

# Betekeniseconomie

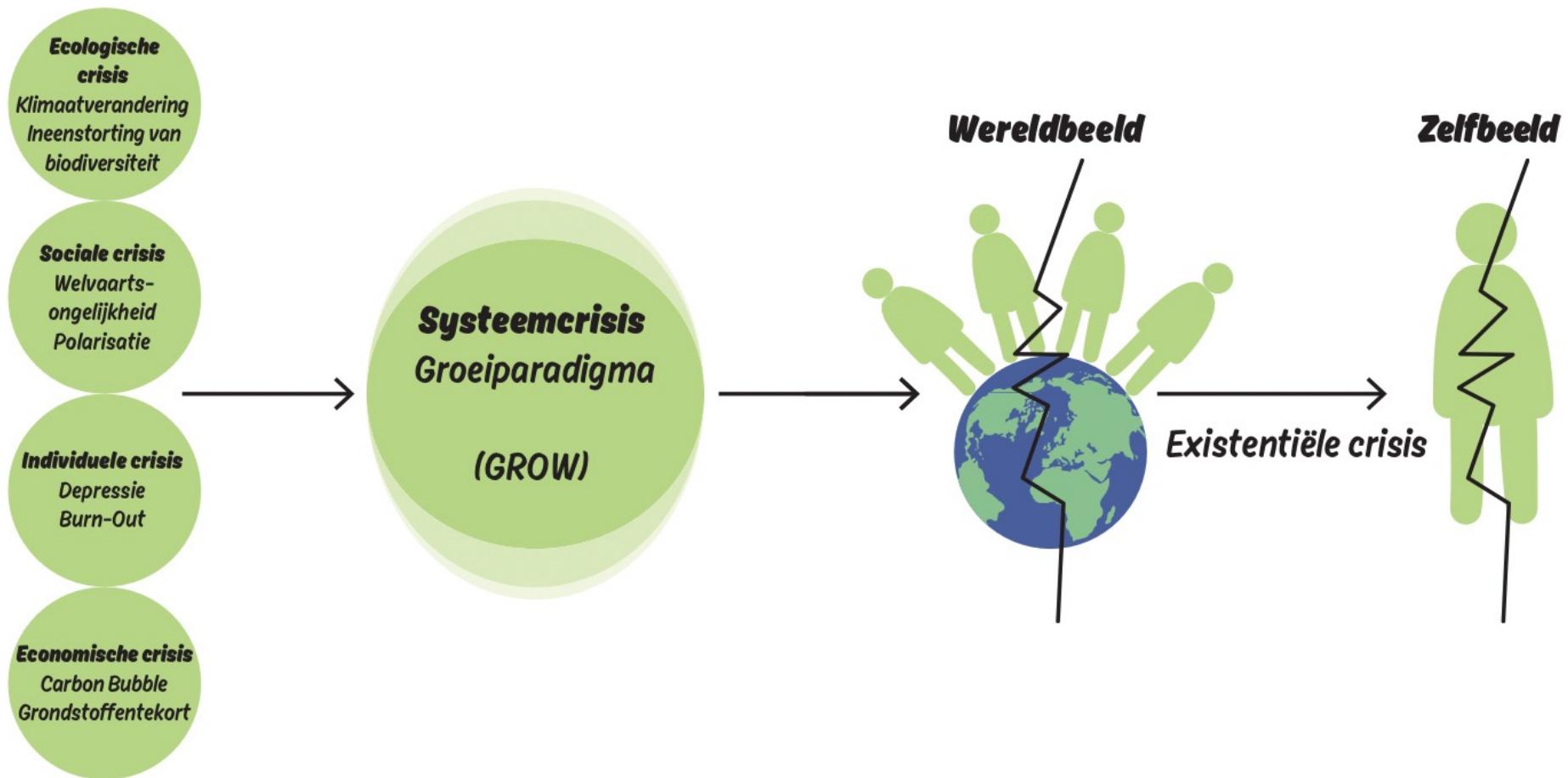
## *Een existentiële benadering*

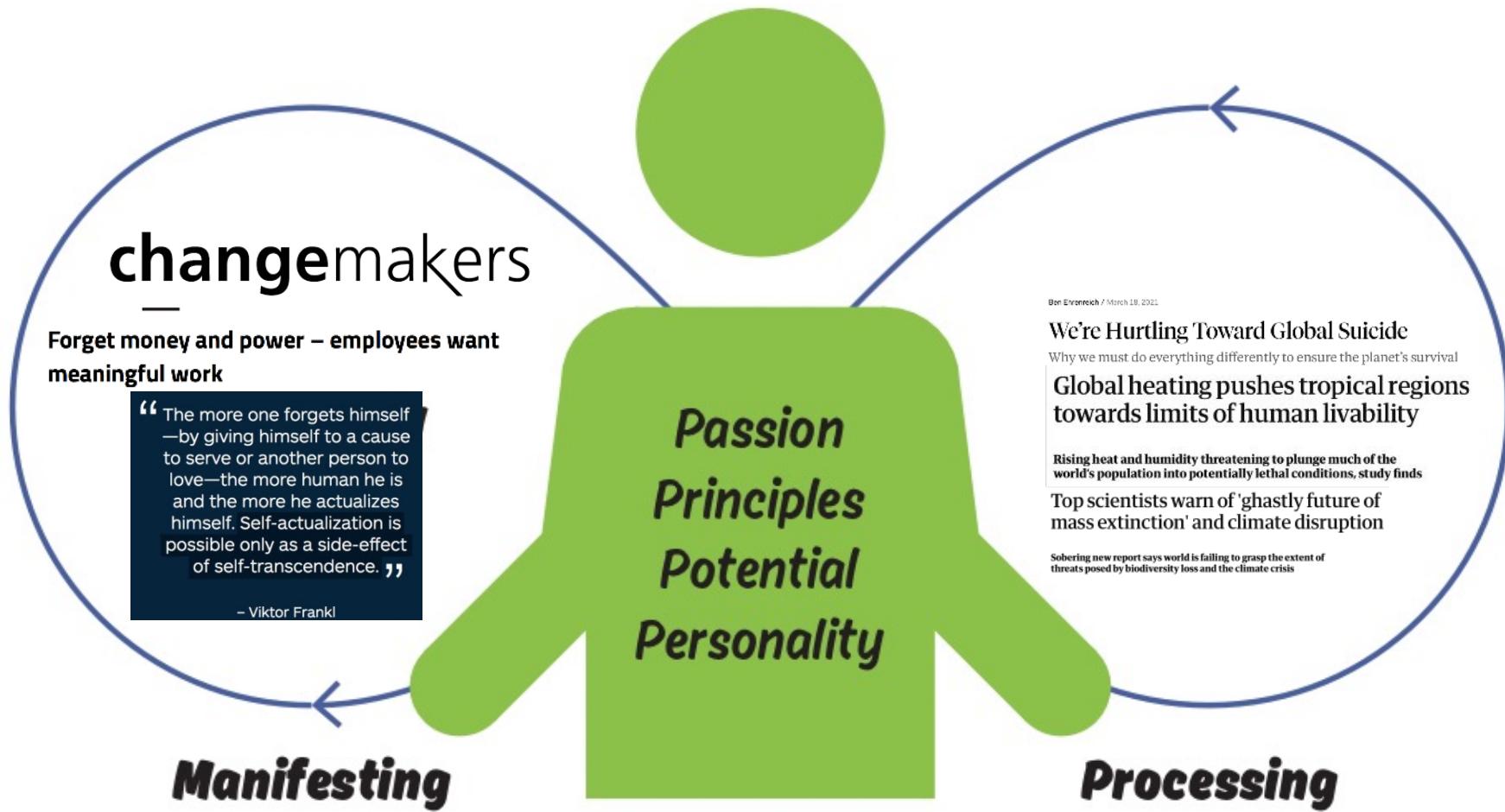
Kees Klomp, lector Betekeniseconomie Hogeschool Rotterdam,

