

# Chapter 1: We Need a New Economics

We currently live under a philosophy of economics that originated more than one hundred years ago. Under the “invisible hands of the markets,” it was assumed that prosperity would befall the nation. But today, with recession looming and prices soaring, it is obvious that this social experiment has not worked. *The Real Wealth of Nations* seeks to coin a new economic model: **partnerism** – a caring economics incorporating human welfare and optimal human development as its keystone. A caring orientation includes caring for children, the sick, and the elderly, caring for employees, customers, and other business stakeholders, and what Edgar Cahn calls **the civic labor of building healthy communities**, the socially just labor of progressive social movements, and the environmental labor that preserves a healthy, natural environment for ourselves and future generations.

Thus, the basic premise behind *The Real Wealth of Nations* is that **a caring economic system should promote human welfare and optimal human development**. Based on our current situation, we need a new Caring Economic plan.

Caring economics benefits both people and businesses. Concern for employees and their families translates into increased competence and collaboration, encourages creativity and innovation, contributes to the organization's collective capacity, and transfers into better business relations.

## What is Economics?

The term “economics” has both scholarly and popular meanings. Academically, economics is a social science that deals with the production, distribution, consumption, and management of goods and services. The popular meaning is often shorthand for describing economic systems, policies, and practices, as in “American economics and politics.”

Economics to most people means “the markets” or “business.” According to current economic theory, the markets determine value through supply and demand. But this theory leaves out two key points. First, economic practices often artificially create scarcities, artificially raising values. Second, demand is largely determined by cultural beliefs about what is valuable.

This lopsided vision skews our ability to see the current economic system for how it really works.

## Current Economic Thinking

Current economic models do not take into consideration our daily lives and do not solve chronic problems such as environmental degradation, poverty, and violence. The common denominator underlying our personal, social and environmental problems is a **lack of caring**. We need a model that supports caring for ourselves, others, and the planet.

Current economic thinking causes distorted views and policies because we do not include all the foundational economic sectors. A new economic map would include the full spectrum of economies:

- Household
- Unpaid community
- Market
- Illegal
- Government
- Natural.

Massive economic inequities exist because our current economic system fails to fully value caring and caregiving. Child care workers are paid an average of \$10 an hour, and yet we say “children are our most important asset.” The failure of present economic policies to recognize that caring and caregiving are integral to personal, economic, ecological, and social health directly affects our lives and our children's future.

## What Can We Do to Build a Caring Economic System?

Six key actions underlie the foundation of Caring Economics:

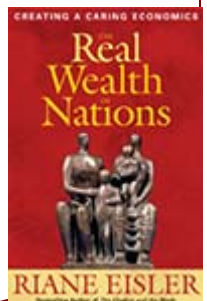
- Implement a more inclusive and accurate Full Spectrum Economic Map
- Shift from a Dominator to a Partnership system
- Implement caring economic policies and practices
- Revise economic indicators to include life-sustaining activity
- Support Partnership economic and social structures of mutual benefit, responsibility, and accountability
- Incorporate Partnerism as an economic theory

We are at a tipping point in our planet's history where fundamental change is needed. We can not continue to exploit and pollute our natural environment and expect life as we know it to continue. Our global economy is running at a gigantic loss. It becomes evident that we must adequately value caring and caregiving.

## The Chalice and the Blade

“In the dominator system, the blade is the metaphor for power: a symbol of power to dominate, exploit and take life. In the partnership system, the metaphor for power is the chalice: an ancient symbol of the power to give, nurture, and illuminate life.”

-- From *The Chalice and the Blade* by Riane Eisler



## Chapter 2: Economics through a Wider Lens

Efforts to become more caring have had mixed results. "Compassionate conservatism" has led to the reverse: the top of the economic ladder continues to have more while the bottom has less, and environmental threats are ignored. We need a systemic approach that takes into account the more comprehensive structure of which economics is a part.

### *The Social Foundations of Economics*

Economic systems emerge out of larger social, cultural and technological context. An effective economic system should support human well-being, advance human development, and protect nature's life-support systems. It necessarily follows that social factors shape and are shaped by economics.

We must begin to examine economics from a new perspective, a multidisciplinary approach examining **two opposing societal structures: Partnership (mutual respect) and domination (top-down control)** systems. To understand partnership, we must expand the economic vocabulary to include care and caregiving.

