

**ASSUMPTIONS OF THE OLD
PARADIGM OF ECONOMICS**

Promotes consumption at all costs, via planned obsolescence, advertising pressure, creation of artificial "needs."

People to fit jobs. Rigidity. Conformity.

Imposed goals, top-down decision-making. Hierarchy, bureaucracy.

Fragmentation, compartmentalization in work and roles. Emphasis on specialized tasks. Sharply defined job descriptions.

Identification with job, organization, profession.

Clockwork model of economy, based on Newtonian physics.

Aggression, competition. "Business is business."

Work and play separate. Work as means to an end.

Manipulation and dominance of nature.

**ASSUMPTIONS OF THE NEW
PARADIGM OF VALUES**

Appropriate consumption. Conserving, keeping, recycling, quality, craftsmanship, innovation, invention to serve authentic needs.

Jobs to fit people. Flexibility. Creativity. Form and flow.

Autonomy encouraged. Self-actualization. Worker participation, democratization. Shared goals, consensus.

Cross-fertilization by specialists seeing wider relevance of their field of expertise. Choice and change in job roles encouraged.

Identity transcends job description.

Recognition of uncertainty in economics.

Cooperation. Human values transcend "winning."

Blurring of work and play. Work rewarding in itself.

Cooperation with nature; taoistic, organic view of work and wealth.

**ASSUMPTIONS OF THE OLD
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Struggle for stability,
station, security.

Quantitative: quotas,
status symbols, level of
income, profits, "raises,"
Gross National Product,
tangible assets.

Strictly economic motives,
material values. Progress
judged by product,
content.

Polarized: labor versus
management, consumer
versus manufacturer, etc.

Short-sighted:
exploitation of limited
resources.

"Rational," trusting only
data.

Emphasis on short-term
solutions.

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Sense of change,
becoming. Willingness
to risk. Entrepreneurial
attitude.

Qualitative as well as
quantitative. Sense of
achievement, mutual
effort for mutual
enrichment. Values
intangible assets
(creativity, fulfillment)
as well as tangible.

Spiritual values transcend
material gain; material
sufficiency. Process as
important as product.
Context of work as
important as content—
not just what you do but
how you do it.

Transcends polarities.
Shared goals, values.

Ecologically sensitive
to ultimate costs.
Stewardship.

Rational and intuitive.
Data, logic augmented by
hunches, feelings,
insights, nonlinear
(holistic) sense of pattern.

Recognition that
long-range efficiency
must take into account
harmonious work
environment, employee
health, customer
relations.

**ASSUMPTIONS OF THE OLD
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Centralized operations.

Runaway, unbridled
technology. Subservience
to technology.

Allopathic treatment of
"symptoms" in economy.

**ASSUMPTIONS OF THE NEW
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Decentralized operations
wherever possible.
Human scale.

Appropriate technology.
Technology as tool, not
tyrant.

Attempt to understand
the whole, locate
deep underlying
causes of disharmony,
disequilibrium. Preventive
"medicine," anticipation
of dislocations, scarcities.

**THE "ETHEREALIZATION" OF AMERICA:
NEW VALUES**

In the nineteenth century John Stuart Mill saw past the early materialist promises of the Industrial Age: "No great improvements in the lot of mankind are possible until a great change takes place in their mode of thought." In the 1930s historian Arnold Toynbee spoke of "etherealization"—the development of higher, intangible riches as the ultimate growth of a civilization.

There seems to be growing sympathy, if not a mandate, for reversing the materialist trend. Maybe the etherealization is happening. A 1977 Harris poll showed an astounding preponderance of persons—79 percent—favoring better use of basic essentials rather than reaching higher material standards of living. A similar percentage preferred spending more time on human interaction rather than improved technological communication and hoped to see the society appreciate human values over material values. The idea of developing bigger and more efficient ways of doing things was less attractive than "breaking up big things and getting back to more humanized living."

A majority said they preferred finding inner rewards from work rather than increasing productivity, and they wanted to see their children's education directed more toward such in-