth</b>	<b>48</b>
Beyond water, food and shelter, the true riches of life are yet health, security, peace, trust, solidarity, knowledge, wisdom and love.	
<b>The many miseries of our rich world</b>	
<b>The 4 miseries of our world</b>	<b>51</b>
As for the chain of transformation, our misery arises from the facts, from our perceptions, from our interpretations or from our choices.	
<b>1) Material misery in the facts</b>	<b>51</b>
Solving material misery (facts of extreme lack of basic goods and services) is the first key to solving all other forms of misery.	
<b>2) Affective misery in our perceptions</b>	<b>52</b>
Affective misery (perception of the world) depends on our past experiences, culture, heritage, privileges, beliefs, maturity and freedom.	
<b>3) Ethical misery in our interpretations</b>	<b>56</b>
Ethical misery (inability to interpret, rightly and freely, our perceptions) prevents us from understanding what is really happening.	
<b>4) Spiritual misery in our choices</b>	<b>59</b>
Spiritual misery (incapacity to make just and independent choices) prevents us from changing our ways of life and practising truth.	
<b>The privilege of poverty</b>	<b>62</b>
St Clare and Francis of Assisi had chosen to be poor because it was, for them, the only way to follow their path of spiritual freedom.	

## Vocation and subsistence

### Freedom of spirit

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Our true capacity to embrace life depends on our detachment from comfort and our capacity to challenge our representations.

## **Part 2: The Bricks of the Economy**

### **Chapter 2: The great inversion of the economy**

#### What is the great inversion

#### Five principles and a question

##### **Principle 1: The gratuity of natural resources**

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All natural resources are provided free of charge by nature before they may be made available in the suitable form through additional work.

##### **Principle 2: Interdependence of all**

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Because we are all gifted with different skills and means, we are all dependent on each other for getting/providing what we need/propose.

##### **Principle 3: Money as a social (artificial) convention**

72

Money is an artificial tool, created by mankind, that only has value because it relies on a social convention that it is a socially recognised means for exchange.

##### **Principle 4: Necessity for social control over the economy**

73

If we wish together to use money but not be ruled by the speculation that it implies, we need, as a society, to keep a narrow control of how it is used.

##### **Principle 5: The priority for human values**

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The rules we have to agree upon and implement are essentially based on human values and not on merely mechanic economic measures.

##### **The golden question**

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One single question summarises it all: What do we choose, growth and competition to accumulate more wealth for a few or caring and sharing for the wellbeing of all people?

## ***Chapter 3: The meaning of work***

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### **Work as creativity**

#### **The illusion of wealth creation 77**

Industrial society pretends to create wealth. Production is, in fact, an illusion because it consists only of the transformation of what is given.

#### **Gratuity of resources 80**

All resources are free of charge – life, air, sunshine, water, food, love, education – except for the work necessary to provide them.

#### **Work as creative transformation 82**

Work is our best form of creativity, expressed in the way we adapt to our environment. Our being and creativity are freely given to us.

#### **Transformation as life embodiment 85**

Transformation is the movement of creativity that embodies our life energy and awareness into something we value most.

#### **Shadow work 86**

Most of our work is not paid: for instance household work, like cooking, cleaning, educating children, gardening and maintenance.

#### **Shadow work of the universe 88**

The whole universe works ceaselessly for our wellbeing; such shadow work is more essential than any other form of work.

#### **Necessary compensation for work 89**

Although creativity is freely given, work needs to be compensated for, as it is linked with the duration of our subsistence and its needs.

#### **The main components of transformation 91**

Goods are composed of material (natural resource), knowledge (experience), creativity (spirit) and duration of subsistence (work).

#### **Subsistence is a global duration 93**

Our subsistence (or livelihood) is not linked with, or proportional to, the time we have to work; it exists in a broader global duration of life.

## Vocation and subsistence

### **The main components of price** 95

The price of goods has to express 1) the gratuity of resources, 2) the cost of embedded work and 3) the cost of subsistence, with no profit.

### **Equality of all in relation to work** 97

As subsistence is the key for the remuneration of work, all people are equal in relation to remuneration because their needs are fundamentally similar.

### **End of false social hierarchy** 99

Equality of needs for all means also the end of social hierarchy based on wealth, income, training or knowledge.