### *Opposing Economic Societal Structures*

The **domination system** allows only for dominating or being dominated. **Hierarchies of domination** result in scarce trust, high tension, and system cohesiveness based on fear and force. Leaders control and disempower. To succeed, a domination system suppresses caring and empathy.

In contrast, a **partnership system** supports mutually respectful and caring relations. **Hierarchies of actualization** allow for accountability, bi-directional respect, and input from all levels. Leaders facilitate, inspire, and empower. Economic policies and practices support needs: basic survival, community, creativity, meaning and caring – the realization of highest human potentials.

No society is pure partnership or domination system – it's always a matter of degree. The top-down domination system is a holdover from earlier feudal and monarchic times. These systems devalued caring work and caring and subordinated women. Males "ranked" over females, and societally both genders valued men/"masculine" over women/"feminine."

### *The Imperative for Systemic Change*

Conventional economic policies and measures are based on an incomplete model. They only account for three of the six sectors that form the total economy. The focus is on formal market economy and omits life-support systems (household, unpaid community, and natural), while **the partnership system is based on a full spectrum economic map.**

### *What Do Mainstream Economic Indicators Leave Out?*

The GNP (gross national product) and GDP (gross domestic product) leave out non-monetized and/or not reported activities, which comprise a huge proportion of our social exchange system. These two indicators provide no information about how goods and services are distributed or about how traditional economic activities affect the quality of life. They also fail to take into account environmental, health, and other costs of market activities and fail to include caring and caregiving as "economically productive."

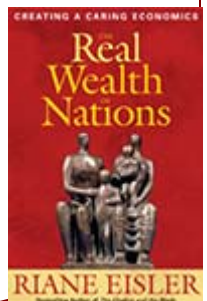
Part of moving toward a partnership system will require a search for new economic measurements that adequately address caring and caregiving.

### *Seven Steps Toward a Caring Economics*

1. Recognize how **the cultural devaluation of caring and caregiving has negatively affected economic theories, policies, and practices.**
2. **Support the shift from dominator to partnership** cultural values and economic and social structures.
3. **Change economic indicators** to give value to caring and caregiving.
4. **Create economic inventions** that support and reward caring and caregiving.
5. **Expand the economic vocabulary to include caring**, teach caring economics in business and economics schools, and conduct gender-specific economic research.
6. **Educate children and adults about the importance of caring** and caregiving.
7. **Show government and business leaders the benefits of policies that support caring** and caregiving, and work for their adoption.

## Who Owns America?

The top 1% of the population owns 40% of nation's financial wealth. The top 10% owns 85-90% of stocks, bonds, trust funds, and business equities; and over 75% of non-home real estate. The bottom 80% own only 9% of financial wealth, and many have zero assets or negative wealth due to *debt*.



## Chapter 3: It Pays to Care – in Dollars and Cents

Business people often say they need dollars-and-cents information before they try anything new, and for most businesses incorporating caring into business would definitely be new. So how can a business person get enough financial information to justify taking a step toward caring economics?

### *The High Cost of Uncaring Business*

We seldom recognize the high cost of uncaring business because the traditional measures of productivity do not provide true dollars-and-cents data. Fortunately, there are now case histories, statistics, and scientific studies that demonstrate the financial benefits of investing in the real bottom line: the health and welfare of people.

Ultimately, the Real Wealth of Nations lies in **the quality of its human and natural capital**. Business activities must be socially as well as financially profitable, and the two are far from mutually exclusive. Current traditional economic measurements hide the enormous economic costs of uncaring business practices. Although often placed on the positive side of the GNP, the true costs of war, pollution, business-related spills and contamination, and natural disasters are negative. Consider the costs of the Exxon Valdez clean-up and loss of natural resources from the spill. Think of the billions of dollars spent on the Iraq war. Look at the economic drain in the aftermath of Hurricane Katrina. What really are the costs of the effects of pollution? Why is so much money spent on wasteful and inefficient investment in incarceration by the U.S. prison industry, when rehabilitation has been shown so very much more effective and less costly?

### *The ROI of Caring Business Practices*

Businesses have reported a big return on investment (ROI) in caring business practices. Companies report that incorporating caring policies produces reduced turnover, less absenteeism, increased numbers of applications submitted for employment, lower overtime costs, and lower costs for recruitment and training of new employees. Employees also feel more positive about their relationship with their supervisors, were better able to concentrate at work, and were more likely to stay on the job.