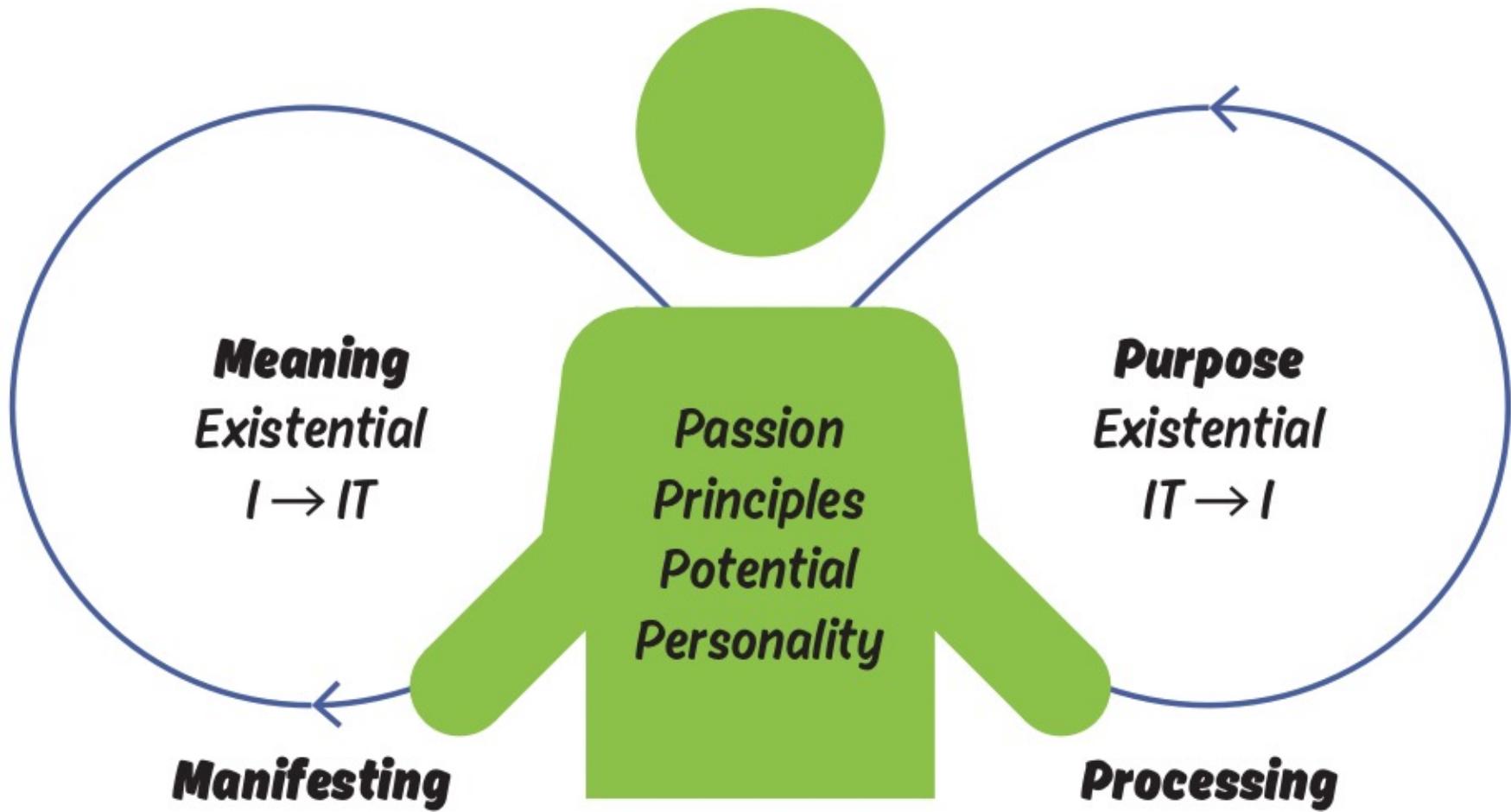


**Kenniscentrum  
Business Innovation**

# Een Existentiële benadering van Economie







## BEYOND GROWTH: TOWARDS A NEW ECONOMIC APPROACH

The First Step Toward Saving the Planet Is Ignoring the Economists

## Scientists' warning on affluence

GDP Is, Like, Totally Overrated

Rethinking  
Economics

# The ethics economy

The myth of infinite growth on a finite planet

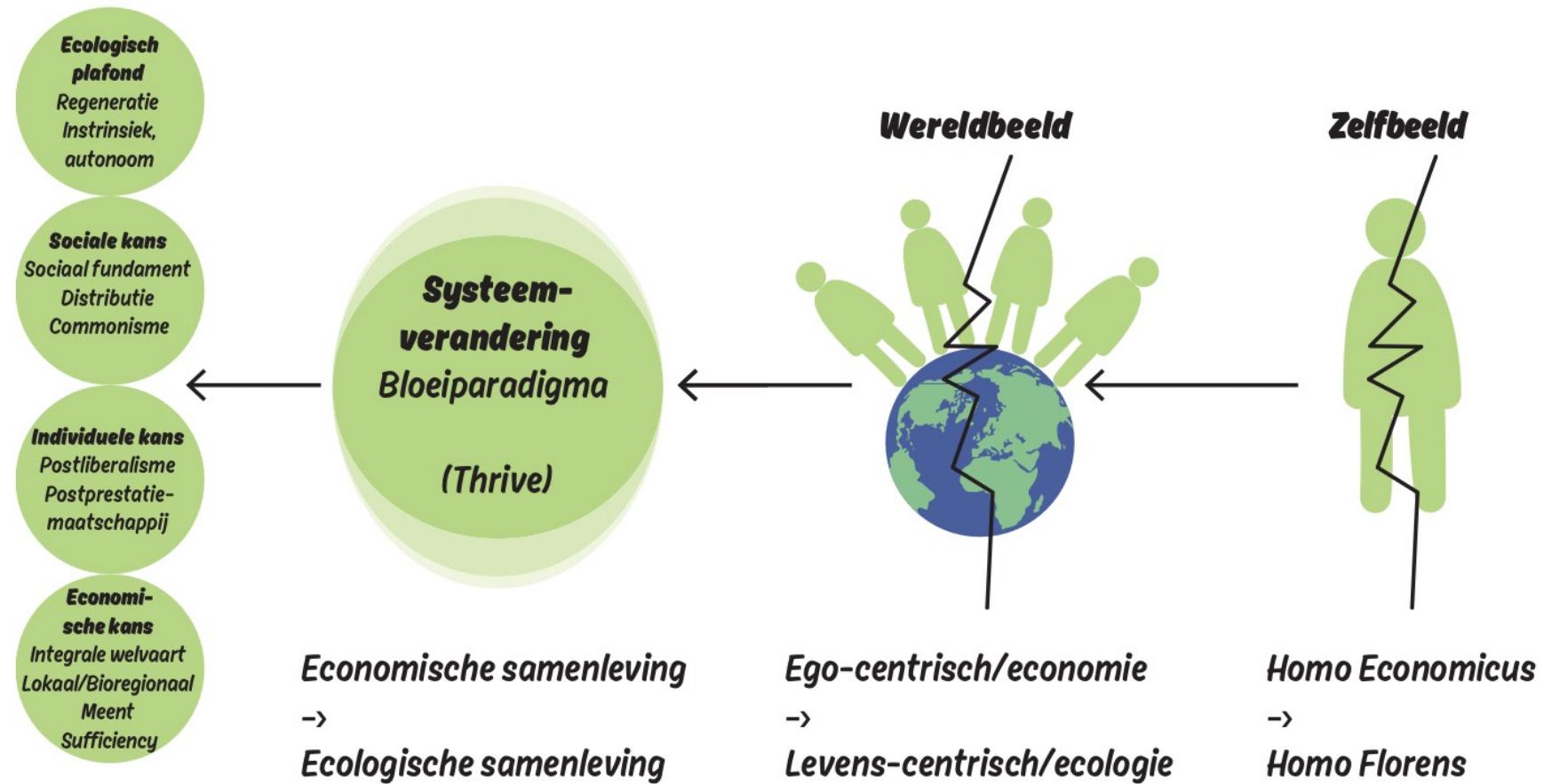
## Why is the world protesting so much?



Majority worldwide say their society is broken - an increasing feeling among Britons



# Een Existentiële benadering van Economie



# Debunking Economics

## HOMO FLORENS

Towards a new image of humanity for the economy

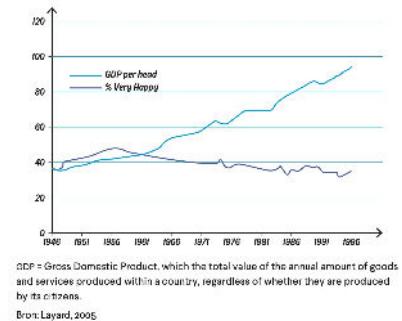
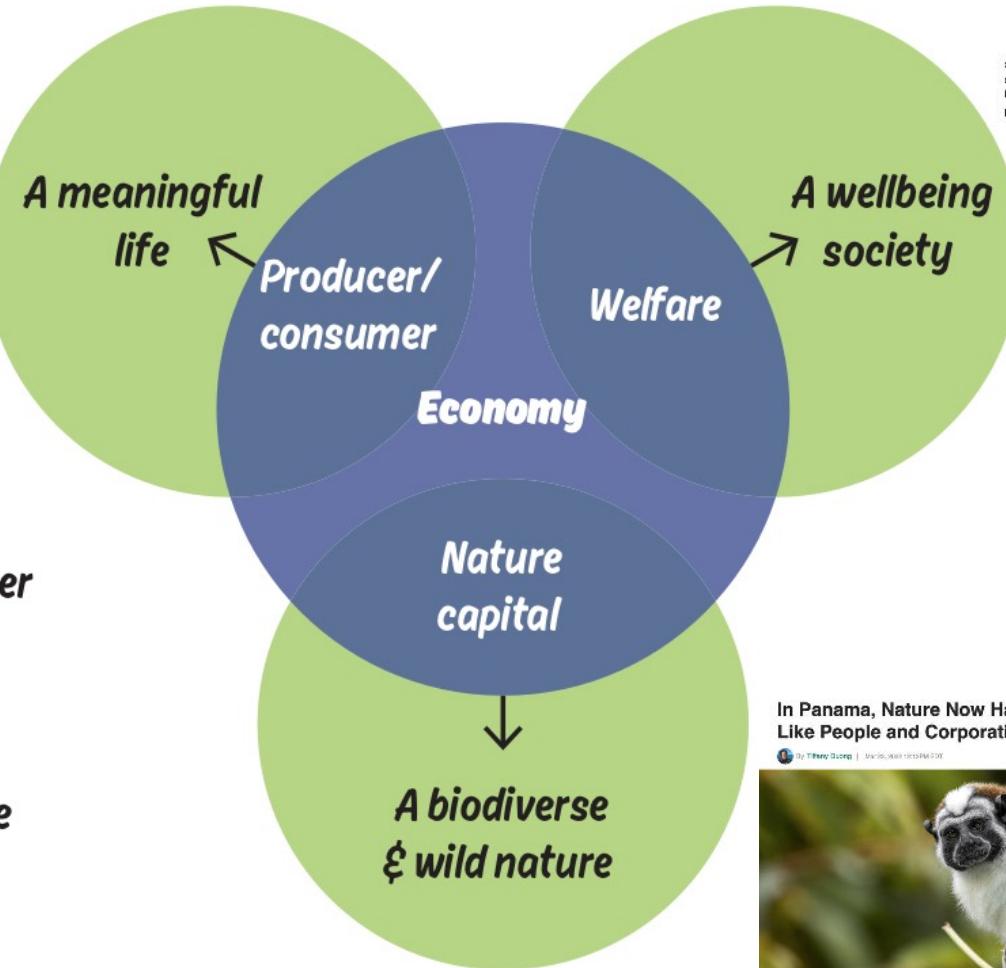
The *Homo Florens* focuses on relational anthropology for contemporary economics. In economics, it is still common to suppose that people are rational beings with not much interest in the common good. This imaginary person in academic circles is known as *homo economicus*. While people certainly behave as such sometimes, many studies over the years have shown that there is much more to human nature and behavior. Collecting these studies, we aim to integrate their findings into a relational anthropology that heuristically conceives of people as both rational and relational. Our current hypothesis is that people are able to trust and, accordingly, are potentially able to search for meaning ("to have faith"), to long for the future ("to hope"), and to relate meaningfully to others ("to love"). Once properly developed, these qualities enable people to make decisions that serve the common good. If so, we think it is more accurate to typify the human being as a flourishing person – *homo florens*.