### **The end of privileges** 100

Specialised trained professionals argue that it is right that they earn more because of their investments, commitments and responsibilities.

### **Uncertainty of result** 102

If work is globally compensated for, the income it provides is no more dependent on the quality of results; this freedom allows creativity.

### **The contradiction of work** 103

Work is a creative process of expression that concerns our whole being, yet it has been reduced to a simple good sold on the market.

## Work and the market

### **Breaking the equation “work = money”** 105

Work, as such, has nothing to do with money. We created this destructive link that should be abolished to render us free to live fully.

### **Protect work from market pressure** 108

Work can escape the pressure of the market when it is not converted into money, or when it is bartered or exchanged for local currency, or when it is free.

### **Profit and accumulation versus circulation and sharing** 111

If individuals do not retain as profit for themselves the product of common creativity, it remains in circulation, accessible for all.

### **Security by numbers or by accumulation** 113

Hunter-gatherers rely on the solidarity of many to provide security; our modern age relies on egocentric accumulation by individuals.

## **Work is life**

### **Chayanov's law** **116**

The greater the ratio of workers to consumers in a household, the less each worker produces; production stops as needs are covered.

### **The corollary of Chayanov's law** **116**

When subsistence is ensured, the community can consecrate itself to a spiritual search. The intensity of participation is maximised.

### **The choice for free giving** **118**

Once we have satisfied our needs for subsistence, we can choose to work for free; it is our freedom to offer our time and creativity.

### **A pension for life** **119**

If the community provides each member with compensation for creativity that covers subsistence, it is like a pension for life.

## ***Chapter 4: Private versus the Commons***

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## **From a sacred mission to an egocentric privilege**

### **Property as a consecrated mission** **123**

Property seems originally to have consisted of exclusive access to tools, rituals and knowledge as care for a sacred dimension of life. Yet, it has since evolved into a right to use and destroy.

### **From a sacred mission to a right to destroy** **125**

Soon, the sacred mission was side-tracked into private ownership consisting of three main rights: the right to use, the right to collect the fruits and the right to abuse (destroy).

## **Ownership as deprivation**

### **The right to exclude and deprive** **128**

Private property is a right to reduce the access others have to one's resources and to limit one's own use to what one owns individually.

## **Vocation and subsistence**

### **The right to yield** **131**

We believe that we can own the fruits of what we own, but most of these products involve the processes, effort, knowledge and work of others, which are part of the Commons.

### **The right to exploit and destroy** **133**

We believe we are free to take advantage of everything that grows on our “owned” premises or out of our own work or creativity. Yet, we need to return proportionally to the source of what has been provided.

## **Social empowerment for common decisions**

### **Three different approaches of the economy** **134**

The economy is subjected to political choices. This means that the options (and their theoretical justifications) will differ according to whether the priority is growth, equity or sustainability.

## **The conquest of land**

### **The Land as our teacher** **138**

We belong to the Land more than it belongs to us: it is our teacher. It reveals to us the laws of nature and life to which we must adapt.

### **The land is one** **140**

Many species and many nations are used to sharing the same space or territory; land is precious to those who “cultivate” it for subsistence.

### **Ownership as land destruction** **144**

Private ownership speculates on land value; it prevents sold land from being used for lesser financial return (e.g. food production).

## **Access to natural and social resources**

### **Gifts from nature and society** **146**

Resources are not dissociated from land and nature; natural cycles usually do not allow overpopulation to develop because they act as regulators.



## ***Chapter 5: The meaning and value of capital***

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### **Social capital (motivation or potential)**

#### **Access to power or motivation 150**

Capital is a potential that has still to be converted into work, resources and means for the distribution of its potential among many or for concentration in the hands of a few.

#### **Access to social capital 152**

Social capital relies on community: consensus on priorities (ideal, support of all) and self-limitation (resilience, empowerment).

#### **Constitution by numbers 154**

Capital (available accumulated financial means) should mainly arise through the law of numbers and be used in the present.

### **Capital by debt and interest versus by numbers**

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The general practice of credit has been extended to a wild extreme by the capitalist system to increase overconsumption as a base for profit; debt is not productive.

#### **A social tax system for equity 160**

The logic of any tax system shows how wealth is redistributed, how much the community cares for its weakest members and how common wealth remains accessible for all – or not.