Psychological studies also show that when people feel good – which they do when they feel cared for – they are more productive and innovative. They are better negotiators, get along better with others, and are much more creative. Studies also show how compassion promotes trust, felt connections, and positive emotions, all of which lead to streams of action that greatly benefit organizations.

From a purely cost-benefit financial perspective, **investing in high-quality care for children is one of the best investments that a nation can make**. Supporting good parenting by providing new mothers with care after child birth via home visits by a public health nurse or lay home visitor, and providing high-quality child care and preschool programs resulted in higher scores for infant development, savings on medical expenses, less business absenteeism, and reduced family violence. One study that calculated the cost benefit analysis of high-quality childcare indicated a 200 percent return on investment.

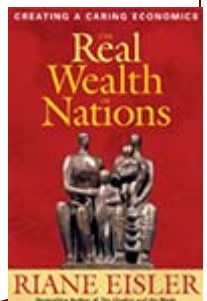
Although U.S. workers spend more time on their jobs than their West European counterparts, the U.S. ranked only eighth in GDP annual compound growth per worker-hour among the thirty nations that belong to the Organization for Economic Cooperation and Development (OECD). Children in the U.S. are more likely to be poor, to perform poorly on international math and science tests, and to have babies as teenagers than children in other rich Western countries.

### *Creating the Caring Work Environment*

What are some caring, financially successful companies offering their all-important human capital? They are providing a more participatory management style, onsite daycare for employees' children, fully fringed health benefits, and generous sick days. Some even offer a seven-hour workday, medical facilities, counseling services, a gym with a swimming pool, track, two full-length basketball courts, work-out rooms and space for yoga, outside fields for soccer and softball, an onsite masseuse, a wellness coordinator, and lunch served in a cafeteria so children can eat with their parents. **These companies have found that caring business practices make sound economic sense.**

## The Real Cost of Health Care

While the average U.S. worker earns more than European counterparts, **Americans face much higher expenses for essential services, such as health care**. Even though U.S. health care is the most expensive in the industrialized world, **a 2005 survey shows that the quality of care is actually worse**, than that of the other nations studied.



# Chapter 4: The Economic Double Standard

## *The Invisibility of the Obvious*

Often, we can't see what's in plain sight. In the case of the economy, what we can't "see" are the beliefs and values that we've inherited about gender relationships and how those relationships impact every system—customs, laws, religions, politics, economics, class, race. All are rooted in a gender double standard. Yet, we don't see it!

**As humans, we live on stories.** These stories of the "gender double standard—men above women" are told to us long before we have the ability to question it. Both genders inherit this theme of devaluation of one half of humanity and anything associated with women. Caring and caregiving are devalued because they are "just women's work."

How can we speak of free and democratic societies as long as this double standard of domination of one half of humanity over the other half is maintained? This double standard hurts everyone. For example, when women and girls are deprived of food, all babies, male and female, are born less healthy. Supporting an illogical economic system has dire consequences and impacts the whole of the world.

The belief that subordination of one group over another is not only inevitable but moral reinforces the perception that there are only two alternatives—dominate or be dominated, be superior or inferior. But there is another option: partnership. Giving visibility and value to caring won't solve all global problems. **Leaving behind the gender double standard that devalues caring is a necessity** – only then can we shift from domination to partnership and create a caring economic system.

## *Excuses, Excuses, Excuses*

Some say caring can't be measured, therefore it can't count. But **we can change the indicators of what we measure.** For example, Gross Household Production + Gross Market Production = Gross Economic Production (GHP + GMP =GEP). The assumed invisibility of caring and caregiving in economic indicators perpetuates the economic double standard. Many are working to change how caring is perceived – to **make it visible!**

**Surveys uniformly show that the monetary value of unpaid caring work is very high.** In Switzerland, a 2004 study showed that the value of unpaid work equaled 70% of the Swiss GDP—and the largest part of unpaid work was performed by women in the household—with women contributing almost two-thirds of the total value of all unpaid work. The UN reported the estimated value of women's unpaid work is \$11 trillion each year.

## *Little-Noted Effects of the Economic Double Standard*

The pervasiveness of the gender economic double standard was dramatically demonstrated in a recent study of the differences in pay rates of 2178 male and female managers working in 512 companies across a wide variety of industries. Published in the American Psychological Association's *Journal of Applied Psychology*.

