
PASS IT ON

- A TurningPoints Concept -

Summary

The Right to Work is enshrined in the Universal Declaration of Human Rights in Article 23. It is a crucial article, and the article TurningPoints works with. The world's population will reach 11 billion people in the 21st century. This leads to the need of creating more than 600 million new jobs. At the same time, nature is already pressed to its extreme, and it is uncertain whether it can cope with the additional pressure that new purchasing power will bring. This means that focus on the quality and distribution of the jobs and the products must be strengthened with emphasis on sustainability and economic justice. The task is overwhelmingly complex, and one can rightly ask which top-down organization and which system can control it from above. TurningPoints has created a new concept for ownership and organization of workplaces that seek to meet these rights, interests and needs, and formulated a concept that works with these challenges from below. We call the concept 'Pass It On'. Pass It On is the concept for a new self-governing business that has profit sharing, which as part of its work passes on the help received in the creation of 3 new companies. The business is democratically managed and has a cooperative and transparent economy. The production of companies must be peaceful, sustainable and adapted to local conditions. The establishment of a Pass It On business takes place simultaneously with the training of the local police in management and conflict resolution.

1. Introduction

TurningPoints is an NGO that works with Article 23 of the Declaration of Human Rights on the right to work. Article 23 states the following:

- 1. Everyone has the right to work, to free choice of employment, to just and favourable conditions of work and to protection against unemployment.*
- 2. Everyone, without any discrimination, has the right to equal pay for equal work.*
- 3. Everyone who works has the right to just and favourable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection.*

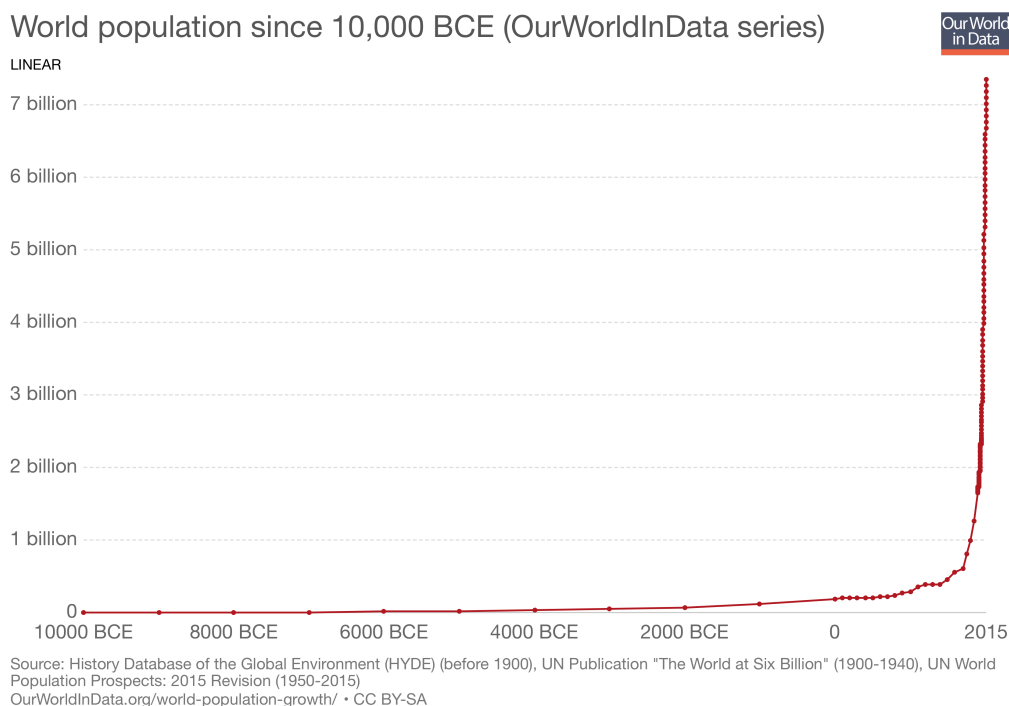
Furthermore, in the UN's Universal Declaration of Human Rights, we find two other articles supplementing article 23, and that is Article 25 and Article 29. Article 25 states that all human beings have the right to a sufficient standard of living. Article 29 states that human beings have the right to free and potential development under the guilty recognition of its duties to society.¹ These are very important rights, duties and balances that are not fulfilled today and without which the other rights and obligations of the Declaration of Human Rights fall short. This also applies to the UN Sustainability Goals. Here, the Sustainability Goals 8, 9, 10, 11 & 12 are fundamental to a country's basic structure, and to the fulfillment of the countries' other sustainability goals.

2. Complex challenges require simple answers

The world today faces a number of fundamental ecological, human and economic challenges that must be solved within approx. 10 to 15 years:

1. The biosphere is threatened by fundamental problems such as global warming, declining biodiversity and waste emissions ²
2. The world population is growing exponentially and will reach 11 billion people in 2100. This means that more than 600 million people in the near future must have a job, and that the need for jobs will grow exponentially in the years to come ³
3. In contrast to the extreme poverty of people living for less than \$ 1 a day, we see that extreme wealth is growing and is centred on fewer and fewer hands. 26 people today own more than half of all value ⁴
4. The consequence of greater purchasing power for 600 million people are increasing consumption while at the same time, we need to lower global warming, restore biodiversity and reduce waste emissions
5. Social and economic inequality challenge social cohesion, leading to flight and migration first to larger cities, then to richer nation-states. This migration leads to social instability, conflicts and even wars. Listen to what people are saying about why they flee their home and country: they speak about unemployment, poverty and hunger, and they speak about lawlessness and violence - even perpetrated by the police. Violence and war are not sustainable solutions - they actually increase and spread the problems as well as the violence

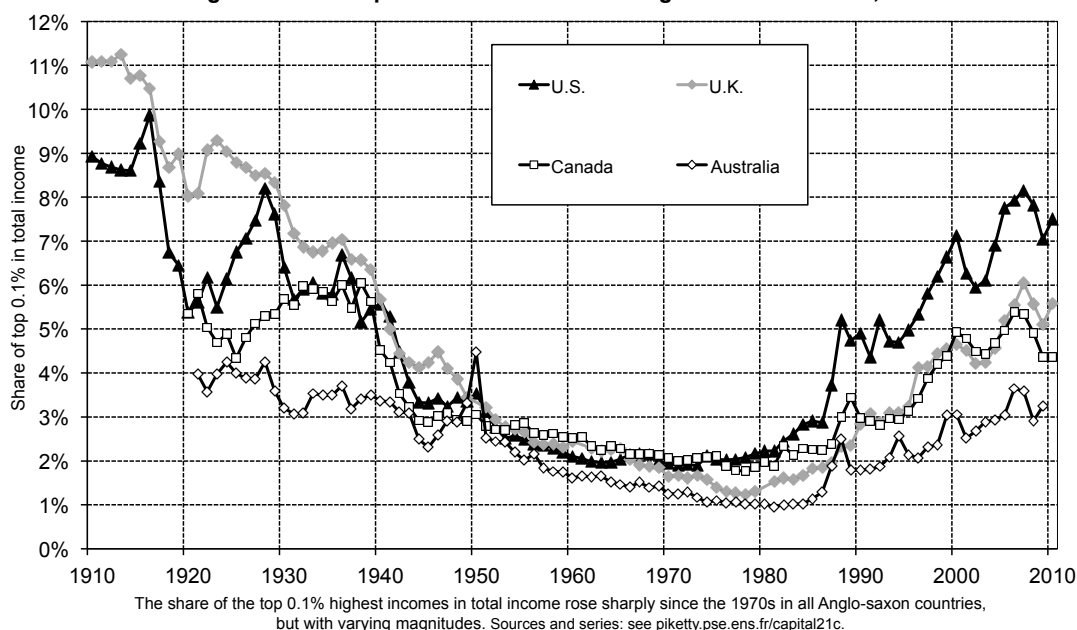
Although the growth rate is reduced over time, there is still such an increase in the population growth in the near future that it is a major burden on our common resources:⁵



In his studies, Thomas Piketty has shown that wealth today is not the result of the person's own efforts and work but is generated by inheritance and investments. This is, according to Piketty, a

historical trend that has only been interrupted for a short time, while the economy was dominated by the economy-thinking of Keynes and thus state governance. This means that after the 1970/80s deregulation, we are again seeing increased inequality and workfree wealth. Below you find Piketty's calculation⁶ of the development of the richest 0.1% in the Anglo-Saxon countries - ie. the countries' economic inequality:

Figure 9.5. The top 0.1% income share in Anglo-saxon countries, 1910-2010



In order to solve the above problems, the peoples, our leaders, our state institutions and our business corporations must very seriously consider that:

1. It is necessary to see humankind's production of goods and services as embedded in a larger ecosystem whose balances are crucial to the preservation of all life on Earth - including human life
2. People get sick - even on a collective level - from being in an unequal power relation to one another. People become estranged objects to one other and to their own creativity
3. This division into extreme poverty and extreme wealth must be regulated or completely stopped - peacefully

To meet the above challenges, the world population must create a sustainable local growth. To do so, we must abandon prejudices, locked positions, ideologies, we must acknowledge patterns of cause and effect, and develop new forms of cooperation.