#### **Control of the interest rate 162**

As speculation is one of the calamities of our times (the cause of the great inversion), the interest rate has to be tightly controlled and made equal to the cost-of-living index.

#### **Access to financial means 163**

Other collective forms of access to cash than debt have to be made possible: small credits, common investments, bartering, reciprocity.

#### **Growth as organic adaptation 166**

Growth is not a fruit of speculation but a process of organic adaptation similar to our physical growth: it is qualitative and slow.

## **Vocation and subsistence**

### **Growth as maturity: the power of choice** **170**

The key factor in our personal and social evolution is our capacity of choice, which relies on our inner growth and deeper understanding of what life is about.

## **Capital as use of (public) infrastructure**

### **The 3 qualities of infrastructure** **175**

Good infrastructure offers the (ecologically, ethically) best adapted means for the right purpose; it remains accessible to many.

## **Capital as knowledge or access to the Commons**

### **The Commons as a necessity for sharing** **178**

Knowledge has to be shared freely as part of the Commons: shared knowledge multiplies instead of depriving the ones who share it.

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The wealth of a community relies on the breadth, diversity and depth of its Commons and how easily accessible these are for all members.

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Managing and preserving the Commons is not easy; conflicts of interests arise, especially in the short term or because of privileges.

## **A few more general principles**

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The local community has to keep control over the economics and market processes in conformity with its own social project (consensus).

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Privileging simple tools over products means privileging processes over results, human beings over objects, spirit over matter.

### **A new anthropology** **188**

The bricks of the economy offer a new anthropology based not on practicalities but on human relationships, on a will for creativity, sharing, equality and caring.

## **The law of gratuity and gratitude** **190**

The new anthropology can be summarised by the word “gratuity”: the marvel or gratitude for what is given at each instant of our life.

# **Part 3: Money and Market**

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## ***Chapter 6: Money and market as forces***

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### **The twist of money**

#### **Kinship or money** **194**

In the West, money and market replace kinship relationships; the market regulates human exchanges (relationships) as closed entities.

#### **Barter as a global exchange** **196**

Despite their unequal values, undivided goods can be bartered because the exchange globally satisfies the basic needs of both actors.

#### **Money as an intermediary** **197**

In sales, money introduces a third term, as an intermediary support of value, requiring successive translations of values into a neutral yardstick.

#### **Money as a universal yardstick** **198**

Money becomes the universal measure for all kinds of goods, resources and qualities; the value of everything can be measured in dollars.

#### **Conversion of everything into money** **199**

While subsistence requires that we be provided only with what is needed, the market tries to convert anything possible into money, independently of purpose.

#### **The 5 twists of money = the nonsense of money** **203**

Money generates five twists against life: conversion of value, speculation, credit (play with time), increase of skills and constraint to growth.

#### **The 4 temptations of money** **207**

Money, as an intermediary support of value, stimulates tendencies for speculation and a sense of ownership, competition and exclusion.

## **Vocation and subsistence**

### **Money has to stimulate exchanges (inclusive relationships) 208**

The use of money should be focused on exchanges, not on objects or profit. It should be a tool for the inclusion of all people.

### **Money generates needs and desires 213**

Money creates new needs when any possible object of desire becomes available at the same time as the necessary cash becomes available to pay for it.

### **Energy slaves and workforce slaves 217**

Money allows me to buy or consume a workforce that is not mine. We can only maintain our present life standard because we exploit slaves (we buy them).

### **The 3 fundamental illusions about money 219**

The use of money is based on three conventions (forms of trust): unlimited conversion, a universal yardstick and the ability to buy anything.

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### **Market economy and local market 221**

Market economy is the so-called self-regulating institution that is said to balance offer and demand; it has little to do with what we call “the local market”.

### **Machines and overproduction 224**

The industrial revolution, which heralded a new era in which machines could produce more goods than were needed, deeply affected the structure of our society.

### **Overproduction and hyper-competition 228**

Because it allows producing excesses, overproduction deeply transforms our needs and becomes the new leader of the market economy.

### **The 3 kinds of motivation for economic activity 232**

Our motivations for economic activity can be 1) subsistence, 2) social link, recognition, personal expression or creativity and 3) profit.

### **Market against culture 234**

When the market rules the relationships between people, it destroys the density and depth of the social links that have been established organically.