- As the percentage of women supervised increases, pay of both male and female managers drops.
- When females become the majority in a workgroup, both male and female managerial pay decreases sharply.
- A manager who supervises a group made up of only women receives approximately \$9,000 less annually than one who supervises a group comprised of 50% women.

## *It Pays to Change*

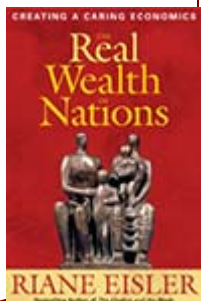
A simple fact: **the quality of life for both genders is higher in countries where women and caring are valued.** Thus, perpetuating the gender double standard makes no sense at all. Until we recognize the gender double standard, we will not be able to understand or change our existing economic systems and measurements. The gender double standard creates the economic double standard, which is a lose-lose for all—men, women, and the earth. Exposing this gender double standard enables us to build a partnership economic system where caring for humans and the planet is a central component.

The economic double standard has led to unrealistic assessments of economic well-being. It has led to economic indicators that obscure the enormous benefits society derives from the essential work of caring and caregiving, whether it is performed by men or women.

## The Value Placed on Caring

In 2005, more than half of the United States federal discretionary spending was directed to the military.

The Common Sense Budget Act would reassign \$60 billion to impact education, health, and human services without endangering U.S. security.





# Chapter 5: Connecting the Dots

Like the parable of the three blind men who each differently perceived an elephant, "it's not possible to understand what lies behind our global problems unless we take into account the whole system." Economic systems are embedded in larger social systems. Reexamining social dynamics through the analytical lens of the partnership/domination continuum helps us connect the dots. It makes it possible to see what scientists call systems self-organization: the interactions of the core components of a system that maintain its basic characteristics.

The **partnership system brings out consciousness, caring and creativity**. The domination system brings out insensitivity, cruelty, and destructiveness. According to Eisler, "Psychology and neuroscience show that people's life experiences, and particularly their early relationships, profoundly affect whether these tendencies are inhibited or expressed, and anthropology and sociology show that people's life experiences and relationships are largely shaped by their cultures."

## *Characteristics of the Dominator Model*

Dominator systems, whether Hitler's Germany (technologically advanced western rightist society), Stalin's USSR (secular leftist society), Idi Amin's Uganda (tribal society), or the Taliban of Afghanistan (Eastern religious society) have obvious differences, but they all share four key components.

- Rigid, top down rankings maintained through physical, psychological, and economic control
- High levels of abuse and violence, from domestic conflict to chronic warfare
- Rigid ranking of one half of humanity over the other half. A superior/inferior view of humanity is a central component of inequitable, despotic and violent cultures.
- Beliefs and stories that justify domination and violence as inevitable, even moral

**Dominator economics are based on rankings of superiors over inferiors.** Economic domination is maintained by concentrating control in the hands of those on top. Dominator structure is embedded in the family, education, religion and government to maintain this basic character of society.

Markets are distorted through misleading advertising, weak or no standards for working conditions, interference with labor's bargaining power, little or no consumer protection and government policies that leave the rich and powerful free to do what they want. **Domination systems create artificial scarcities** as well as artificial needs, compounded by devaluation of caring or anything stereotypically considered "soft or feminine." **Freedom** in a dominator system is often a **code word for those in control to use power without accountability**. Over the last decades, the US has regressed toward the dominator model.

## *Characteristics of the Partnership Model*

Cultures that orient to the partnership model transcend conventional categories of east/west, religious/secular, preindustrial/industrial/postindustrial. They can be tribal or highly technologically developed (Sweden, Norway, Finland). Many nations are moving closer to partnership systems.

The core components of partnership are

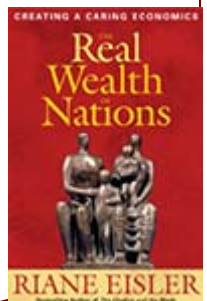
- Democratic and egalitarian structure, in both the family and society at large. Parents are still responsible for children, teachers for students, managers for workers, but there is a huge difference between "hierarchies of domination based on control and fear" and "hierarchies of actualization where parents/teachers/managers inspire, support and empower rather than disempower others."
- Abuse and Violence are not culturally accepted, so there is more trust and mutual respect.
- Men and women enjoy equal partnership.
- Cultural beliefs and stories offer a more balanced and positive view of human nature.