Some of the cause and effect we have to recognise is that there is a connection between neo-classical property forms and extreme inequality; that there is a connection between the neo-classical economy and the idea and requirement for linear production-growth; that there is a connection between the differentiation of work and violence between people and wars between states. We must recognise these patterns, and then meet them with changed attitudes, structures and economies.

TurningPoints is an attempt to cope with today's stuck positions, which make us blind to possible solutions: The world needs solutions that effectively address people's economic needs. It will require jobs and social security. Instead of creating jobs, state leaders use the money on weapons that they subsequently seek to keep the social turmoil down with. Weapon purchases

are far more expensive than the solutions that would solve the causes of the turmoil, and the cost of arms impoverishes the populations further.

Only by changing the basic ideas and structures, namely by involving civilian populations in local productions, local security and justice, the current challenges can be met. But this requires trust, courage, and vision similar to the courage the early liberal thinkers showed when they faced the political and religious oppression by absolutism and the violent mercantile economy.

3. Pass It On - Simple answers

It is TurningPoints that has developed the Pass It On Concept, whose overall purpose is to reduce the world's poverty and violence by establishing businesses with a new ownership and organisational structure. Businesses and work must be made truly liberal - free and accessible to everyone. It should not be owned by only a very few economically very powerful people. As mentioned, we have called these businesses 'Pass It On', as the concept is that the economy and learning processes that arises in one business must be passed on to 3 other new companies. In this way, learning processes and economic growth, which is so badly needed, will spread, and local anchoring will occur.

The new thing about a Pass It On business is that it is 'public domain' and owns itself, but it is always its employees who are responsible for the business's management, organization, production and finances. A Pass It On business thus has many similarities with the cooperative, which the economist Mill pointed out as the probable future of business construction.⁷ The business must live up to formulated ethical guidelines, such as production being sustainable, and that management and organisation are ethically founded and sustainable in relation to the staff of the business. As a leading economic principle, the business has profit sharing.

In addition to its own production, a Pass It On business has the task of establishing 3 other Pass It On companies - kids or children. They do not have to produce the same goods, the employees must have the freedom to find or develop a relevant product that the community needs.

Since a Pass It On business must establish three other Pass It On companies, the spread of this business type will hopefully have a cascade effect. The aim is to be able to follow the global population growth. No existing state, institution or organization at this point seems to be able to overcome the complexity and growth rates related to this problem. Therefore, it is necessary for the populations themselves to be given the capacity to solve the problem.

The development of Pass It On companies must be done in close cooperation with the local authorities and police, who must be trained to establish the premise of local security and confidence - thus the whole society will prosper.

Local establishment of Pass It On businesses will create anchoring, ownership, growth and a commitment that, together with the development of security and security, will reduce or completely stop flight and migration.

The development of a 'close' and more local structural anchorage is not only a pure dream. A study at the University of Gothenburg has shown that 47% of all local companies in Sweden have a local production character. This means that without big structural changes one can coordinate and manage production towards more local markets. Such a production will be far more sustainable.⁸

4. Security, trust and economic growth

Globally, violence is the biggest obstacle to social and economic development, and the violence is rising.⁹ To this fact, it can be added that the police are the largest producer of organised violence and torture worldwide: up to approx. 70%, in addition to being corrupt. The result is that civilian populations have very little confidence in the police and therefore do not use the police.

Globally the number of interstate wars is falling, whereas intrastate conflicts are increasing. This is seen as a result of the symmetric state-state conflicts are changing into being asymmetrical social conflicts: 'new wars'.¹⁰

The political and institutional reactions to these challenges have been hard handed policing,¹¹ the expanding of SWAT police forces,¹² the militarisation of police and the civilisation of the military - now being used internally in the civil society - against other social groups and strata.

The militarisation of police is taking place at the same time as new demographic developments worsen the situation: the still accelerating growth of cities. These grow mainly as a consequence of push-factors. Push-factors are that the populations by local poverty or conflicts are pushed into cities with a lack of both infra-structure and institutional strength. The new wars are in other words pushed into the weak but growing cities. And they grow by 4 % a year,¹³ and at this growth rate they will double every 18 years.

As stated, it can be roughly estimated that the police produces between 40-70 % of all organised violence and torture in authoritarian and hybrid regimes. In these states the military and the police can hardly be separated: they are narrowly recruited (for loyalty), are administered by the same department, have military officers as leaders, have similar directives and doctrines, are similarly organised, are participating in the same operations, wear similar uniforms and weapons. All this means that later police reforms are often a blur process of demilitarising the police – first in a DDR-process, then in a SSR-process.

The prerequisite for the Pass It On companies to find a foothold is justice, security and trust, and here the police is a crucial factor. Turningpoints will therefore, at the same time as Pass It On companies are established, offer courses and start teaching local police in management (social understanding) and in conflict resolution (understanding of tasks).

In addition, a program will be launched that builds mutual knowledge, trust and security between civil society and the police, so that both police and Pass It On companies can help and use each other in the development of both economy and social order.

5. Pass It On - locally 'entrepreneurship' from below

Creating more than 600 million jobs and ensuring that this development becomes sustainable is a complex task that cannot be solved top-down because nature, culture, society, traditions, etc. are so diverse that no organization can achieve a full overview, full knowledge, full method, capacity and domination to do so.

TurningPoints believes that the freedom to believe, think, speak and act is vital, but it is as if these ideas by liberals today are blurred with another fundamental needs, namely the needs to organise, coordinate and choose common direction. Wise good governing principles and concepts are *not* the same as lack of freedom and regimentation - on the contrary, they can free people from tradition and monopolised economic oppression or to use a metaphor: because airplanes have wings they do not look the same, and do not fly the same places. Only the basic

principles that lift the aircraft are the same. What we lack globally are practical concepts and global guidelines that promote unity in diversity and diverse ways of living and working that promote sustainability, prosperity and freedom.

In order to solve this overwhelmingly complex task, we must develop new simple ideas, governing concepts and methods that release and strengthen local resources in sustainable initiatives and strengthen cooperation and peace in the world. That is what Pass It On is about.

In TurningPoints we see a potential, an opportunity and a hope in that people can take on this task locally, modify the tasks locally and then help others start creating new businesses. We believe in a developing and cooperating economy, and believe that a blind competition and growth economy is based on both erroneous and outdated thinking.

TurningPoints' Pass It On Concept is based on the knowledge that people seek meaning, coherence, predictability and security in their life, that they want to understand and help their fellow human beings, that people today have developed the capacity to independently control their own life in most areas of life, and that all this is expressed in countless activities: human beings socialises, take care of their families, work, do sports, volunteer in social organisations, travel and create art. People have the capacity for social change.

If you ask a person what matters and motivates him or her the most, then they will probably answer 'my family, friends and the nature we live in and from - that they are good and that there is peace in world'. So, if people are basically good, why does the world look like it does? With inequality, cheating, conflicts and wars? Because people live in systems that promote inequality, conflict and war! We have to change that, peacefully!

If people had the choice between working in a weapon-making business, where the shareholders and the managers got the bulk of the profits, where there was minimal worker influence and where accounts and management decisions were closed areas - and working in an open peaceful, sustainable business with profit sharing, where management and expertise had equal influence, then we at TurningPoints are sure that people would take employment in the last.