## **Three quantum leaps in our evolution** **237**

Three main quantum leaps have marked the evolution of humankind: the stratification of society, the Renaissance and the industrial revolution.

## **The great materialistic inversion** **244**

Each quantum leap has created a new fiction to which humankind chose to adapt in sacrificing a spiritual quality to a material quantity.

# ***Chapter 7: The inversions by market***

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We can describe how the laws of market generate inversions of the laws of life in creating fictions that become realities in our lives.

## **The destructive mechanisms of the market**

### **1) Law of the difference between price and value** **249**

Value is an ever-changing personal and subjective perception, while the price is only and mainly the product of speculation.

### **2) Law of values without prices** **250**

The market ignores what cannot be sold and the immaterial values that cannot be used for profit (nature, justice, love, peace).

### **3) Law of value and disvalue** **251**

The market decides what has value, and what has none; it defines what will become a disvalue and will hence be discarded.

### **4) Law of price as a measure for everything** **252**

The market reduces all dimensions of life to only one: the price, which becomes the synthesis/only parameter of our decisions.

### **5) Law of absence of ethics** **253**

In the eyes of the market, nothing is sacred. The world is value free. Everything is equal, indifferent. There is no more hierarchy.

### **6) Law of violence** **254**

The market is about domination and power. Violence is at its core. The weapons trade is the clear expression of this marriage between violence and the market.

## Vocation and subsistence

### **7) Law of scarcity or artificial penury** **256**

By imposing money as the key for access to goods, even to the most vital resources, the market artificially creates scarcity and penury.

### **8) Law of illusion of added value** **258**

The market claims that the value of a product increases with its price, yet a real increase in value can only depend on real improvements.

### **9) Law of illusion of loan and debt** **259**

Banks create new money or speculate for credits to provide great benefits on interest, generally at a high cost for the borrower.

### **10) Law of ill-adapted evaluation tools** **261**

The evaluation tools of the economy usually measure quantities (prices) instead of evaluating the quality of processes and the nature of flows.

### **11) Law of money as a social link** **262**

The market imposes money onto the social network as a form of social link that replaces existing patterns of kinship or relationships.

### **12) Law of appropriation of the Commons** **264**

The market conquers everything it can (if it is not protected), such as the common wealth, which should remain accessible to everyone.

### **13) Law of privatisation versus socialisation** **265**

The market tends to privatise what can generate privileges and benefits and to socialise what can generate costs and obligations.

### **14) Law of destruction of public services** **267**

The private sector takes over what it can profitably conquer; there is no more care for the common good or concept of public services.

### **15) Law of private property and individualism** **269**

The market system is based on two “sacred” principles: absolute protection of private property and the celebration of individualism.

### **16) Law of competition** **272**

The world becomes a battlefield where individual interests compete. Competition replaces the natural law of cooperation.

**17) Law of accumulation-immobilisation-concentration 275**

When we accumulate wealth, we retain for ourselves what should circulate and deprive others or ourselves from sharing/enjoying this wealth.

**18) Law of acceleration of accumulation 277**

Accumulation provides owners of capital with increasing possibilities for profit; this means general impoverishment for all.

**19) Law of speculation and speculation on speculation 278**

Work does not make us rich, but speculation on the value of ‘things’ allows profit. Shares allow us to speculate on potential (speculative) profits.

**Structural transformations caused by the market**

**20) Law of financial deal as devaluation of work 280**

As economic activities are reduced to a mere provider of profit, work loses its significance as a form of creativity and as a process that fosters relationships.

**21) Law of humiliation: people as workers or consumers 281**

Work is considered just as one of the components of production to be paid at a minimum rate to make the financial deal optimum.

**22) Law of uprooting for economic reasons 283**

As the market plays with transport and the dislocation of activities, people have to migrate for their survival, uprooting themselves.

**23) Law of social division (the carrot and the stick) 285**

Contractors have learned to play with the employees in offering minor individual advantages in order to break workers’ solidarity.

**24) Law of accentuation of exclusion and precariousness 286**

The reinforcement of conditions of fragility and dependency makes people more fragile and therefore more submissive and more “adaptable”.

**25) Law of increased domination in the name of poverty 287**

The struggle against poverty becomes the slogan that allows more globalisation and free trade, which essentially profit the rich.