An obstacle to building partnership-oriented structures is the misconception that only dominator structures are economically efficient. Dominator economics are a pyramid, and partnership economics are "flatter," with more democracy and participation in decision making. There are still leaders in government, managers in business, teachers in schools, and parents in families. In fact, there are more leaders in partnership institutions, since power is not concentrated at the top.

## Why Do Nordic Nations Prosper?

A Global Competitive Network 2005-2006 study notes that "When high tax rates generate resources that are used to deliver world-class education establishments, an effective social safety net, and highly motivated and skilled labor force, then competitiveness is boosted, not undermined."

There is competition in partnership systems, achievement-oriented competition, spurred on by seeing another's excellence, rather than brutal competition designed to humiliate, destroy, or put an opponent out of business as in the dominator system.



# Chapter 6: The Economics of Domination

**It is not Capitalism that causes harm, but rather the underlying dominator beliefs, structures, and habits that we've inherited.** Although we think of Greece as providing us a democratic heritage, only a small minority of the Athenian Greece population enjoyed the benefits of their famous democracy.

## *Our Brutal Economic Heritage*

Athenian Greece had a top-down social and economic structure. Their economy was largely household-based, and those households were structured in rigid rankings of domination. Athenians held slaves, and the head of the household could practice legal infanticide. Women and children were property of men and had hardly any protection under the law. Women had no access to education, and were married in childhood as part of economic transactions among the heads of their households.

## *Conquest of Nature*

As noted by Brian Griffith, women were most likely the original tamers of goats and sheep. As pastures grew more sparse, men took a more active role in the herd. It became the male role to travel farther and to protect the herds from raiders. Men's economic contribution, specifically the use of force, became primary, and women's work assumed a secondary place. As herders they moved toward more lush pasture, they began to covet their neighbor's wealth. As they invaded, they brought their method of domination. Male control over women became draconian. Everything became geared to conquest and control of women, inferior men, and the land. Wealth accumulated through conquest and the elimination of competition, not by trade or work.

The **same top-down economic control is a tradition we see continued today.** In dominator tribal societies, chiefs owned more cattle, wives and land than other men, thus creating a divide between higher and lower classes based on wealth. In Europe, these higher classes were "noblemen." In Western antiquity and pre-abolitionist American South, slaves were legally bought and sold. In both of these cultural examples, women were legally disempowered and deprived of legal, civil and property rights.

Today, ownership of another person is almost universally illegal, yet child and sex slavery is still practiced in parts of the world. The modern workplace was built to meet the requirements of a dominator social organization with the role of the manager to control those in subordinate positions.

A core aspect of domination systems is the subordination of women and anything stereotypically considered "feminine." **Women represent a staggering 70 percent of the 1.3 billion people in our world who live in abject poverty.** Globally, women earn an average of two-thirds to three-fourths as much as men for the same work in the market economy. In the US, women-headed families are the lowest tier of the economic hierarchy, which means that one out of five American children lives in poverty.

## *Creating Scarcity*

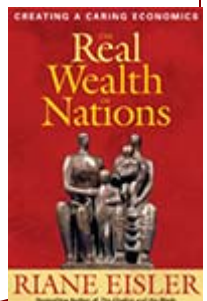
Probably the most inefficient and destructive aspect of dominator politico-economics is that it artificially produces scarcity. Artificial scarcities are constantly created by dominator politics and economies through over consumption, wastefulness, exploitation, preparation for war, and war itself. Another factor in the artificial production of scarcity is that the "high quality human capital" needed for the postindustrial economy requires policies that support good care for children. And this is in domination systems a low priority, largely because child care is stereotypically considered "women's work." – and is not economically visible.

Scarcity then leads to competition for scraps by those on bottom, which often takes on racial, religious, and ethnic overtones. This scapegoating serves two functions. First, it divides those on the bottom by pitting one against the other. Second, it channels frustration away from those who make the policies. A mentality of scarcity affects the wealthy as well as the poor, discouraging equitable distribution by those on top out of fear that they too will do without.

Habits of domination continue to this day, and our technological developments threaten our entire ecosystem. Report after report warns that our present course is not sustainable. **Yet failure is not inevitable! We can change the course.**

## Ethical Economics

In an area of growing awareness around business ethics, many economists are beginning to realize that a successful business and therefore a successful economy relies on more than profit; it also requires an ethical, life-affirming culture. Although it is a slow process, more businesses are making long-term ethical choices.