The problem is that today's businesses are *not* democratic, are *not* sustainable, are *not* transparent - and therefore *cannot* be considered peaceful. They are built and structured around key ideas such as competition, fighting, power and survival. In other words, most people get out of bed as 'democrats', go to work and work in an economic reality where neither freedom of speech nor democracy exists - but a lot for competition and fighting for survival - and then they return home to become democrats again. They have no real choice.

TurningPoints will give them this choice with the business concept: 'Pass It On'. The Pass It On concept is in several areas similar to other companies, but differs in other key areas, mostly in its basic assumptions, in its paradigm.

6. The need for new economic tools

This rises an important question: why do our political and economic leaders not address the problems both nationally and internationally, when the Brandt's Commission already pointed to them 39 years ago?¹⁴ Because rather than solving these problems, it seems that both political and economic decision-making are caught in ideas and structures that do not help them out of the above crises. Politically and economically a lot of regulation and rationalisation is taking place: new tighter legislation is created to keep foreigners out; new weapon systems are pur-

chased; cut down on health care is decided; the speed of production is increased - all in the struggle for the survival of their own state or economy.

At street level, the above problems entails various private solution or survival strategies: people flee from poverty, hunger, conflict, persecution, violence and war.

The political and economic impotence seems to arise because the ideas used are theories and methods which are derived from the 1750s' societal, organisational and economic thinking.¹⁵

These underlying ideas and thoughts create ecological destruction, alienate people and create extreme economic inequality. Overall, this means that people come into conflict, perhaps at war with each other, while more fundamental issues with the biosphere remain unresolved.

TurningPoints therefore assumes that the overall problem is that the series of sub-problems mutually maintain and strengthen each other. One cannot solve one problem without solving the other. In short, that statement means that we are facing a paradigm. It is this paradigm that has created the concepts that in turn have created the concrete practical problems we are facing today. We need to work our way out of obsolete ideas if we want to solve the problems, and we must develop new forms of business that can meet the following requirements:

1. It is imperative that companies and economy become sustainable both in relation to the biosphere and the employees
2. It is necessary that businesses becomes available to the lives of local people and that it finds forms that are understandable and sustainable where people unfold their lives
3. It is necessary to involve the people in the creation of dignified work that all people and families can live on
4. The above inclusion requires learning and maturity, which must be made accessible to everyone. It is therefore necessary to change the organisational form and involve all employees in the management decisions so that the producing population learns to lead and take on this responsibility
5. It is necessary to change the forms of economic ownership so that it does not create extreme and harmful economic inequalities between the peoples

TurningPoints' Pass It On Concept aims to utilise and draw on the needs of the population, on their commitment, their activities and their creativity, and to give the population opportunity to learn and to organise their production of food, consumer goods and services - and in this new type of organization the commitment is included to further help and teach others so that they too can get started and build a dignified life.

Many features in our ideas resemble those seen in the uprising of liberalism with the absolutist's perceptions of power monopoly, governance, property rights and economics.

7. Background: The obsolete concepts and structures of present economy

The problems that the Pass It On Concept takes on may seem too extensive and the initiative seem *naive* for the same reason. But is it? The economic system we live in today has also been invented by mortal people with limited knowledge. The peoples, who the founding fathers of liberalism Smith, Ricardo and Mill shared their life with, were not at all modern and ready for an abstract work life with an abstract economy in an abstract market. If the founding fathers talked about their ideas, a new economy and the development of new forms of work life, many would probably have answered them with a laugh or a statement that they were completely naive or utopian. But they maintained the discussion and gradually established a new economy by estab-

lishing new types of work and new types of ownership. The aim was everyone's freedom, development, wealth and peace between people. That should also be the case today.

TurningPoints does not claim that we with the Pass It On Concept have solved all problems, but we point to key issues and how to change them into something better.

Let's have a look at it: The founders of the thinking *behind* today's economy consisted of people like Johannes Kepler, Galileo, René Descartes, Franco's Bacon, Robert Boyle, and Isaac Newton.¹⁶ Today their thinking has been integrated into our concepts, languages, actions, economics, science and, in general, the way we understand the world. We do not refer to them when we talk, but we use their ideas. In other words, we speak mechanistically and capitalistically while we speak Danish or Portuguese.¹⁷

Today, the world's states' and social structures are extensively guided by the Westphalian state system from 1648, which in a modernised version has been ratified by the UN. In the Westphalian system, the constitutions of the various states built on ideas about 'who' the nation included, where the state rested and what rules should exist between these states - there were some weak ideas about the internal rule of law. These have been developed since, and today a judicial superstructure is seen in the Human Rights Declaration. This Declaration as we have seen also speaks about the distribution of the values produced. The territorial demarcation in 1648 meant that the states could develop one national language where there previously had been several languages and a myriad of local dialects.

Thus, with the Westphalian state system, there is a merger of very fundamental and extensive areas of the every day life of the peoples of the world: ideas, concepts and feelings about who 'we' are unfold in their practical consciousness: the national language used within the rules and standards 'we' have adopted or are born into.¹⁸

The concept and word 'economy' is a combination of two Greek words: *oikos* and *nomos*, which mean respectively house (community/us) and *nomos*, meaning norms or rules. Economics is therefore not primarily about money, but about what different cultures understand as 'us' and what they attribute to be of value, and how these values must be distributed.

Historically, the individual Westphalian states have, over time, merged language and economy in a way that they have become national identities, something we take for granted.

This entanglement is central in understanding why our leaders do not solve these crucial challenges. It's like asking the nation to change language, and start thinking anew with new concepts and in a new language. It is extremely difficult to think out of your native language. It is this fusion of language and economy that needs to be wound out - the language must be wound out of the economy and the nation state.

They must be wound out of each other, because the thoughts of the past on nature, people, economy, state, growth, etc. no longer work, but rather mechanically undermine the cohesion of communities. The global inequalities are simply too great, the destruction of nature too extensive and the mutual economic struggle too meaningless and futile.

So, what are the deeper ideas and words of materialism and liberalism - the paradigm they constructed? They believed the world was God-created. They thought the world was materialistic and mechanical, like a clockwork. This led to a perception of plants, animals and people as if they were machines. Humans and animals were, so to speak, machines of flesh and blood.

The fact that human beings could think, however, was a problem. It was solved by dividing the reality into two 'magistrates': a religious, consisting of God, angels and souls who had no further rooting in physical matter. This sphere was pure spirit. The second 'magistrate' consisted of all the physical objects, which was lifeless material that worked according to mechanical laws. Within this 'magistrate', science ruled and here its purpose was to find the various natural laws. The material universe was created by God who had also set it in motion, and then would not later interfere. However, as time went by, one of these two 'magistrates' lost importance and influence. God died. With the death of God, a very central explanatory problem arose: what set the universe going, how does the mechanical person become conscious, thinking and creative, and how can development take place?

Also, since God could no longer be used to explain everything, 'society', human actions and the common economy now also became science to human beings - and a new way of self-reflection.¹⁹

Adam Smith and the other founding fathers, who developed the economic concepts we live in today, wanted to make society and the economy scientific, while freeing it from the oppression of religion, absolutism, and mercantilism. They sought good 'models' and explanations for this endeavour, and the majority of them found it in the concepts and thinking of Descartes, Bacon, Newton, etc. and therefore several of them called themselves 'physiocrats' and talked about the 'mechanics' of society, being 'scientific,' etc.²⁰

It was quite central to Newton in his physical experiments to find out if God interfered with the falling of objects. Apparently God didn't. This idea of pure objective physics - the objective test - inspired social science, and also economy. They too wanted to become scientific, objective and to be able to predict human economical behavior.

Smith was very inspired by the French physiocrats' idea of 'laissez faire' - that the forces of society - including the economy - had to prevail by themselves, and he therefore invented 'the free market' where certain mechanical economic laws - the invisible hand - should be free and rule without interference from religion, politics and ethics.²¹

So, the new liberal thinking was deeply influenced by its rebellion against absolutism - both in its form of government and its form of economy - mercantilism - which they collectively called a 'war system'. The early liberalists therefore insisted on describing the human being as rational, emphasising that people had potentials - they could learn - and that the rights of humans were beyond tradition, power and systems. Injustice, conflicts and wars were perceived as irrational and harmful to development - both to the individual and to society. The human being should be free so that it could evolve, and society should allow for this free development so that it could develop and prosper. The goal was eternal peace between peoples and states. Despite these ideas, the economic thinkers believed that the human being was driven by competition and selfish needs. The free market, however, was to utilise this in the competition between companies.