## Thrive

**A thriving person is more than a producer or consumer**

**A thriving society is more than welfare**

**A thriving biosphere is more than natural capital**



In Panama, Nature Now Has Rights Just Like People and Corporations

By Thiru Gopal | Social movement editor



New Zealand river granted same legal rights as human being

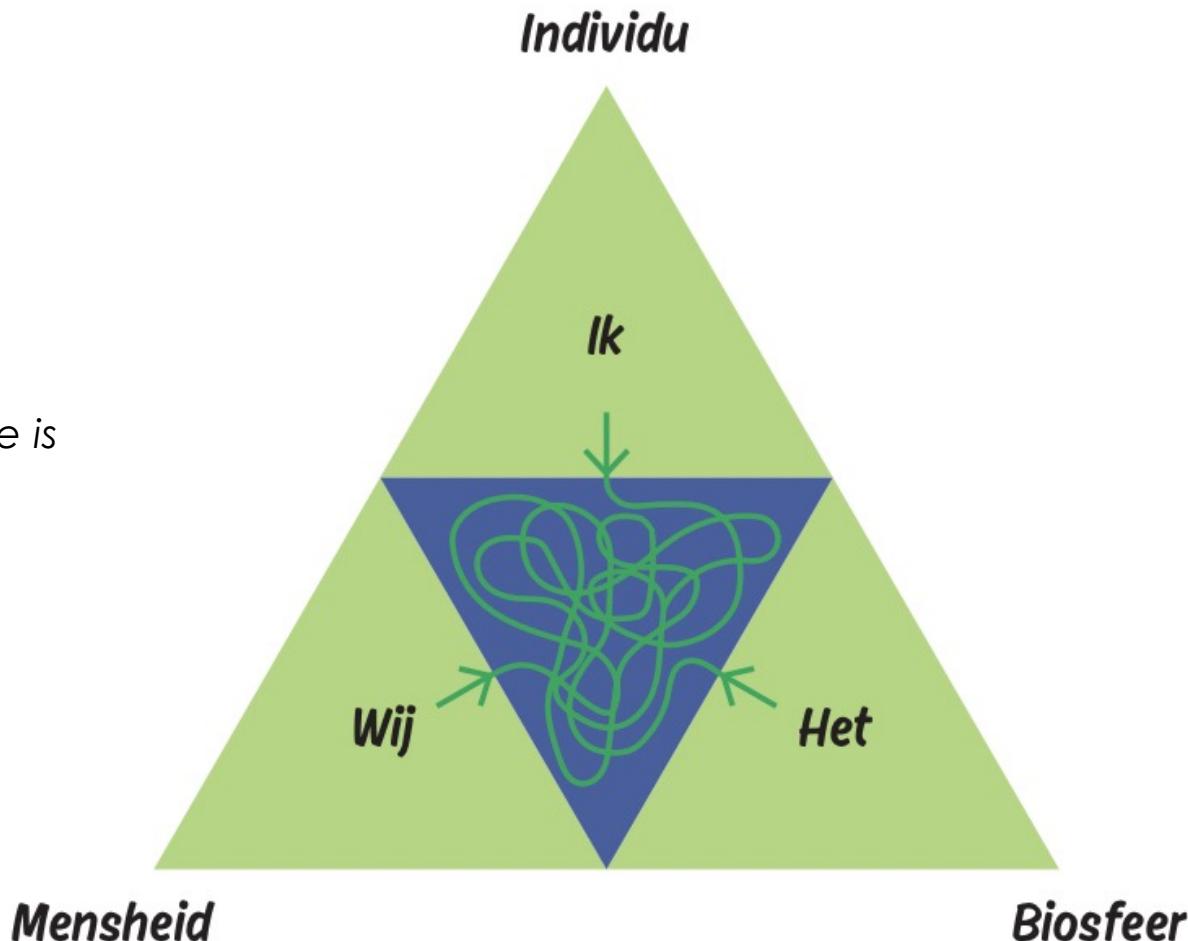
After 140 years of negotiation, Maori tribe wins recognition for Whanganui river, meaning it must be treated as a living entity