# Chapter 7: The Economics of Partnership

For most of recorded (or dominator) history, people were poor and were taught to accept this state as "normal." From Aristotle's philosophy of being born to your position, to Christianity's concept of suffering as punishment for original sin, poverty has been historically perceived as inevitable.

In the mid 1700s and with the start of the Industrial Revolution, the vision of progress through human interaction was applied to economics. If production could be improved, the economic system could be improved. In efforts to improve production, two competing systems arose: capitalism and socialism.

## Capitalism

The so-called father of modern economics, Adam Smith wrote two influential texts. His first book, *Theory of Moral Sentiments*, was largely overlooked. His second book, *Inquiry into the Nature and Causes of The Wealth of Nations*, better known as *Wealth of Nations*, became the "bible" of capitalism. Smith accepted the dominator belief that people were inherently selfish. He did believe that humans can, and do, act out of sentiment for others and believed altruism is important in families, particularly for women. Smith believed that selfishness could work for the common good, if only the market was left to regulate production and commerce without government intervention.

**Smith's anti-government stance must be taken in historical context.** When Smith argued against government interference, he was indirectly challenging the economic control of the upper classes. At the time, the rich, land-owning upper class **was the government**. It usurped the common lands on which the average family raised food, displacing thousands and wreaking economic havoc. Smith wanted to keep the government (remember--the rich, land-owning upper class) out of the markets because it was through this government that many terrible conditions were created. The government did nothing to rectify the situation it created. **Without historical context, his words have been misinterpreted and have resulted in creating the exact system he wanted to avoid.** He would have shuddered to think his economic theory would be used to justify rapacity and greed.

## Socialism

By the 19th century, it was becoming obvious that capitalism did not live up to Smith's belief in its potential. It still emphasized individual acquisitiveness and greed (profit motive), relied on rankings (class structure) and continued traditions of violence (colonial conquests and war).

Socialism was the reaction to this failure. Applied in an agrarian feudal system, it also failed, and **capitalism seemed to "win" as the more successful economic system**. The globalization of capitalism, however, has created more gaps between haves and have-nots worldwide, not less.

## Partnerism

Both capitalism and socialism failed because they did not take into account the caring component. A healthy economy and society requires an economic system that supports optimal human development. Partnerism is exactly that: **the development of high quality human capital, maximizing the human capacities of all participants in society.**

Capitalism and Socialism neglected to account for "reproductive labor": the giving of and caring for life. Once we recognize the importance of caring economics, we begin to see that **many of our social and environmental problems are a result of economic practices that promote, and often require, a lack of caring.** As the demand for more caring structures and rules grows worldwide, we can begin to revise economics in ways that support positive changes in all economic sectors.

## Relational Dynamics

Relationships are critical for a new economic story. The two key components of relational dynamics are how the various parts of a social system relate to one another in a constantly interactive, self organizing process, and how people within that system relate to one another and to their natural environment.

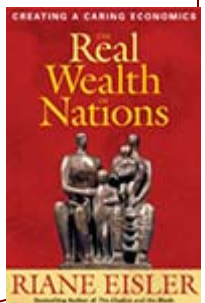
## Structure of Economic Institutions

Businesses, governments and families are living structures. They are held together by habits of thinking and acting and by stories and rules that mold these habits. Constructing an economic system that really works for the greater good will take time and will require the efforts of many people working together.

**It's time to write a new story.**

## Revisioning Economics

To make the transition to partnerism, we must begin by developing caring in all sectors. In an economic structure, rules, laws, and beliefs differ depending on the degree to which a society orients to the partnership or dominator model. It is time to change the story, to re-shape the rules and laws by changing the ways we think and act.



## Chapter 8: Technology, Work, and the Postindustrial Era

The technological revolution has created what scientists call the new **technological convergence**. Biotechnology, nanotechnology, and artificial intelligence can be wondrous or destructive depending on how we use the new technologies. A caring economy would ensure that is used to create a more humane, environmentally sustainable, and prosperous world.