The classical economists Smith, Ricardo, Marx and partly Mill focused on the 'production side' of human work, and therefore believed it was human work that created value. Because they lived in an agricultural community, they believed that work consisted of cultivating the land. As the industrialisation became a major economic factor, it was included as a factor that produced value. The values that were produced were sold to and used by the families and society

in general. Agriculture and industry were, in other words, producers (income), while societies and families were consumers (expenses).

The neoclassical economists, Jevons, Menger, Walras, Marshall, etc., however, did not think that the 'value' arose on the production side, but instead pointed to the market side: for if someone would pay for a product or service, it had a value.²² Neoclassical thinking strengthened this understanding by developing a multitude of mathematics and formulas thinking that the economy evolved according to the economic laws of the 'free market'. During this period from 1871 to 1936/45, economy got a status as a natural science, which meant that religious, political and ethical reflections on the effects of the economy were rejected.

In a short period from 1945 to 1970, the world economy was, under the impression of the economist Keynes thinking, to a greater extent than previously state-regulated and with some success: economic inequality diminished, but other economic problems (stagflation) continued and challenged economical theory, and so in 1980, some of the world's most influential politicians (US's Reagan and England's Thatcher) began to apply their economic policies to more closely follow the ideas of the neo-liberal economic school. The economy was deregulated - it was to be a global 'laissez faire' economy that just abided the economic laws.²³

From 1970 until today, inequality has again grown to a size that is difficult to defend and that threatens the social identity and cohesion of the nation states; economic growth has increased the pressure on the biosphere, has boosted the competition for jobs between people, so that today we see a new social phenomenon: the 'precariat' - consisting of well-educated both young and older who cannot get permanent work on the labor market, but who are underbidding each other and jumping hopelessly from one time-limited job to another.²⁴

Just as the rebellion of the early liberal thinkers was aimed at political and economic monopolies,²⁵ TurningPoints' ideas and concepts address the political, institutional and economic monopolies which by the early liberal thinkers were perceived as irrational and detrimental to development - both of the individual and of society - and therefore the causes of injustice, conflicts and wars.

Under the impression of the current challenges, new economies arise that seek to respond to the problems. Many of these economies, however, do not take as a starting point any controversy with the basic paradigm's ideas, which create today's catastrophic development. Most are based on the former economic ideas, which they then adapt to today's development and requirements as far as possible. But they stay within the mechanical paradigm. They therefore often end up pointing to the usual regulatory mechanisms: more free competition, secured by the state. Others again point to other decision-making strata: national policies, international regulations, etc. The thinking is still mechanical, top and expert focused, centralised, etc. Thus ignoring the fact that the various single problems are intertwined and cannot be solved without the other. Finally, emphasis is placed on only one decision: the one right decision. It is monocausal thinking, and it stays within the framework of old obsolete ideas.

Others develop an economic thinking that is on the edge of the existing paradigm. These are, for example, the new ecological and sustainable economies. But these economies often start and end in ideological upheavals that are difficult to put into any practice, and the peoples therefore rarely face any real choice when they have to get their economy working and therefore seek a job. There is no real free choice in this paradigm and the economic structure it creates.

Muhammed Yunis' good idea of micro-loans in the Global South, which makes money available without the borrower being able to provide security, certainly hits a need, but the idea does not develop or change the basic neoclassical economic 'mechanisms' they just become 'scaled-down'. The result seems to be that the monopoly of the economy is now repeated, just in many smaller versions. TurningPoints terms this economy a 'stop economy' because the initiative stops at 'me'. Yunis' idea is good, and has the potential to be developed so that economic development and qualitative growth could be spreading.

TurningPoint's bid for sustainable economic development is both visionary, simple and practicable. Parts of this economic behavior are already successfully practiced in the United States, Spain and other places in worker-owner companies. TurningPoints has merely combined some of the best ideas and features from these in a comprehensive concept.

Pass It On companies must be able to exist in today's economy, but in their construction and ideas they will develop another economic ethics and reach other economic decisions. This development is strengthened as these companies become more and are able to cooperate.

One of the things that distinguishes TurningPoints and the Pass It On Concept from today's neoclassical and neoliberal economies is that they fundamentally and mistakenly deduct from physics to human actions, starting from perceptions of the physical laws of nature to which they ascribe competition, fighting, survival and linear growth. In contrast, TurningPoints and the Pass It On Concept perceive 'a basis' in recent quantum physics, and perceive it as a basis for human consciousness, memory and free will that was never present in Newton's mechanical physics, but TurningPoints do *not* build its economic thinking on quantum physics. It does not deduce from physics to culture. The economic thinking behind TurningPoints and the Pass It On Concept is based on contemporary knowledge of cultures, sociology and psychology.

Where Smith's economy led to a mechanical economy without ethical guidelines and inner qualities, that alienated competition, created a struggle for survival, saw quantitative linear growth, and ultimately ended up being a zero-sum game of cultural and economic losers and winners, TurningPoints with Pass It On Concept will work for a distributing and collaborative economy, where the 'competition' is replaced by an open, cooperating, creative, playful, learning and developing economy. Such an economy must rest on an ethics in which no one loses.

This will lead to an economy where the work done is not emptied of meaning by being rationalised and differentiated into the smallest, simplest actions possible - creating meaninglessness - but a work carried out in a professional and social context towards a meaningful social and local goal.

Aspects of an accessible, open and collaborative economy have been explored by Guy Standing in several populations that over a period received universal basic income (UBI). Here, data shows that people with UBI, shows higher activity, accountability and creativity in their money management. As something extremely interesting, data also shows that they eat healthier, are more physically active and use fewer stimulants such as smoking, alcohol and drugs. We also expect such a change could be caused by TurningPoints' Pass It On Concept, especially for the poorest participants and employees.²⁶

8. The concept - an expanded explanation

A. The business owns itself. A Pass It On business cannot be owned by either an owner or the employees. But those who are responsible for the business and who can distribute the economy

the business generates are at all times those working in the business creating the profit. Also it cannot be put on shares or sold. Upon termination, the estate will be transferred to a fund that initiates new Pass It On businesses.

The aim is to prevent human beings from owning other human beings, because this type of relation causes unequal and unhealthy power relations - and relationships characterised by arbitrariness, concealment and lies. It is this fundamental inequality that causes businesses' economy to be distributed unequally and unfairly, and that some individuals or groups can use the profit to buy shares or other companies, and in this process become ever richer through other people's work.

Background: Economic analyses show that it is the transformation of money into capital that, at both national and at global level creates extreme inequality. Inequality splits society, alienates people and is the driving force behind the unethical and tedious use of human beings.

The analyses and recognition of this inner logic are not new, already the founders of our liberal economy in their analyses pointed out that the contradiction between owner and worker constituted a social problem that had to be solved. In an early edition of the Wealth of Nations, Adam Smith made the following reflections on the distribution of the riches produced:

“In a Civilised Society the poor provide both for themselves and for the enormous luxury of their superiors... with regard to the produce of the labour of a great Society there is never any such thing as a fair and equal division. In a Society of a hundred thousand families, there will perhaps be one hundred who don't labour at all, and yet, either by violence, or by the orderly oppression of law, employ a greater part of the labour of that Society than any other ten thousand in it. The division of what remains after this enormous defalcation, is by no means made in proportion to the labour of each individual. On the contrary those who labour most get least.” ²⁷

Despite his own analyses, Smith insisted that the market's 'invisible hand' would direct self-employed craftsmen, entrepreneurs, manufacturers, and consumers to a harmonious improvement of everybody's life - improvement understood as the production of material wealth. It is in his analyses of Smith's confidence in the invisible hand that another classic economist, Karl Marx formulated the following criticisms:

“The simple sale of commodities - sale with a subsequent purchase - serves a purpose outside the turnover, namely the acquisition of utility, the satisfaction of needs. The circulation of money as capital, on the other hand, is an end in itself. (...) If one observes the special ways in which this self-increasing process of valuation presents itself, one will find these statements: capital is money, capital is commodity. But in reality, value itself becomes the active element of the process in which the constant shift between the forms of money and the forms of goods, adds value to its original value. Because, the movement in which it adds to itself, is its own movement, the increase is self-propagation. Capital has achieved the magic ability to be able to add value to itself, because of its original value. Capital gives birth to live kids or at least eggs of gold.” (Marx, Capital, 1 Book 1 p. 267) ²⁸

