

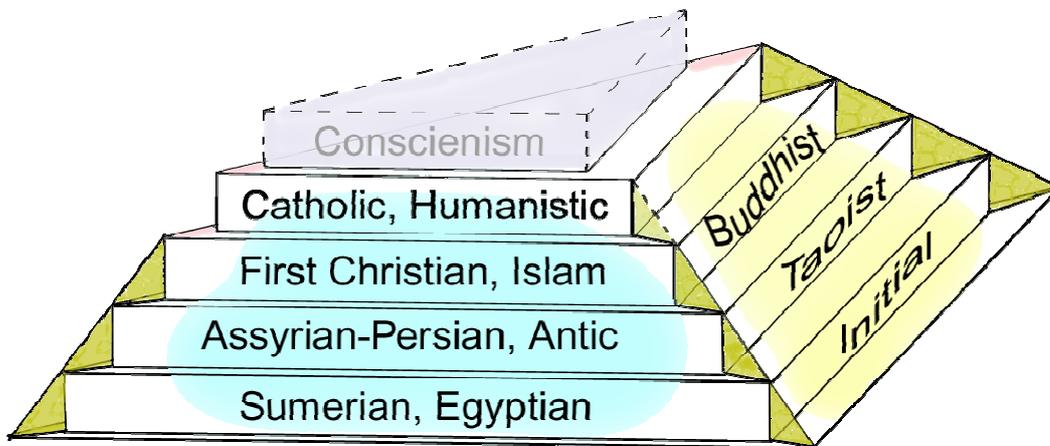
## Virtual Money as a Way for Transition to Conscienism

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### *Pyramid of Development*

Historical, cultural and psychological analysis opens that the humankind develops in the direction of creating more and more complex mentally human being. In course of history we see a number of civilizations (they may be called also "meta-cultures" since they are clusters of local cultures with the set of common core features), which replace one other, although often coexist parallely at the same time.

In last 4-5 thousand years we see 8 such civilizations in our ("Abrahamic") part of world (Sumerian, Egypt, Assyrian-Persian (conditional name), Antic, First Christian (conditional name, but more accurate than "Orthodox", "Eastern Christianity" or "Byzantine", which historian used to call this cultural phenomenon), Islam, Catholic and modern Humanistic), at least 3 civilizations in Far-Eastern part of the world (Initial, Taoist, Buddhist; now we observe the birth of new one) and at least 2 pre-Columbian civilizations in America (we know them best of all as Olmec and Maya meta-cultures of Mesoamerica; pre-Columbian America from modern Peru to modern Mexico with its more than 3000-years history provide us with great mosaics of cultures; their clusters – civilizations, or meta-cultures – are poorly studied and have no established names yet ).



All civilization has the same life cycle, in which we observe 3 universal phases: a) the phase of greatest creative activity; b) the phase of realization of main ideas of civilization; and c) the phase of disseminating the meta-culture that was created by civilization (art, technology, social organization etc, but first of all mentality).

When first (creative) phase of older civilization ends, it happens approximately 500 years after it starts, and civilization loses its creative potential moving to its second phase – from creating new cultural essences to their elaboration, the next civilization starts. With last 2 civilizations (both are European) this happened in 11th century (the birth of Catholic Europe) and in 16 centuries (the birth of modern, Humanistic Western World).

We are living today in the time of such changes, when Humanistic civilization continues but in phase of elaboration, and new civilization yet unnamed appears.

The main function of meta-cultures, which each civilization creates, is mental development of men of this civilization. We may say that humankind climb up in its development the ladder, steps of which are civilizations. But more accurate comparison the history is not with ladder but with stepped pyramid, different parts of humankind (we can think about these parts as about races) climb different sides of which. Thus, we see how more and more complex became the mentality of "Abrahamic man" when he move from listener of Gilgamesh saga to pupil of Aristotle and up – to reader of Thomas Aquinas and even upper – to student of Hegel. The similar dynamics we see in both Far Eastern part of world and in pre-Columbian America (colonization of America by Europeans made the edge of Pyramid of Development, which separated Abrahamic world from America less sharp transforming this part of Pyramid's surface from pyramidal into conical) but did not change the nature of historical progress – climbing to summit of mental development.

#### *Crisis of human development*

The new meta-culture (new forms of social organization, new stereotypes of behaviour, ways of living, thinking, new values, art, technology, science etc) expands the borders of human development – possibilities to become more intelligent, to see "more world" (in the sense of seeing more and deeper relationships between parts of world) and to be able to decide more complex problems. However, while becoming more developed in frameworks of new meta-culture, men grow out of this meta-culture as kids grow out of their clothes: the old culture stops to provide them the space for further development and has to be replaced with new one that provides more space for human development. This situation we observe as a crisis of old civilization. Today we see this as a crisis of modern Western society, the crisis of Humanist civilization.

#### *Crisis of modernity*

What is the reason of the crisis? The reason is that the human being of 21 century, which was created by Humanistic civilization, is much more complex mentally than the human being of 16 century who was created by the previous Catholic civilization and who created Humanistic civilization as a tool of own development. For example, for us Newton mechanics is yesterday of science, for them it was tomorrow.

This is why the social organization, which was created by Humanist civilization (capitalism) and which provided the space for mental development of men of 16th century, 17th century and even 18th century, starting from 19th century became more and more narrow for development of men' mentality, which became more complex and which started demanding new dimensions for its further development.

Today this social organization became already too tight. It still provides the opportunity for development of many people like IT-professionals, lawyers, some medical professionals etc, but the number of people who cannot develop in themselves what they'd like to develop grows. We may observe this in a number of phenomena like drug addiction, new age, growth of the problems with social adaptivity among many others.