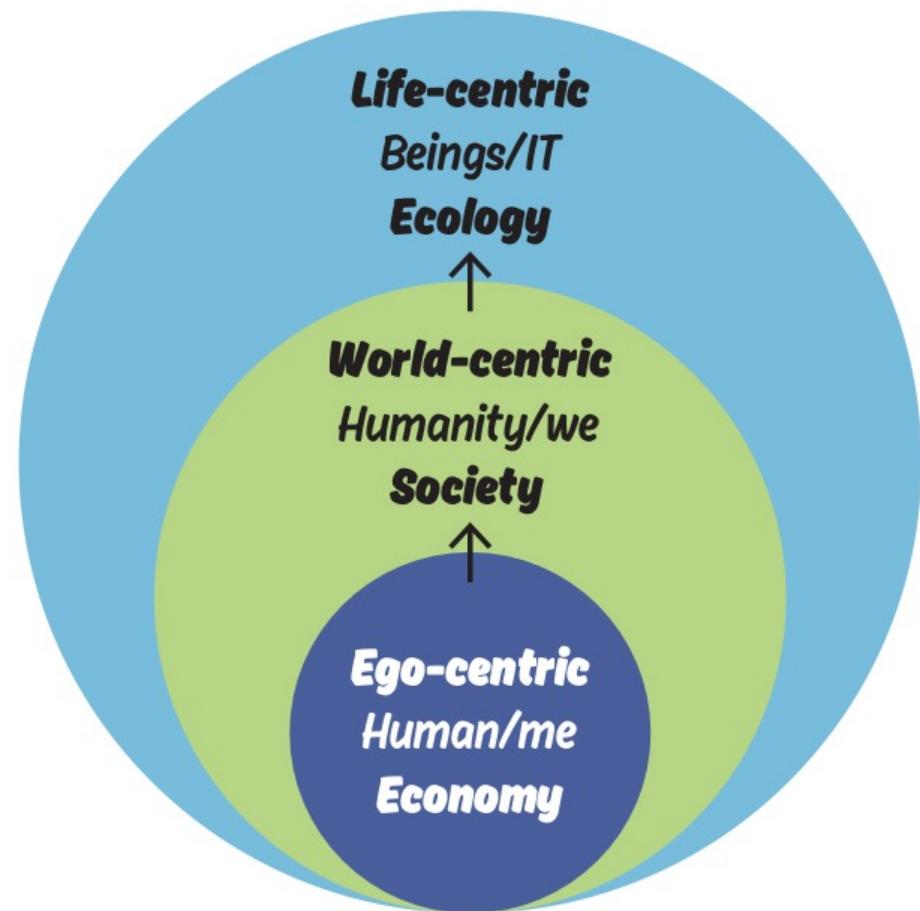
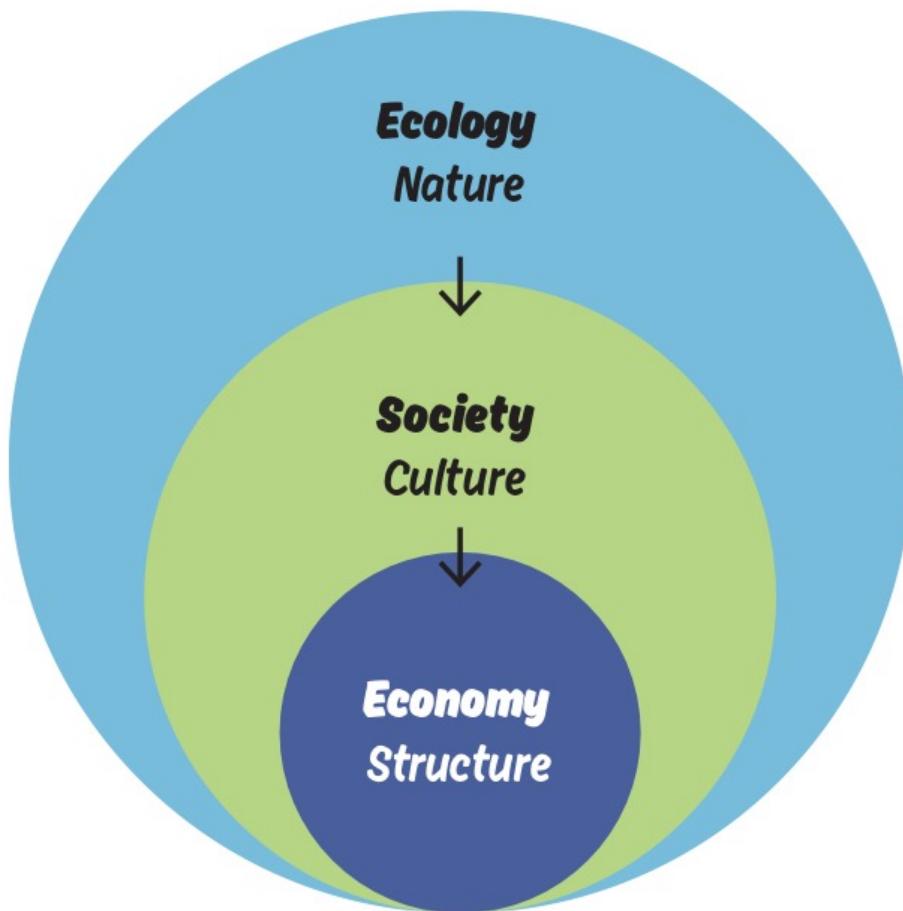
# Nieuw Zelfbeeld: Verweven Wezen