Marx was not alone in his concern and criticism. He shared it with another classical economist, John Stuart Mill, who reflecting on the same contradiction between money and capital, workers

and owners, experts and leaders, wrote the following:

“..the business and relations of life, within the province of political economy, are mainly constituted on the basis of private property and competition. Many eminent reformers, being forcibly impressed with the mass of physical and moral evils which ... grow out of the facts of competition and individual property, have adopted the opinion ... that individual ownership, at least not in the instruments of production, should no more be suffered, but that all who are capable of work, should form themselves into co-operative associations, work for the common account, and share the produce with each other and with those unable to work, not by competition but on a prearranged principle of justice (1967, V: 441-2).” ²⁹

As we can see, Mill was just as Marx concerned about the development of a still deeper social and political divide between capital and labor, the growth of alienating production practices, and the uncertainty and dependence of the ‘working classes’. He therefore believed that a cooperative economy could produce:

“...a change in society, which would combine the freedom and independence of the individual, with the moral, intellectual, and economical advantages of aggregate production; and which, without violence or spoliation... would realise, at least in the industrial department, the best aspirations of the democratic spirit, by putting an end to the division of society into the industrious and idle, and affecting all social distinctions but those fairly earned by personal services and exertions ... In this or some such mode, the existing accumulations of capital might honestly, and by a kind of spontaneous process, become in the end the joint property of all who participate in their productive employment: a transformation which, thus effected, (and assuming of course that both sexes participate equally in the rights and in the government of the association) would be the nearest approach to social justice ... which it is possible at present to foresee (1965, III: 793-4).” ³⁰

The contradiction between owner and worker has historically been attempted to be solved by private ownership and by state regulation, as well as by the mixed solution: cooperatives. None of these appear to have worked quite as intended. The cooperative is probably the solution that comes closest to the Pass It On Concept, but even the cooperative leads to centralisation and group thinking, and in that process the employees are - again - placed in old the positions: managers and employees, and their relationship in the organisation will be very similar to ordinary privately owned companies.

So, there is nothing really extreme in TurningPoints’ analyses of this contradiction and the negative consequences it has brought about, just as there is nothing extreme about our suggestions on how to solve it. Our proposal is close to what John Stuart Mill himself suggested.

The Pass It On Concept is based on the classical economy’s own analyses: that it is in the transformation of money into capital that creates extreme inequality and that this mechanism must be changed to a form we have not yet tested. This is what we present in the Pass It On Concept.

Ownership should not be transferred to the state, to funds or elsewhere. For it is extremely important that the feeling of ownership, responsibility and influence in relation to the work effort is established and maintained. TurningPoints believe that this can be achieved by establishing companies with a form of ownership that resemble a ‘public domain’. A business that cannot be

owned by anyone. A business with profit sharing. A business with democratic leadership. In this way, the companies make themselves and their work available to people who want to join the working community.

B. Democratic leadership. A Pass It On business has democratic leadership. In business operations, you will find two necessary positions that have different aims and different tasks: leadership and expertise. Both are equally necessary and should not differ in status and power. They are therefore equated in a Pass It On business. The leadership members are elected annually at the business's general meeting. In this way, expertise and leadership will distribute tasks according to needs, negotiation, rotation and periodic elections. In other words, leadership is an elected leadership - the leaders who have the confidence of the experts. In the leaders's work, they must continue to exercise open, trust-based and democratic leadership. In addition to leadership's tasks with day-to-day operations, they must carry out open leadership meetings quarterly or as needed where all employees can participate. All employees can speak freely and without sanctions regarding decisions that have a significant impact on the business.

The aim of democratic leadership is to dissolve a historically constructed contradiction that does not *have to* exist, which is neither fair nor constructive and which overloads both parties and places them in locked position positions. Work should reflect living, learning and developing and therefore must include training, maturing and responsibility. This goes especially about the relationship between leadership and expertise. The intention is furthermore to create respect for both the tasks of leadership and expertise, and to prevent people who lust for power and see it in leadership from getting it. Democratic leadership should on the contrary work to promote the perception of leadership as a facilitation task, where the leader makes himself available for the deep knowledge of the product or service which the expert holds and knows about. This approach will promote ethics, justice, grounding and participation of both leadership and expertise.

Background: Both sides are overloaded today as a result of this contradiction: on the one hand, a small leadership group which has all the decision power is working 24 hours a day and under high pressure from information, responsibility and speed; and on the other hand, you find the majority of very skilled experts who are kept out of insight and thus out of organisational learning. Both groups lack insight into each other's situations, deeper needs and interests. This often leads to one-sided viewpoints that do not solve anything and that do not point forward. Both views are uninformed and carried by ignorance and lack of compassion.

When people have no ownership, responsibility or influence on the work they perform and the production they are involved in they become estranged to themselves and their work. This creates barren confusion, conspiracy theories and staggered or direct conflicts. In addition, it creates something that goes deeper and is much worse: alienation. Alienation creates conflicts and a state of compensatory consumption: greed. In Erich Fromm's words:

"The second psychological premise of the industrial age, that the pursuit of individual egoism leads to harmony and peace, growth in everyone's welfare, is equally erroneous on theoretical grounds, and again its fallacy is proven by the observable data. Why should this principle, which only one of the great classical economists, David Ricardo, rejected, be true? To be an egoist refers not only to my behavior but to my character. It means: that I want everything for myself; that possessing, not sharing, gives me pleasure; that I must become greedy because if my aim is having, I am more

the more I have; that I must feel antagonistic toward all others: my customers whom I want to deceive, my competitors whom I want to destroy, my workers whom I want to exploit. I can never be satisfied, because there is no end to my wishes; I must be envious of those who have more and afraid of those who have less. But I have to repress all these feelings in order to represent myself (to others as well as to myself) as the smiling, rational, sincere, kind human being everybody pretends to be.

The passion for having must lead to never-ending class war. The pretense of the communists that their system will end class struggle by abolishing classes is fiction, for their system is based on the principle of unlimited consumption as the goal of living. As long as everybody wants to have more, there must be formations of classes, there must be class war, and in global terms, there must be international war. Greed and peace preclude each other.” ³¹

In Fromm's words, the current forms of ownership and management create desire and ideas about unlimited consumption. Both attitudes can be described as immature, irresponsible, illegitimate, selfish and aggressive attitudes and as settings that will lead to destructive conflicts and wars; the opposite of what the Pass It On Concept seeks to promote.

By democratising and rotating leadership expertise, all of the business' employees will get to know the various challenges of the organisation, thereby achieving learning and a deeper understanding of what business practice entails. That learning will, of course, dissolve some conflicts, and mean greater reciprocity, but will probably also bring about more inconsistencies and conflicts that need to be addressed and resolved. Resolved, because the leader no longer 'determines' over the expert, and therefore can no longer unilaterally decide and command the expert to act against their own ethics or deep expert knowledge. A mediation process may seem cumbersome, but it does pay back to the business' general well-being and to the business' products, which will to a greater extent be based on the expert's deep knowledge than on changing managers' own private ideas.

C. An ombudsperson is appointed and employed. In a Pass It On business, therefore, an ombudsman is chosen who has mediating skills and functions. This position must have a higher protection and thus lasts longer than a single year. A Pass It On business' staff should not be able to 'dispose of the conflict' simply by firing the ombudsman. Also a business' 'inner life' and conflict processes mostly also run over longer periods. The duration is agreed upon negotiation. The conflict learning is transferred to management and expertise as well as possibly to the product and service.

The aim of an ombudsman is to dissolve the conflicts that will eventually appear in all companies and to translate these conflicts into organisational, leadership and expertise learning, as well as possibly transferring the learning to products or services. Another aim is to avoid loss of knowledge and experience by retaining the experts, and to create a professional basis for developing both products and services. Such a development can only take place if trust exists between leadership and expertise.

Background: The leadership group knows a lot about the business' situation, but only little about the single product or service. Therefore, if a Pass It On business works with eg. leadership processes, and therefore consists of employees with deep knowledge of leadership and organization, this knowledge must be used by the incumbent leadership group and not seen as a

competitor or opponent, and the developments taking place within the field should, of course, be reflected by the leadership group. This also applies to other areas, such as ethics, human rights and general learning processes. If the leadership group does not listen to its experts in such situations, it quickly loses the trust of the experts, who will go searching for a new job in another business which is not constructive.