**26) Law of standardisation at the lowest common denominator 289**

Domination is an impoverishing force that is flattening the world, destroying what creates contrasts, accents and antinomies.

## **Vocation and subsistence**

### **27) Law of monopoly 291**

The growth of corporations or institutions imposes an exclusive way of satisfying needs (mainly through consumption) at the expense of our own know-how and self-care.

### **28) Law of overgrowth 295**

Corporations and institutions tend to expand beyond their capacity to master the goods or services they offer. Overgrowth creates chaos.

### **29) Law of creation of poverty 300**

Growth tends to concentrate on goods or services that serve the rich, who have more means to consume them, becoming inaccessible for the poor.

### **30) Law of destruction of the coherence of traditional societies 303**

The logic of the market generates exploitation, colonisation, de-structuration, de-valorisation and seduction in traditional societies.

### **31) Law of the destruction of natural resources (environment) 305**

Unrestricted access to natural resources causes their exhaustion and the pollution or destruction of the environment until nothing is left.

### **32) Law of globalisation and imbalance of exchanges 307**

Globalisation aims at extending market outlets to allow overproduction to produce more wealth; yet, it should care for compensating impoverishment.

### **33) Law of the shock doctrine 312**

In the logic of the market and neo-liberalism, any degradation of the economic situation of a country is the opportunity to enforce more neo-liberal and totalitarian domination.

### **34) Law of international (neo-liberal) institutions 314**

The main international dominating institutions (IMF, World Bank, WTO) impose conditions that serve the extension of the free market.

## **The impact of the market on our quality of life**

### **35) Law of things and no-being 317**

On the scale of the market, only things can be measured; people become things (no-beings) as a workforce, as consumers.



- 36) Law of victimisation** **318**  
 The one scale requires that there are people on the top who live at the expense of people at the bottom; the system needs victims.
- 37) Law of masculinity** **321**  
 The market exacerbates masculine activities (production, doing) at the expense of feminine attitudes (subsistence, care, being).
- 38) Law of inequity** **322**  
 Social status is defined by how much more one owns than the other. The higher the social ladder, the more prestige at the top.
- 39) Law of mimetic desire** **324**  
 Advertisements generate uniformity and the want for what others have. Competition is based on sterile imitation, meaning conformism.
- 40) Law of everlasting desire** **327**  
 Acquisitive mimetic desire loses interest for what it gets and moves to the next unreachable object. Satisfaction is impossible.
- 41) Law of one scale – killing of identity and diversity** **328**  
 There is only one scale to define our personal identity: material ownership, prestige and power. Everybody will be evaluated according to this unique scale.
- 42) Law of democratic incompatibility** **331**  
 The free market ideology is said to be the way to democracy. Nonsense! Freedom for all can only arise when the market is under social control.
- 43) Law of enslavement of the client to the corporation's interests** **333**  
 The client is no more a king but has become the slave of the interests of the corporation; his needs are only considered to keep him as a buyer.
- 44) Law of complexity at the cost of control by community** **335**  
 The multiplicity of external actors makes the local situation more difficult to understand; complexity is a factor of colonisation.
- 45) Law of whitewashing and corruption** **337**  
 The market cleans the products of all traces of the suffering, exploitation and destruction that characterise their production.

## Vocation and subsistence

### **46) Law of virtuality** **338**

The action of the market is based on virtuality: the creation of false illusions or hopes to manipulate, divert attention and hide corruption.

### **Summary: the hare and the tortoise (neo-liberalism)** **339**

Whether poor or rich, we run the same race: there is today almost no consideration for inequalities in health, education, wealth, tools, climate and politics.

## **Part 4: The New Way**

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### ***Chapter 8: The main options***

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## **A fundamental and social/spiritual choice**

### **Trinity and anti-trinity** **348**

Our modern society adores its anti-trinity (power–technology–market), a negation of the true Trinity (life–incarnation–love).

#### **1) Father vs. power** **350**

While the Father is the energy of life that gives himself freely, power is a means to conquer and dominate, to oppress and destroy.

#### **2) Son vs. technology** **354**

While the Son is expression, incarnation that makes love visible, technology imposes itself as manipulation that shapes the world.

#### **3) Spirit vs the market** **358**

While the Spirit is energy of love that inspires and unites, the market is a force of greed, fear, accumulation, exclusion and violence.