*Ik ben  
Omdat wij zijn  
Omdat de Aarde is*

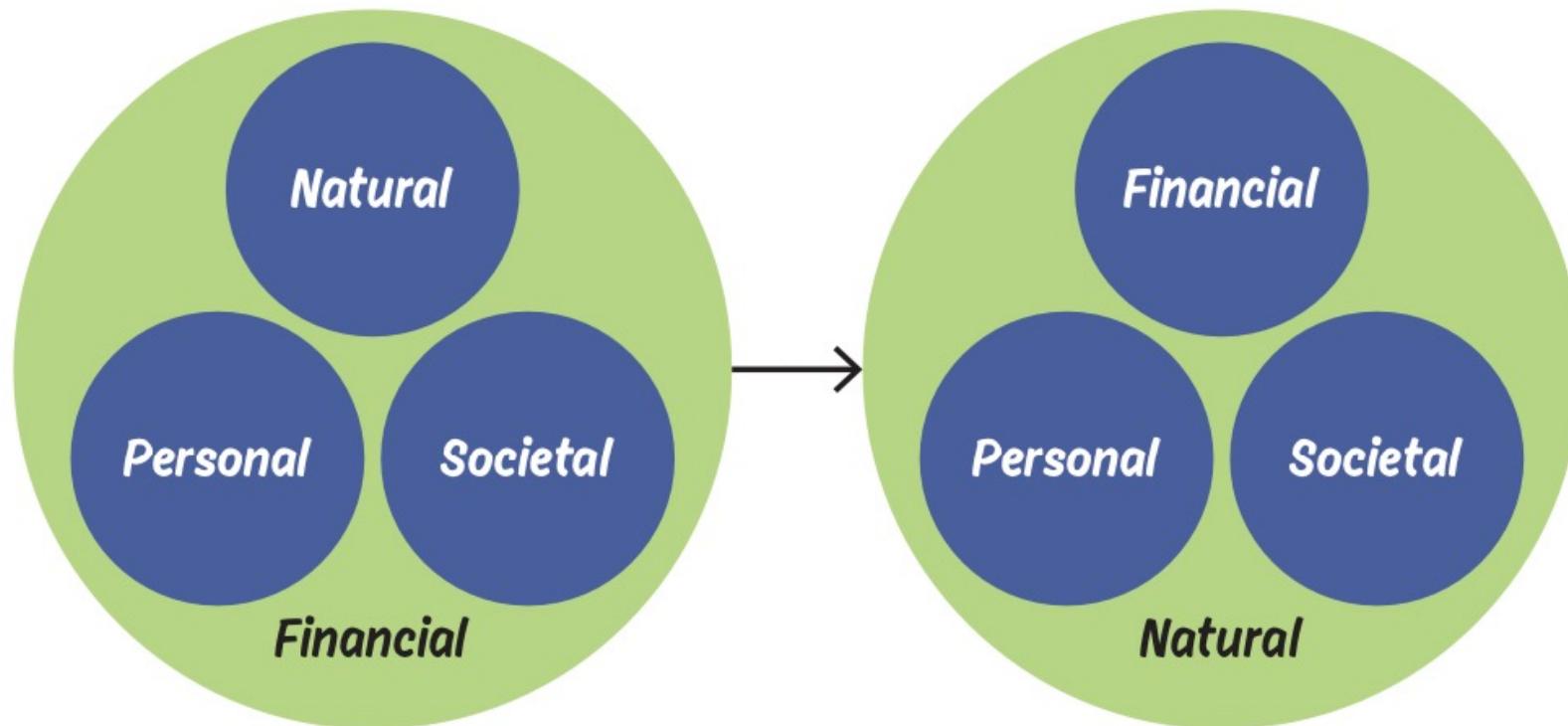
*Ubuntu*



# Nieuw Wereldbeeld: Levenscentrisch



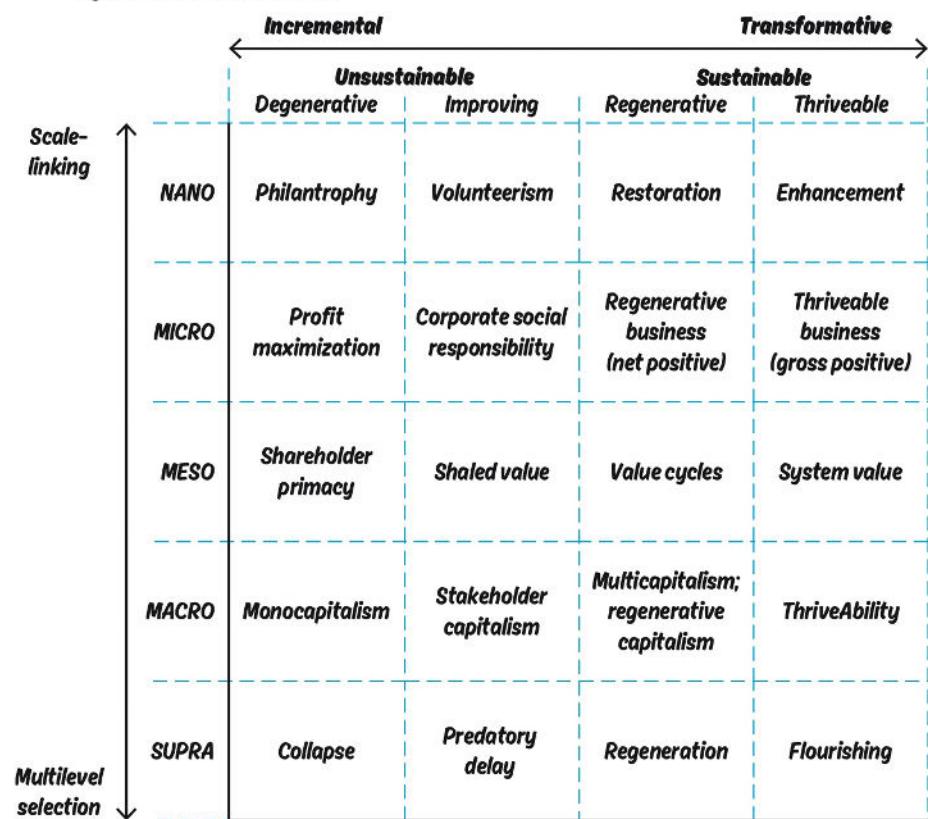
# Nieuwe Samenlevingsbeeld: Ecologisch



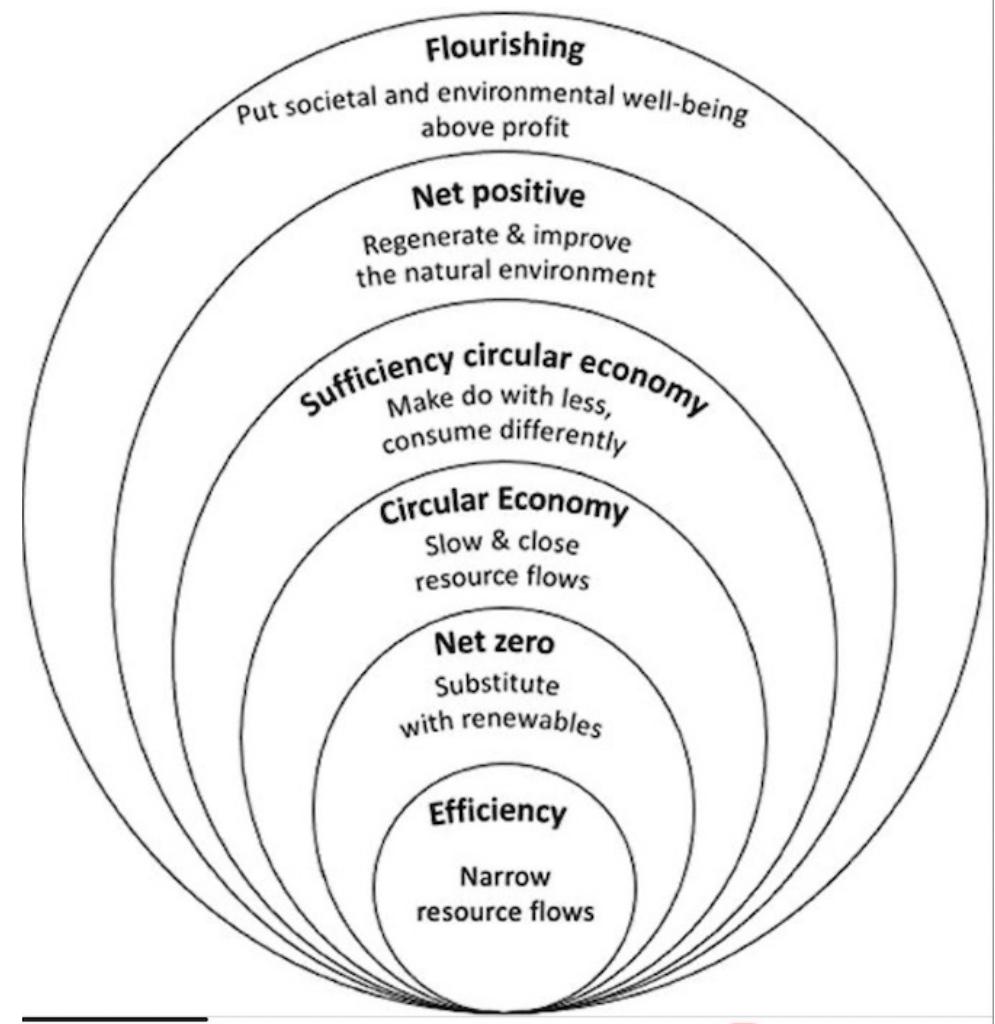
# Nieuw Marktbeeld: Floreren

Bron: Prof. Nancy Bocken

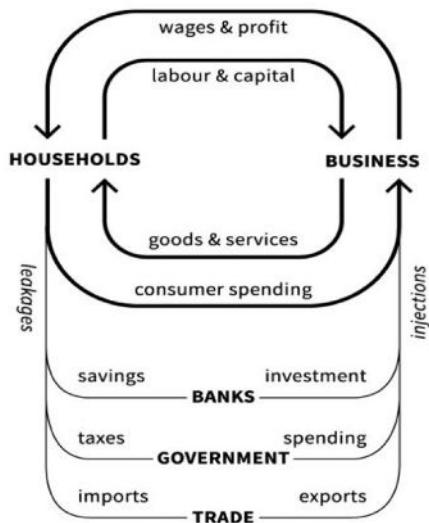
Figuur 23 Maturation Matrix



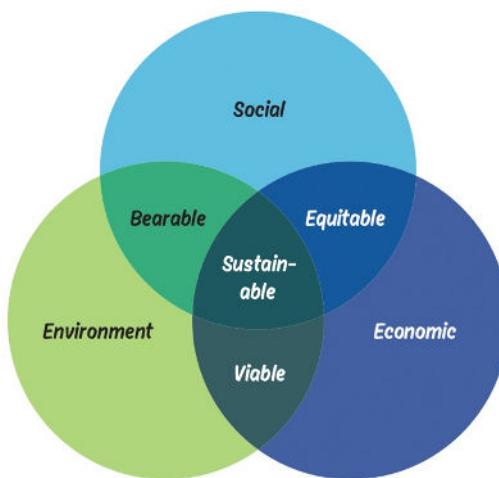
Bron: r3.0



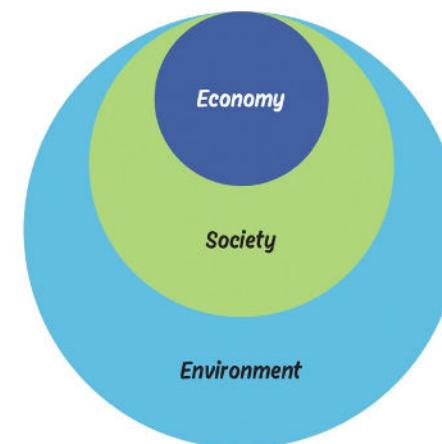
## Neoclassical Economics



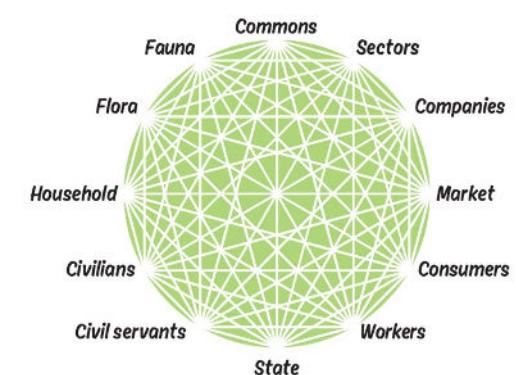
## Environmental Economics



## Ecological Economics



## Existential Economics



Externalized  
Profitability

Embraced  
Sustainability

Embedded  
Circularity

Entangled  
Thriveability

# Existential = Interbeing

"To be" is always to "inter-be." If we combine the prefix "inter" with the verb "to be," we have a new verb, "inter-be." To inter-be and the action of interbeing reflects reality more accurately. We inter-are with one another and with all life

We do not exist independently. Everything relies on everything else in the cosmos in order to manifest

I am, therefore you are. You are, therefore I am. That is the meaning of the word "interbeing." We inter-are.

When we perceive interbeing, we see that not only is everything interconnected; we see that all is one and one is all.

The meaning of interbeing recognizes the dependence of any one person or thing as to all other people and objects. It means to inter-dependently co-exist