New automation technologies impact the economy by eliminating jobs and creating unemployment. The question becomes, what do we do with the surplus work population that will result in the wake of automation? Liberal economists have proposed a guaranteed annual income to help those in need. Milton Friedman proposed a negative income tax to protect low and no income earners. Neither idea encourages productivity or creativity. According to Eisler **"If we move to a caring economics, the shift to automated post industrial technologies need not be bad news."**

### *What is Productive Work?*

We need to redefine the purpose of productive work. Is it only to acquire monetary profits? Or is it to do the job that will utilize our unique human capacities to create a more humane, healthy and prosperous world for ourselves and our children?

Automated postindustrial technologies open the door for **redefining what is productive work in ways that utilize our unique human capacities**, those ways appropriate for a more humane and prosperous world. Government should encourage businesses, unions, activists to launch programs that invest in high quality human capital that can meet the challenges we face.

The governing scientific ethos is still one of "detached objectivity," but that objectivity is never truly possible. Everyone comes with a bias, often influenced by a culture of domination. Science was controlled first by the Christian church, which has a rigid dominator, anti-female bias. While science has broken with religion, it is still largely a patriarchal sub-culture characterized by suppression of empathy and caring and a lack of holism or relational thinking.

As women have entered the field, they have brought an empathetic approach combined with painstaking observation (consider Jane Goodall, Barbara McClintock, Dian Fossey, and Cynthia Moss).

### *A New Perspective on Technology*

**How we use technology depends on whether it is guided by an ethos of domination or partnership.** The same technological advance can lead to very different applications, depending on whether social structures and beliefs promote relations of domination and exploitation or relations of mutual benefit and caring. A caring economics would ensure that use of technology would meet the goals of human development, not short term sales and profits, with the catastrophic results of not determining the long range effects of the new technologies.

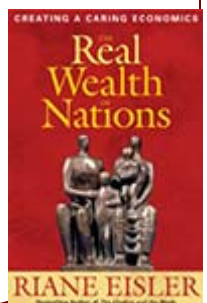
If the majority of the world's people continue to live in poverty, the projections of advanced technologies taking us to a "golden age" are absurd. The economics of globalization must go hand in hand with social policy intervention, which preserves and enhances the positive effects of globalization. We must shift to a way of living and making a living that promotes caring for humans and our natural environment.

Trade globalization is a fact of economic post industrialism. The issue is whether globalization is guided by an ethos of domination or partnership.

New technologies are not going to solve our economic problems. We have to focus not just on material technologies but social technologies. The most critical issue for our future is not technological. The **most critical issue is how fast we can come out of denial** about what is actually happening in our world and **what we must do to shift to a way of living and making a living** that promotes caring for humans and our natural environment.

## Defining Technology by Purpose

1. **Technologies of Life Support:** medical/health, food production, construction and basic needs.
2. **Technologies of Actualization:** the material and non-material processes of music, art, meditation, public education, and representative democracy.
3. **Technologies of Destruction:** from knives and guns to nuclear and biological weapons of war.





# Chapter 9: Who We Are and Where We Are

As humans, our capacity for caring is as hard-wired as our capacity for cruelty or selfishness—perhaps even more for caring. Research shows the humans register “pleasure” in their neurochemistry when engaging in caring behaviors. But if we’re programmed to care, why is there so little caring? To answer that question we must move from biology to culture.

Culture has a huge part in shaping our capacity for caring. If a culture leans heavily toward domination systems, actual or perceived options will be limited, and choices will often be made with little or no caring for those lower in the pecking order.

## *Embracing Mutualism*

While competition is fine, “mutualism” is more satisfying. The human brain lights up with cooperation. Our pleasure centers are triggered. If we have the choice, we are likely to choose reciprocity.

## *Stress Rears its Head Again*

Severe or chronic stress limits capacity for empathy. Dominator structures artificially produce stress—the **production of stress is a means of imposing and maintaining relations of domination and submission**. Stress enculturates us to deny or disconnect from empathy and caring.

## *The Impact of Domination in the Home*

Being raised in homes based on domination and submission tends to restrict people’s ability to be conscious of options and alternatives. This atmosphere also often impacts the capacity for empathy and consciousness, and children grow up to sustain systems – economic, political, religious, educational – that reinforce the dominator/submission path. Like children who are dependent on abusive parents, people on the lower rungs of the dominator economic ladder often identify with those in control. This phenomenon helps to explain why the poor and lower middle class often vote for policies that benefit the super rich and mega corporations. Coming from authoritarian homes, they learn to identify with those in control and to deny that their “superiors” can do wrong.