D. A Pass It On Business must have 3 Children. The background for the name, Pass It On, lies in the fact that the business in its 'youth' is obliged to help 3 other companies get started. The business must pass on the help it received: Pass It On! The help can consist in money, or in sharing ideas, experiences, advice, leadership and expertise, introduction to networks and recommendations. The idea must also maintain or develop local form, ownership and commitment.

The aim of this principle is several: firstly, to establish more companies than any development program can finance, overview and govern; secondly, to establish a 'cooperative economy', where one business does not kill the other, but an economy where companies help each other in relation to what needs and interests the local community have. Such a local self-financed, self-governing and cooperative economy, where competition is diminished in favour of cooperation, will also be more sustainable both in relation to biosphere, people and the local communities. Furthermore, the task to pass it on will mean that the employees build up local knowledge, relationships, reciprocity and cooperation with other companies. This will result in better external relations and much better self-insight.

Background: In TurningPoints, we have been looking for the strongest organisational form known and looked at whether features from this could be transferred to the Pass It On Concept? Is there such an organization? And does it exist globally? Indeed, such an organization does exist. Such a global organisational experience already exists in a number of different versions in the type of organizations that is called: 'family'. Here, social ethics and strength can be found that can pull the economic behavior of humanity in the right direction.

Most people who are parents will nod appreciably if we state that having children is one of the situations they have learned the most from - getting to know themselves, maturing, gaining insight into another person, building empathy, seen learning and development taking place in the child, etc. Deep love for another person that one closely follows and whom one knows will one day leave, so that it can achieve independence, freedom and evolve on the basis of what the parents have given it. You have as parents given unconditional love, later you have gradually placed greater and greater demands, conditions and responsibility as the child matured and could handle her or his own life. This is a rich process whose goal is to let go and set free.

This rich social learning process takes place in the smallest social entity we know: in the family. It is also one of the most versatile organizations we know. We have seen the family exist at very different times in history and in very different cultures. Because of that, the family gets many different forms and organizations - some historic families we will hardly recognise as families today - but they were families if seen from the inside by their family members. This is one of the strengths of the family as an organization: it comes in many versions, but still has the same basic qualities.

The family has one of the most difficult tasks in human life and the history of humanity: the production of well-functioning persons, who are the foundation of society. So, in the family we have

a very strong social organisation that is able to withstand many challenges and still survive, stay together and produce new human beings.

How is such an organization created? Well, the human being is a cultural being, and in this cultural world, the 'idea' and 'values' are the strongest 'units' of all. People are their ideas and their language - they are guided by the ideas, and think, feel and act 'inside' them. Inside the paradigm of basic ideas and assumptions. The ideas of human beings become attitudes, and the different attitudes constitute a unified identity, and the identity form groups, organizations and societies with the views of some world.

These ideas and values are so strong that family members are willing to give their lives to other members of this organisation. Not many other organizations could make a man take this kind of decision. In the families, these are ideas and values such as: love, care, fellowship, unity, etc.

These ideas are the basic components that make the family so versatile and strong - and the components that form the core of the new human being, the child, so that it can believe in itself, relate to other people, grow, learn, work - and so it can educate yet another new person.

The family is not primarily strong because of money, rationality, justice, honor, pride, status. These ideas are necessary, but if the child is only met by these ideas, it may not survive, will certainly relate poorly to itself and others and it will have psychological and social problems.

We can see families still functioning, even though they have lost a central parent, a sister or a close family member. And we can see that families are still coherent and functioning, even though they have lost their home and most of their income. Why do parents not just leave the weak children? Because of the ideas, values of love and care that forms the person's identity.

We also see that members of close and extended families help each other and allow the other members to survive, get better, or help it to go to school. Money is shared and not perceived as the first problem. The first problems are love, help and care - and of course the upbringing of the future generation. This way the family is created with the qualities that make it so strong.

The family is much stronger than any business where people only work for money and have a contract about behavior, production, time, pay, leisure, etc. If the CEO is killed, if the salary does not come, if the worker becomes ill for a long time, if someone fails ... the coherence and the life of the organization are quickly compromised. And the business is unlikely to get help from the outside world - its competitors.

These social processes of the family, with the social strength they bring, TurningPoints want to adapt to the Pass It On Concept for businesses and the collaborative economy these companies build.

That each business should help three 'children' to get started is only a suggested number. Exactly as in families, there are different capacities, different circumstances, different strengths and weaknesses - which will influence every business to determine how many 'children' each business should initiate. But the principle that a Pass It On business must 'have children' - this means at least one - is fundamental and important for building a collaborative economy and for the experience and learning that comes with it.

9. TurningPoint's economic thinking

Both the classic and neoclassical economic theory concludes almost directly from Newton's physics to their economic theories. In its endeavour to make economy scientific, the neoclassi-

cal economy, in particular, sought to think morals and norms out of the economy so that the economy could be predicted by formulas and mathematics. This kind of economy has developed a very distant relationship to its own purpose, ethics, people and society.

TurningPoints believes that this thinking is fundamentally erroneous: that one cannot conclude from physical laws to laws of human and society's economic behavior, and one cannot exclude people and society from the laws of the economy.

An economy cannot be based on objective physics, but must necessarily be based on an ethics and in the theories about people and society. Just to maintain: as we saw earlier, economics is composed of two Greek concepts (each of which contains deep considerations): *oikos* and *nomos*. *Oikos* refers to who 'we' are (people!), and *nomos* refers to what 'norms' we want to live by. Excluding both human beings and ethics from economy is obviously absurd.

In Aristotle's definition of what makes an action - including an economic act - a human act, he argued that for the human being, there is a difference between *doing* and *acting*. He argues so, because the human being is the only creature that develops *logos* - ie. thinking, concepts, language and...: *human actions*:

For human beings this applies: meaning + doing = *action* (human action)

So, the difference between doing and action is that the action has been added meaning. Aristotle's concept of action can thus be used to describe general human behavior, including economic behavior.

Aristotle points out in, *The Nicomachean Ethics*, that when we consider something as an act, and not just as some random incident or movement, it is related to the fact that we experience the incident with a more or less deliberate intention or meaning of the person or persons causing the incident. The addition of 'meaning' to the 'doing' is the addition of cultural, religious, historical and political context that comes as whole systems of meaning and interpretation, and often expressed in the form of language.

Economy is thus a sub-concept of the concept of action, and cannot exist without meaning of the producing or the consuming person. Economy exists only in the human cultural world - not elsewhere.

If we again refer to Aristotle's division of the concept of action, we see that it is divided into two: the movements of the body, and the intentions of these movements.

Similarly, one could divide the economy and point out that part of the economy is linked to bodies: who are 'we' (*oikos*), and the other part of the economy is linked to meaning and norms which are derived from man's systems of meaning, intentions - from the cultures that the human being lives in and constantly develops (*nomos*).

This indicates that an economy could take its starting point in a general knowledge of human basic biological-bodily needs, which again form the foundation for the psychological and cultural needs of human beings. Such a pyramid of biological, psychological, social and existential needs points towards Maslow's pyramid of needs. Such a point of view and such use could easily open to the endless discussions we have seen in the past about what 'real' needs are and who should decide - in other words, who should have the 'invisible' right to speak on behalf of the 'genuine' and 'natural'. We consider such a discussion futile because of earlier experiences.

TurningPoints therefore points to the fact that the body needs a certain amount of nourishment to maintain the biological life, but at the same time rejects narrow definitions of the forms in which these needs are fulfilled.

However, discussions about if children should eat pancakes or rye bread or if children should be allowed to chew gum and drink Coca-Cola are no longer discussions about bodily nutrition, but discussions about cultural meanings - for example how birthdays or other meaningful events should be celebrated.

Thus, we are in the other area, which Aristotle pointed out, namely meaning and intent. Needs associated with importance come as Hegel pointed out as systems of needs, and are closely related to language, everyday life and lifestyle. They are both intangible and very concrete - and very difficult to change, due to the deep bodily habits and routines they consist of. They give life and social community predictability, understanding and security.