### **Matter and Spirit** **360**

Our spiritual energies are making the world what it is; they catalyse material forces. They need to be rooted in the living source and the energy or meaning of life.

### **The fundamental choice** **362**

About the Trinity vs the anti-trinity: the main thing is not the difference between them but their incompatibility and the fact we have to choose which of them we want to align with.

<b>Breaking the paradox of the free market</b>	<b>365</b>
Paradoxically, the destructive trends of the free market, instead of questioning its logic, reinforce its power; the antidote is awareness.	
<b>A question of life and death</b>	<b>368</b>
We have only a few years left to implement radical change. If we don't, destruction, poverty, climate change, globalisation and violence will annihilate us.	
<b>The 5 choices – fear or trust</b>	<b>372</b>
We need to make a collective choice for trust, instead of for fear, to allow us to practise adaptation, expression, sharing, care and peace.	
<b>1) Adaptation rather than domination</b>	<b>374</b>
In a world with limited resources and finite growth, we have to adapt to the laws of nature. Simplicity is wealth; small is beautiful!	
<b>2) Expression–creation rather than reduction to mere workforce</b>	<b>375</b>
Work includes all aspects of human life: it is an act of creation, a means to be recognised. Human values have to preserve this quality.	
<b>3) Sharing and use rather than ownership</b>	<b>377</b>
We have to change from the logic of ownership to another logic based on open sharing: free access to use offers more satisfaction for many.	
<b>4) Care for all rather than competition–exploitation</b>	<b>378</b>
Competition and exploitation mean many losers and a few winners; in caring for all and striving for equality, we allow everybody to become richer.	
<b>5) Peace rather than violence</b>	<b>382</b>
It is rarely said how much our society is based on the practice of violence: war, exploitation (man, nature), competition, “us vs. them” and the essential role of the victim as a scapegoat.	
<b>A world in transition</b>	<b>386</b>
A non-violent attitude as an answer to conflict does not aim at changing our world but at finding our own way to be in harmony.	
<b>Messiness and perfection</b>	<b>387</b>
Despite its essential harmony, life is messy because it is the result of many conflicting forces; our true path is perfection in the right attitude.	

## Vocation and subsistence

### **The actor and the spectator** 389

While we act in our own lives, we can also simultaneously be the observer or distant spectator of who we are and how we are acting.

### **True identity** 390

Our true essence is not to be found in accumulation but in experiencing the flow of what is gratuitously given, in discovering it more deeply.

### **Recomposing the elements of a new anthropology** 392

We need to recombine (attune) the positive gains of our modern civilisation with the spiritual orientation of this new anthropology based on life as experience.

## **Recomposing the life-giving parameters**

### **Back-country and seashore** 395

Two types of societies have developed in the past: inner country living on agriculture and seashore cities living on trade.

### **Choices in polarities** 398

Recombining the compatible qualities to be selected out of opposed models: food/things, subsistence/trade, autocracy/democracy, welfare/wealth.

### **1) Subsistence or trade** 399

Food production as an answer to basic needs is effortful and tends to be “abandoned” for trade as an easier means for wealth.

### **2) Food or things** 402

The requirement to produce one’s own food does not exclude the practice of specialised trades or access to immaterial goods.

### **3) Work or capital** 406

Nowadays, capital is controlling work, yet work is creativity and life. This quality of work should be the key for all activities, and capital only the well-mastered means.

### **4) Creativity or production** 408

The satisfaction of basic needs, not production, is the purpose. The creative aspect of work is the key to plenitude.

**5) Autocracy or democracy 410**

Democracy is understood as a struggle for power between a plurality of social actors. Yet, only consensus (compromise) allows minorities to be heard.

**6) Welfare or wealth 414**

When growth and wealth are the leading forces of a community, the capacity (awareness) to care for the welfare of all is impaired.

**7) Equality or domination 416**

The main strength of a community is its consensus for equity and non-violence because these two qualities make sharing and common wealth possible.

**8) Stability or diversity 418**

Traditional teaching can prevent change, yet it offers guidance (to be reinterpreted); how can it combine with a lively openness to diversity?

**9) Identity or hospitality 421**

Group identity usually defines itself against “the other”; yet, poor societies show how hospitality is the richest way to diversity.