### *Limitations of Marxism*

Marx was among the firsts, who noted the crisis of capitalism, but his model of development of the world ignored many essential ontological, ethical and psychological factors. For example, his dialectic materialism deformed relationships between materialistic and idealistic "dimensions of development" overestimating the first and underestimating the second. He did not understand that not only new economics creates new mentality but new mentality creates new technologies and new economics. And as a result of all these misunderstandings Marx did not understand that his ideal society (communism), which satisfies all needs of human beings including all possible wishes of everybody, is not possible in principle.

All these resulted in essential limitations of practical use of Marxism: it increased significance of social welfare dimension in the classical social model of capitalism and created what we know as Western socialism, but did not allow overcoming the main contradiction between demands of the architecture of capitalist society and individual need for development.

### *What is utopian and what is not*

Communism as a desired next step of world development is utopian. But this does not make capitalism even in its modern modified form the top social organization in the Pyramid of Development. We cannot satisfy all human needs but we may (and must, and will) satisfy all *essential* needs.

What does "essential" mean? "Essential" means essential for development. Future society has to provide men not with all they *want*, but with all they *need for development*, or more precisely for *conscious* mental development (because human being develops mentally all times, not important want he or not, realize or not). This type of social organization does not require unlimited economical resources and is possible principally. I call this future society "conscienism" (from Latin *conscientia*, conscience), or "caritasm" (from Latin *caritas*, love, care).

### *What is conscienism?*

To say long story short, conscienism is the society of conscious development.

The history develops man mentally and spiritually, discovering, creating and developing higher and higher mental states. As I noted above, man is developed always regardless he note or does not note own development. But when he is developed consciously and deliberately his developments is faster and more effective.

Today already tens of millions of spiritual vanguard of humankind reach in own development the level when they transit from unaware development to the deliberate, conscious and hence more effective development. This is why establishing the new priorities in private life, in social life and in international relationships are becoming actual task of humankind. In all these spheres the main accent must be putted on development.

In individual life a development has to replace richness, fame, and power in the status of main value. And states have to be reorganized in such a way that they provided best conditions for personal development to each of their members. This type of social organisation is conscienism.

Conscienism and caritasm are synonyms because helping other to develop him is the only favourable act and the only gift of active love. Moreover, help to develop is a love itself. Thus, we need re-evaluate the advantages of individual egoism and group egoism: real personal benefit is not reachable through harming others. Love is not fictional idea, love in an imperative of future human society: we have no other choice but to love one other.

There are two main features of new social organization.

- First, the volume of social power must be determined by the level of mental development: those who are wiser, kinder and more honest must have more social power, e.g. in distribution of material benefits.
- Second, everybody has to have sufficient means to satisfy his/her vital needs and his/her need in development: in education, in self-realisation and in extracting meaning from this experience.

#### *Revolution or virtualisation?*

Historically, competitions between new and old civilizations usually took the form of real violence – wars, or in recent centuries revolutions. These were wars for same human resources. Now we have a different option – to build the new society parallelly and virtually as social networks manageable by new principles. Here we may experiment, model, optimize parameters without dangerous social cataclysms.

#### *UBI in conscienism*

Universal Basic Income (UBI) is a must for conscienism, which is centred on creating for each individual the best (for this individual) conditions for development: conscienism provides members with not what members WANT (as communists aimed unrealistically) but with what they NEED FOR DEVELOPMENT, or to say more precisely – NEED FOR CONCIOUS DEVELOPMENT. Thus, UBI in conscienism is sufficient not only for satisfaction of basic, vital needs (like food, housing etc), but also for satisfaction of needs in education, creational activity, self-realisation etc. Unlike vital needs, the last ones are highly individual. This means that UBI has to be paid in two parts: a) common for all part covering expenses on satisfying vital needs; and b) individually determined part covering expenses of educational and/or creative projects. Moreover, there must be 2 types of money, in which UBI is paid – for basic needs and for need in development. In fact, as we'll see, there must be much more types of virtual money.

#### *Virtualisation as a way of avoiding social violence*

Generally speaking, to realise this idea we must to redistribute social wealth – to take something from those who are rich and to give this something to those who are poor. Of course, not all donors will be happy with such redistributions and definitely they will find (already found) a lot of arguments to save status quo. Moreover, the attempt of such redistribution when people still do not recognise its benefits nor historical necessity will meet resistance or even wars that we already observe in 20th century.

Virtual money provides us with the opportunity to decide this problem bloodless. Not touching present distribution of social wealth we create the new equivalent of wealth, new money.

The real cost of this new money will be determined by the society's readiness to use them as a mean of payment. Such readiness is variable and will be changed in a course of development of new money, from zero value in the beginning to non-zero when more and more suppliers will become ready to provide more and more goods/services in exchange for new money.

#### *Mean of payment and mean of storage*

Traditional money is used for paying and for storing wealth. New type of money, which is used for paying UBI, cannot be used for storing: they are emitted regularly and if not used burned. Another type of money works as mean of storage, but they store another type of value – value of personality, not what a person may buy but what (s)he worth him/herself and correspondingly what (s)he has right to do. These are "reputation money".

Reputation capital reflects what a person accumulated not in terms of ability to buy but in terms of integrity and wisdom. This is a kind of realization of evangelical "do not store up for yourselves treasures on earth... But store up for yourselves treasures in heaven" (Matthew 6:19-20). In practical realization (see below), however, there are also hybrid type of money that may be used in both functions – as a mean of storage of reputation and as a mean of payment. They are awards for contribution in the development of system.