We are therefore in the sociological territory, and here we find a number of very concrete proposals for what governs an economic understanding and management of the common economy - namely *meaning*.

Cultures (and nation states) are human-made systems of meaning, and they are crucial to what the people living in them consider understandable and motivating, and therefore important to what they strive for in their daily lives. A meaning system is thus a 'binding' meaning system.

There are several sociological suggestions as to how this 'binding' works. While we will not associate too closely to Anthony Giddens, we will briefly outline part of Giddens theory and show how it can be used economically.

The structures that bind people together according to Giddens consist of the following elements: signification, control and power structures (domination) and legitimacy structures. These structures contain some rules and some resources that the agent uses in all actions, and they can be listed as follows:

- S (signification)
- D (domination – control) – they have two aspects:
 - The use of authoritative resources in controlling people
 - The use of allocated resources in control of objects: money, property, tools etc.
- L (legitimation)

When people participate economically in systems of meaning, they use the above categories. Language and communication are the prerequisite for being able to orientate, communicate and participate. People must possess a certain amount of power to control their surroundings so much that they can participate. This requires that they control both authoritative and allocative resources. The legitimation (L) points to norms and sanctions - that human beings must accept and partly contribute to when they act.

So, people always use communication, power, and legitimation in all its actions. An analysis of economics must therefore be made at a systems level and analyse the composition of these elements and the change processes inside and between meaning, communication, power and legitimacy.

These are embedded in institutions that correspond to the content of structures, namely political, ideological, economic and legal institutions. The four institutions are mutually interwoven, and therefore cannot be analysed in isolation:

S-D-L:	symbolic order / ideological institutions (church, media, school)
D (authoritative)-S-L:	political institutions
D (allocative)-S-L:	economic institutions
L-D-S:	jurisdiction / laws / penalty

S = Signification (meaning/intent)

D = Domination (power)

L = Legitimation

These are examples of how a sociological analysis of economics - here without going too much in details - can be addressed when starting from people and societies, and not physics.

It is the social level of technology that enables the creation and development of allocative resources. Allocating resources are, according to Giddens, food, housing, weapons and better means of production. Such allocative resources are closely linked to the technological state of society and its ability to extend time-space relations. This way Giddens presents foci on centers in which these allocative resources accumulate. Giddens term these centers 'power containers', which are placed in the social system. It is the concentration of allocative resources, which together create power. The degree of concentration of the allocated resources is, according to Giddens, conditional on factors which in turn create authoritative resources. A society will set some conditions that create the framework for the development of authoritative resources, which means that it can control the population at a given level. The centers constituting power containers, Giddens term, as 'locales' or places. In these 'locales', systematic interactions and social relations are connected in different 'settings'.³²

There is a close connection between mentality, technology, economy and state construction. The determination of a state type and the extent of its power can only be done by a specific analysis of the composition of the allocative and authoritative resources. The state formation that exists can, according to Giddens, be determined by the different ways in which power is generated and the two types of resources are composed.³³

We have now shown how Giddens theories can be used to analyse economy. This also 'generates' four different ideal types of states and their economies. This method can also be used to show how four different ideal types of states produce conflicts and violence, and how their police deal with these conflicts and violence.

The four types of state in many ways correspond to the degree of democratization of contemporary states measured by The Economist each year, ending in a division into the following categories: 1. Full Democracies, 2) Flawed Democracies, 3) Hybrid Regimes and 4) Authoritarian Regimes.³⁴

The Economist reaches the identification of states through a battery of questions that contain several of the dimensions that Giddens also uses. The Economist's study, however, is not based on Giddens' concepts and theories, but it is currently an excellent starting point.

10. Programs, dissemination and initiations

In the near future, TurningPoints will start establishing the first Pass It On companies and start the training tasks of the police that comes with this first establishment. At the same time, TurningPoints will contact the local police and offer them education in leadership and conflict resolution.

TurningPoints perceives this first phase as a pilot phase, where the concept is tested and adapted to the cultures, classes and conditions in which they are established. There is much to be learned and developed. This must be done locally and with the employees of the companies.

We start with 4 locally adapted initiatives. These initiatives are each adapted to a particular state type and a particular population segment, see below. This approach uses features from TurningPoint's police training, which is also divided into four types - depending on the type of state and government. See below or our website for more information.

Once the pilot phase has been completed and the experience gained, a larger number of companies can be established. In TurningPoints, we expect a relatively rapid development and expansion of this development and business concept.

Concurrently, with this roll-out of concrete companies and police courses, the structure of TurningPoint must be strengthened administratively and economically.

In the review below, we have tried to describe four different Pass It On initiatives in four different state types, each with their own economy, in relation to a selected population, and the challenges that it will entail.

Full Democracies (state type 1)

Type:	The unemployed highly educated youth. City dwellers in suburban apartment
Age of target group:	23 - 40 years
Gender:	Both/all
Physically:	From medium to well-trained. Few physical challenges, but too much screen work. Stressed with tendency to loneliness and rootlessness: where is the world going?
Psyche:	Globalist, young, alternative, vegan'ish, fuck-it all'ish ...
Capacity to relate:	Good to very good
Education:	Primary school, high school and university - total: 15 years of education
Knowledge:	Abstract, theoretical thinking and reading. Global self-understanding
Experience and hope:	Have moved to a city in connection with education
Position:	Highly educated (high capital). Low income (low economic capital). Low influence (low social capital). Mixed hierarchy position. Seeking alternative communication and knowledge
Values:	Sustainability, globalism, humanism, tolerance, peace
Income:	Low income. A little money, live for rent or couch-surfer, financial grudge: globalist or nationalist?
Value creation:	Knowledge, service - humanities, culture, communication
Violence experience:	No direct violence. But: structural violence by authorities, employers and homeowners
Police experience:	Perhaps from demonstrations. Structural violence in the form of precarious life situation. Therefore: negative attitude towards police, authorities and employers
Problems:	Lots of enthusiasm and ideas, but no financial room to do it. Feeling insecure, confused and frustrated and that life is running out... Missing professional network and experience.
Capacity:	Big cultural capacity. Low economic capacity. Big unused organisational capacity. Potential social capacity - dependent on age, experience and social class
Product Area:	Primarily knowledge, communication, service, culture, design - as they already do but cannot organise and put into action in a functioning business network
Needed support:	Need for support for idea and concept development, network building and organising
Form:	Workshop, learning and support courses, collective and individual, counselling sessions
Level of difficulty:	Easy with regard to mental capacity. Easy regarding economic needs (culture, knowledge, service)

Program 1 (TP-effort:)

1. Get inspiration through lectures, workshops and guidance. Sharpen your own professionalism, gain sharper focus, remember your dreams...
2. Individual narrative guidance (identity work - personal and professional)
3. Individual continuing education - motivation, work, money, business
4. Common course for unemployed and precarious - from strengthened narrative about community, sustainability, sincerity, hope, development, own / common future: Presentation: Who are we? What can we each do? What can we do together? How do we do it? Idea, need, money, concept, organization, plan...
5. Learn to get ideas, develop concepts, test needs, learn to decide, learn to build concrete production / service, organization with an economy
6. Establishment of PIO business and networks: based on ideas, skills, friendships, values, goals. Test and test again...
7. Establishing a concrete business
8. Learning competence for collaboration with other Pass It On companies
9. Prepare the PIO plan for launching 3 new companies...
10. Contract for the support by other PIO companies

Flawed democracies (state type 2)