***Chapter 9: A different way of sharing***

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**Four categories of goods**

**The 4 categories of goods 424**

Some goods are destroyed when divided. Some have to be shared to take shape. Some truly multiply when shared. Others diminish.

**1) Goods that cannot be divided unless destroyed 426**

Some goods form an entity that cannot be subdivided without being destroyed: all the laws of equilibrium and life resources.

**2) Goods that take shape when shared 427**

Some goods can only take shape when they are shared: these are the qualities of our social lives, such as justice, peace, love and beauty.

**3) Goods that multiply when shared 429**

Some goods multiply in width and depth in the same proportion as they are shared: such are the different aspects of knowledge.

## Vocation and subsistence

### **4) Goods that diminish when shared** **430**

Some goods diminish when they are shared: these are all the material goods. Avoiding their division can make them more available.

## **The four ways to share goods**

### **1) Respect of the whole + restrained equal access** **432**

General equilibriums must be respected as whole systems. The life-supporting goods they produce (food) must be shared in equity.

### **2) A quality to be implemented together + reciprocity** **433**

Immaterial qualities arise because we give them a shape; they arise in open sharing and reciprocity. All take part in it.

### **3) Free access + free exchange** **435**

Common goods like knowledge multiply when they are shared; their access and exchange have to remain free and common for all.

### **4) Self-restraint and equity + common access** **436**

Goods that diminish when shared need to be used with restraint; they diminish less when their access remains open to all.

## **The vernacular model or practice of subsistence**

### **The eight qualities of the vernacular model** **440**

The vernacular economy is an all-encompassing and generous, feminine, caring way of providing all members of the household with quality goods of all sorts.

#### **1) Home economy** **441**

As there is almost no conversion into money, transformation is based on true needs. It generates living human relationships in reciprocity.

#### **2) Subsistence and needs** **444**

Subsistence is regulated by priorities of urgency for a wider range of needs (Chayanov), including subjective needs (recognition, love).

#### **3) Adaptability to natural laws** **446**

Adaptation to natural cycles and laws becomes a priority because survival depends on the care for, and respect of, the environment.

#### **4) Self-limitation** **449**

Self-limitation can be imposed by the fragility of local nature or it can be freely chosen as the best way to access harmony and life to the full.

#### **5) Never-ending process** **451**

Transformation is more process-orientated than result-orientated; it is a never-ending cycle that involves creation and cooperation.

#### **6) Feminine and anti-patriarchal** **454**

Femininity (as a paradigm) cares for all, emphasises the quality of relationships at the cost of hierarchy and resists patriarchal models of domination.

#### **7) The unisex issue** **459**

Our trade system has uniformed our ways of being, disconnecting them from our own personality, which is also (not only) linked with our gender.

#### **8) Diversity and complementarity of activities** **465**

The tendency not to specialise but to produce most necessities in a rather self-sufficient way generates a very wide range of activities; diversity means stability.

### **Redistribution, LETS, gift and reciprocity**

#### **The 4 main social options** **469**

Four social options to bring more equality can be described: redistribution, non-monetary exchanges, gift exchange and reciprocity.

#### **1) Redistribution** **473**

When people use money to bring more equity and justice, and offer more opportunities for all, money can become a positive tool.

#### **2) Non-monetary exchanges – LETS** **478**

A social currency is a means of accounting for exchanges without money so that people without cash can be involved in economic life.

#### **3) Gift exchange** **484**

Gifts are a form of delayed barter, the exchange conditions of which have not been negotiated but rely on the obligation of giving back the value.

## Vocation and subsistence

### **4) Reciprocity as true sharing** **487**

True reciprocity is based on generosity that does not calculate and on the sense of belonging that makes us happier and stronger.

### **What is dear (to us) is rare** **493**

Economists say: what is rare is dear (expensive). This is nonsense! In fact, what is dear to us is rare (valuable). We have to protect it.

### **1) The transformation of ourselves** **494**

As long we are obsessed by our own comfort and desires, we will not see how life is generous; we destroy, indeed, our own ability for life.

### **2) The transformation of our community** **496**

When we are aware of how the quality of our lives depends on the way we interact in our local community, transformation can happen.

## ***Chapter 10: Ten commitments for daily life***

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### **10 commitments for reconciliation with simplicity** **498**

In order to establish reconciliation between simplicity and wealth, I propose that we conform our daily lives to the following 10 commitments.