The further down the hierarchies, the fewer options people have and the more they must suppress initiative, creativity and caring, otherwise it would be impossible and too painful to enforce rules that are often uncaring.

## *Social Evolution*

Many social movements have been challenging traditions of domination—slowly but surely we are moving towards partnership. Even Adam Smith, the father of modern economics, believed that self interest would be tempered by consideration for others.

Once a certain level of material affluence is reached, more material goods don’t seem to make people happier and are no substitute for the real satisfaction of close family and other bonds.

The growing desire by millions of people to change customs, institutions, and practices in the partnership direction is extremely encouraging!

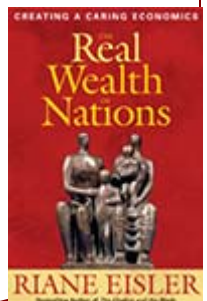
All of these sectors are leading us toward emerging changes to partnerism:

- Books, journals, and websites
- Progressive political movements
- Non-governmental organizations
- The international women’s movement
- Social entrepreneurs
- Local businesses
- Local food networks
- Renewable consumption providers
- Renewable energy sources
- Progressive schools
- Whole system health care

**It is our choice**—and whether we collectively move toward partnerism or remain in a dominator model of economics will dramatically shape the next one hundred years – and beyond.

## By the Grace of Evolution ...

We humans are equipped with a neurochemistry that gives us pleasure when we care for others – be it for a child, a lover, a friend, or a pet. It is the dominator culture that interferes with our biological impulse to care. Learning to live in a caring culture would allow us to rebalance ourselves to our natural biological state.



# Chapter 10: The Caring Revolution

Many of our economic habits give little value to **caring** and **caregiving**, and as Gandhi has stated, we don't need to confuse what is habitual with what is normal. **We can change how we think, feel and act.** When a significant number of us change our beliefs and actions, our culture will change.

We have an urgent need for economic restructuring. The path we are on is unsustainable. We must change consumption patterns, eradicate poverty, and restore damaged ecological systems. Economic systems are human creations, and we can change them by changing the rules guiding the market including tax credit policies and speculation. We also need to change economic policies to support workers, consumers and local needs.

We must begin to value **caring** and **caregiving** so that we can have a clean and healthy environment, humane workplaces, safer streets, better educated children, loving homes and a more peaceful world. We must change economic measures and re-interpret economic indicators to better reflect the realities of what is productive vs. destructive. We must focus on the role of women in the world, because statistics show that when the power and status of women is greater, so is the general quality of life. The key is for women to play an equal role in the formulation of governments and business policies. Only then will more men embrace stereotypically feminine values and priorities, such as caregiving and nonviolence.

A **Caring Revolution** is a sea change, the cumulative effect of all the ripples flowing from giving visibility and value to the most important work of caring and caregiving. **A Caring Revolution's vision elements look like this:**

- Schools offer education for good parenting
- Governments help fund universal health care and high quality child care
- Partnership economic inventions like flextime and job sharing gain currency
- Men and women participate more equally in both the formal labor force and the work of caregiving at home.
- Volunteers receive reduced transportation costs

- Care for the elderly is facilitated by adequate monetary pensions
- Community currencies and bartering systems provide adequate value for caregiving in the exchange of services
- Illegal economies begin to shrink as the market for drugs, prostitution and illegal arms declines
- Caring for the environment is seen as essential for economic health and sustainability
- New technologies replace those that pollute and degrade our life support systems

## *Here Is What You Can Do*

- Change the conversation about economics and begin to use the term "caring economics"
- Enlist people in positions of power to support the caring revolution
- Elect leaders that back caring values and change the current political landscape
- Inform national and international leaders of the benefits of caring policies
- Make presentations at meetings and conferences on Caring Economics
- Get business and economic schools to participate in the conversation about Caring
- Conduct or promote research on the impact of gender roles and relations on economics
- Buy from companies who have caring personnel, consumer and environmental policies
- Support organizations that work for women's and children's rights

*It is up to us to create the conditions that support the Caring Revolution! We can act together now!*

## From Awareness to Action

Shifting from a domination economy to a partnerism economy is possible! When each of us changes the way we think and act, we encourage those around us to do the same. We change the rules in our families, our workplaces, our communities – and we then begin to impact the wider economic and political arenas.