Type:	The unemployed industrial worker, production worker from peripheral areas in ie. Turkey. City dweller in suburban apartment
Age of target group:	18 - 50 years
Gender:	Both/all
Physically:	Production or industrial worker, manual work, pressure on speed, opinion, economy worn - counter-identity: work, solidarity
Psyche:	Globalist or nationalist with national and class identity, own and family story
Capacity to relate:	Moderat to good
Education:	8-10 school years. Skilled tradesmen - have specific professional knowledge and experience from apprenticeship in industry, manufacture or workshop
Knowledge:	Concrete thinking and reading: entertainment, sports National self-identity - common sense understanding of nation, work, money: - I work and contribute, but what do others eg. the foreigners do?
Experience and hope:	Child of nation-internal migrants - from village to town. Have difficulty understanding the global political-economic developments. Has black and white opinions that are aimed at refugees, migrants or 'the rich'...
Position:	Middle position in the national hierarchy, mixed feedback from other strata that takes place mostly through mass media and organised events, ie. trade unions
Values:	Professional values, security, national
Income:	Low income. Little money, tenant of an apartment, economically confused: globalist or nationalist?
Value creation:	Product, bureaucratic service (mixed work)
Violence experience:	Structural violence by both police and authorities. Bureaucracy with corruption. A state of traditional (arbitrary) law.
Police experience:	Low or no direct violence. But: structural violence (no protection against salary dumping, rising housing market, low police protection for demonstrations. Therefore: negative to the police and authorities
Problems:	Lack of knowledge, ideas and financial room to do what he / she wants. Feels tied, caught in a mouse wheel. Want freedom but avoid responsibility and politics. Professionalism and education are threatened by disruption and development 'feels his / her professionalism and identity under pressure'
Capacity:	Low to medium cultural and economic capacity. Low organisational capacity. Action oriented nurse / mechanic. Potential social capacity
Product Area:	Both product and service
Needed support:	Need for financial support for continuing education. Learning support for idea and concept development, networking and organization. Support for product development (salaries, premises and materials)
Level of difficulty:	Medium mental capacity. Very difficult with regard to financial needs
Program 2 (TP-effort:)	<ol style="list-style-type: none"> 1. Rest his/her head, get inspiration, new knowledge, lectures, remember your dreams when you were young 2. Individual narrative guidance (identity work - personal and professional) 3. Individual education - motivation, work, money, business 4. Common course for unemployed, low-paid, precarious - based on strengthened narrative about: pride, sincerity, hope, development, own / common future (concrete frame, values, what to pass on? How do you do that? How do we do that?) 5. PIO networking: based on ideas, skills, friendships, values, goals 6. Establishing a business. Based on the needs they see; based on contact with authorities; based on teaching / based on communication with the police 7. Linking up with TurningPoints, other PIO business and other NGOs 8. Learn to spot social and market needs, establish new PIO companies 9. Learn to build concrete production / service, organization with economy 10. Learn concrete competence for collaboration with other Pass It On companies 11. Make a PIO plan for 3 new companies... 12. Report about plans for support of other PIO companies

Hybrid regimes (state type 3)

Type:	Migrant from rural to urban areas
Age of target group:	15 - 30 years
Gender:	Both/all
Physically:	Lacking rest, worn: manual work, growing counter-identity (working / solidarity)
Psyche:	Growing state and class identity, growing self-identity (where am I from, why am I here, in the slum? What was / is my dream?)
Capacity to relate:	Weak
Education:	None or short (0-4 years only partially, concrete mastery (agriculture, livestock)
Knowledge:	Low insight into and understanding 'urban space' and 'exchange relations' (what can I do, that another person needs?)
Experience and hope:	Migrant from village to town. Hoping to get work, but difficult to understand the abstract codes in respectively economy, politics, fashion, relationships. Fights with other migrants over jobs
Position:	Next lowest position in the social hierarchy, no or negative feedback from other persons, but 'inside' and 'visible', yet still loathed (a difficult learning position)
Values:	Traditional (religious) and modern (political-economic). Confused
Income:	Low income - work as a day laborer
Value creation:	Product, primitive service (bodily muscle work)
Violence experience:	Direct violence by police. Extortion and corruption. A state of arbitrary law or lawlessness
Police experience:	Direct violence (the poor are sleeping on the street, begging, clutching, cheating, stealing, exercising violence and coercion)
Problems:	Bad reading, low knowledge, afraid of the police due to bad experiences, no money, no property, perplexed
Capacity:	Low cultural capacity. Low economic capacity. Absent organisational capacity Potential self-understanding and financial capacity
Product Area:	Primary products and basic service (cultivation of land, trading of raw materials, taxi services)
Needed support:	Primary needs: protection, food, shelter, doctor and hygiene. Secondary: basic education, self-development and identity formation. Development of relationship capacity, basic understanding of needs and market. Low financial business support... Small expense - big help
Level of difficulty:	Low to medium mental capacity. Easy with regard to financial needs

Program 3 (TP-effort:)

1. Rest his / her body - sleep protected, get food, wash and clothes, see a doctor
2. Housing (large room, room, later apartment, small house)
3. Medical examination and investigation. Legal assistance
4. Individual narrative guidance (care and direction work)
5. Individual teaching (reading, writing, calculating - subjects: crafts, needs, product, money for start-up)
6. Common course on strengthened narrative about: hope, will to survive, toughness - what hope for one's own / common future (concrete frame, values, what to pass on? The city as a human/cultural 'space' - how do you behave here?)
7. Networking: family, friends, people with work and resources
8. Establishing a business. Based on the needs they see; based on teaching with the police; based on visits where other civilians tell about what needs they see in the local area; contact with authorities. Link up with TurningPoints, PIO companies and NGOs
9. Learn to observe needs, learn to establish business: building new / reconstructing old... sewerage, plumbing, electricity, building materials, etc.
10. Concrete competence for collaboration with other Pass It On companies
11. Make a PIO plan for 3 new companies...
12. Report about plans for support of other PIO companies

Authoritarian regimes (state type 4)

Type:	The slave / the casteless
Age of target group:	10 - 25 years
Gender:	Both/all
Physically:	Lacking rest, stressed, malnourished, sick, worn - but tough (a survivor (brutal?))
Psyche:	Low self-understanding and self-care, poor relationship capacity, poor concept-formation and language, low self-control, poor planning skills, great will to survive (where does it come from?)
Capacity to relate:	Absent to weak
Education:	None or short (0-4 years - only partially)
Knowledge:	Low understanding of 'exchange relations' (what can I do, that the other person needs?)
Experience and hope:	Poor experience with other people's empathy and care, but they must have hope from somewhere? Where? Parents? Siblings? A close friend? Where?
Position:	Lowest position in the hierarchy, no or negative feedback from other people, 'outside' / 'invisible' (which is a difficult learning position)
Values:	Traditional, religious, locally rooted, concrete, spontaneous and action-oriented
Income:	Low income <1 \$ per. day (begging, carrying bags, pulling trolley, washing car windows, etc.)
Value creation:	Product, primitive service (bodily muscle work)
Violence experience:	Direct violence by both police and civilians in the same group. A state of lawlessness
Police experience:	Direct violence (the poor are sleeping on the street, begging, clutching, cheating, stealing, exercising violence and coercion)
Problems:	Illiterates, little knowledge, afraid of police and authorities due to bad experiences and absent knowledge, no money, no property
Capacity:	Absent to low cultural capacity. Absent financial capacity. No organisational capacity. Potential self-understanding and financial capacity
Product Area:	Primary products and basic service
Needed support:	Primary needs: protection, food, shelter, doctor and hygiene. Secondary: basic education, self-development and identity formation. Development of relationship capacity, basic understanding of needs and market. Small financial business support. Small expense - big help
Level of difficulty:	Difficult with regard to mental capacity. Easy with regard to financial needs

Program 4 (TP-effort:)

1. Rest the body - sleep protected, get food, wash and clothes, doctor
2. Housing: large room, room, apartment / house
3. Medical examination and investigation. Legal assistance
4. Individual narrative guidance (care and work on direction and new goals)
5. Individual education (reading, writing, calculating - subjects: crafts, needs, product, money)
6. Common course on strengthened narrative about: hope, will to survive, toughness - what hope for their own / common future (concrete frame, values, what give on?)
7. Networking: family, friends, people with work and resources
8. Establishing a business. Based on the needs they see; based on teaching with the police; based on visits where other civilians tell about what needs they see in the local area; contact with authorities. Link up with TurningPoints, PIO companies and NGOs
9. Concrete competence for collaboration with other Pass It On companies
10. Make a PIO plan for 3 new companies...
11. Report about plans for support of other PIO companies

11. Notes

- ¹ See UNs Human Rights Declaration here: <http://um.dk/da/udenrigspolitik/folkeretten/menneskerettigheder>
- ² See World Wide Fund for Nature - https://www.wwf.dk/wwfs_arbejde/skov/biodiversitet/
- ³ See Oxfam - <https://oxfamibis.dk/en-bedre-fremtid-kodeordet-er-skat/>
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- ¹⁹ Sheldrake, Rupert (2013) *The Science Delusion*. London: Coronet, s. 12f
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