# Materieel

## **Economie**

*Mens-centrisch*

*Op welvaart gerichte beïnvloeding*

*Allocatie*

*Bevrediging, menselijke behoeften*

*Artificiële principes & patronen*

*Groei is goed (grow)*

***Managen van  
menselijke huishouden***

# Existentieel

## **Ecologie**

*Levens-centrisch*

*Op welzijn gerichte aanpassing*

*Relatie*

*Behartigen natuurlijk belangen*

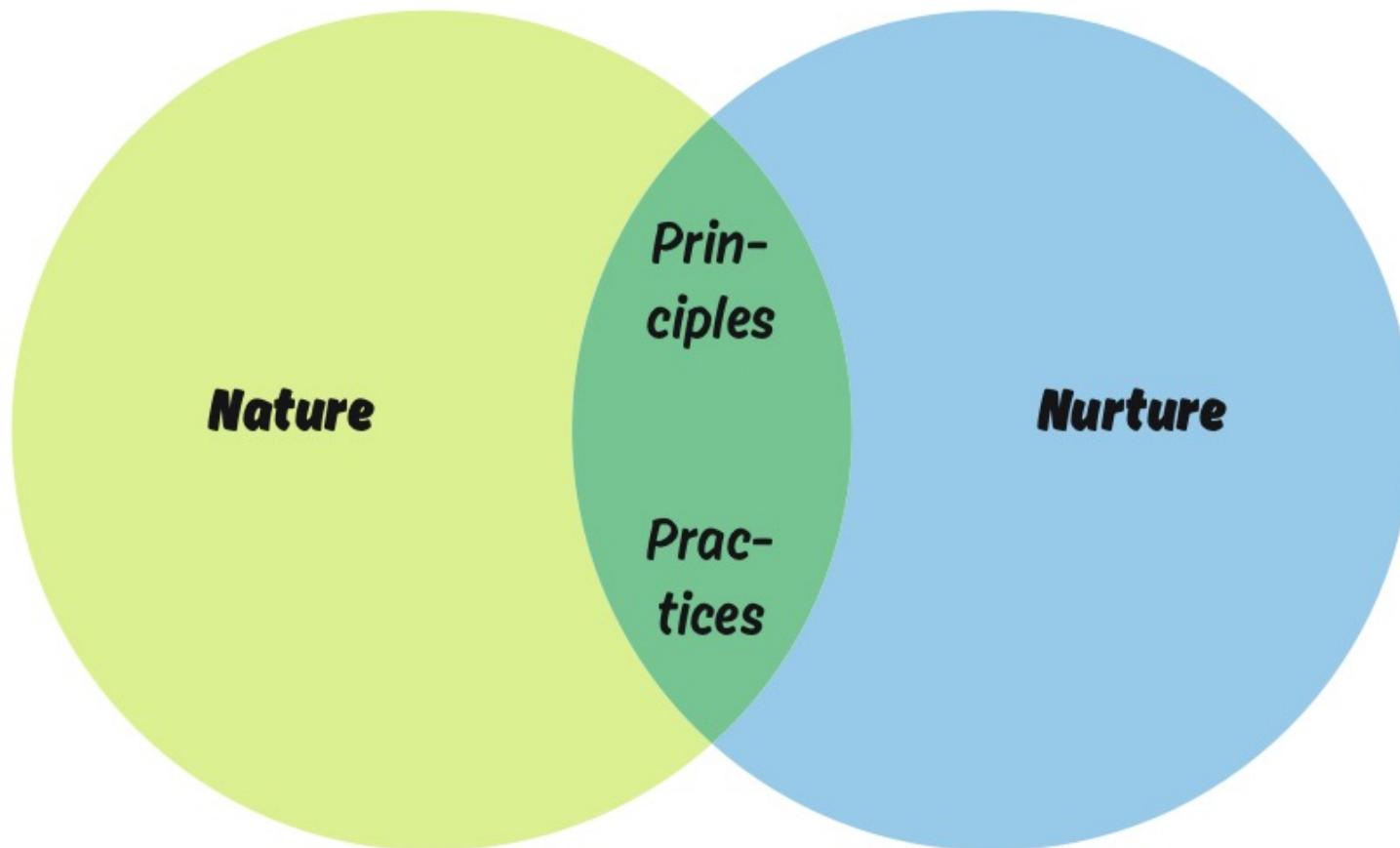
*Levende principes & patronen*

*Balans is goed (thrive)*

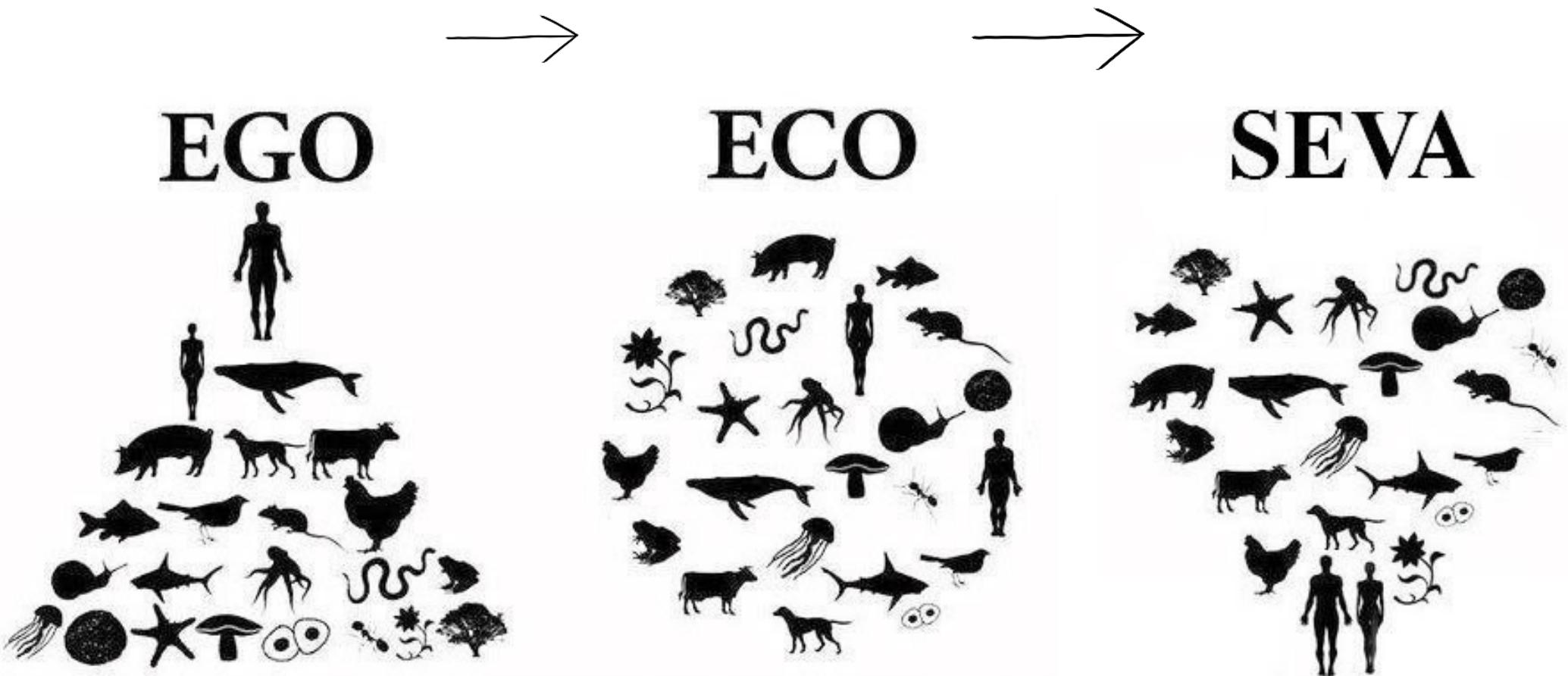
***Aanpassen aan  
natuurlijke huisregels***

Bron: Kees Klomp, 2021

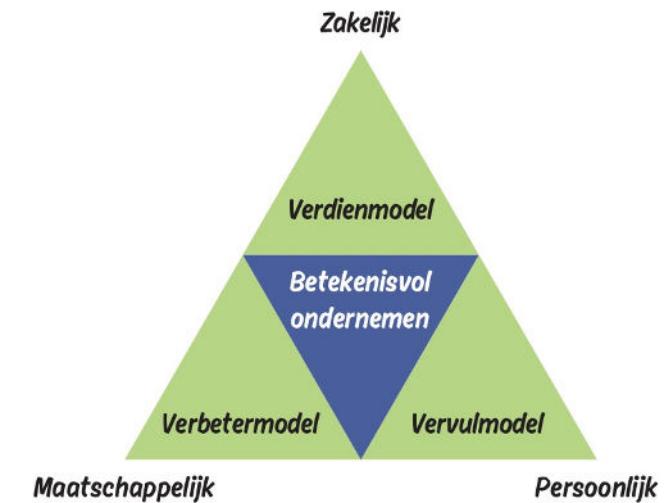
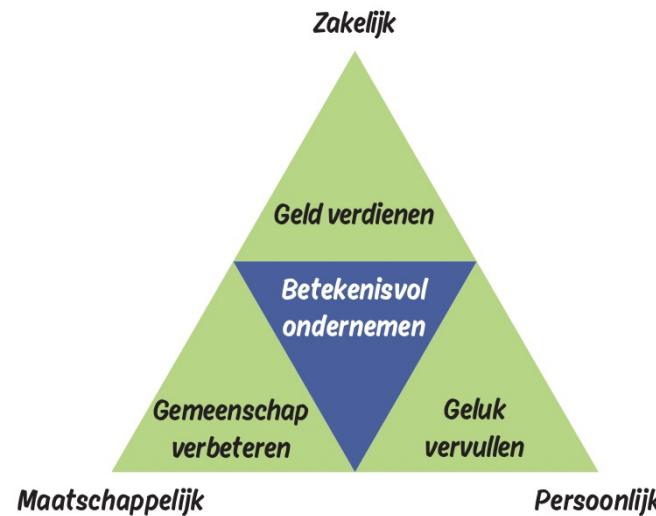
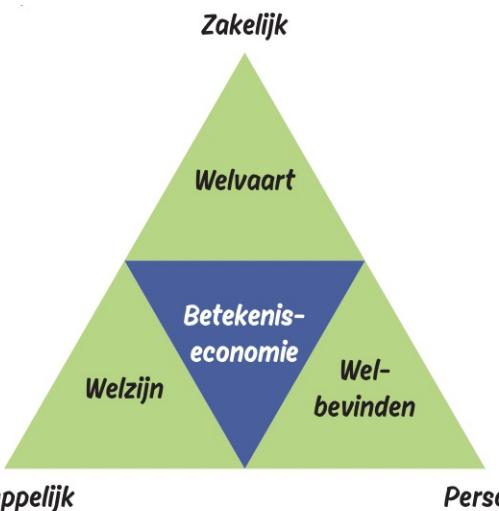
# Aligned Economics



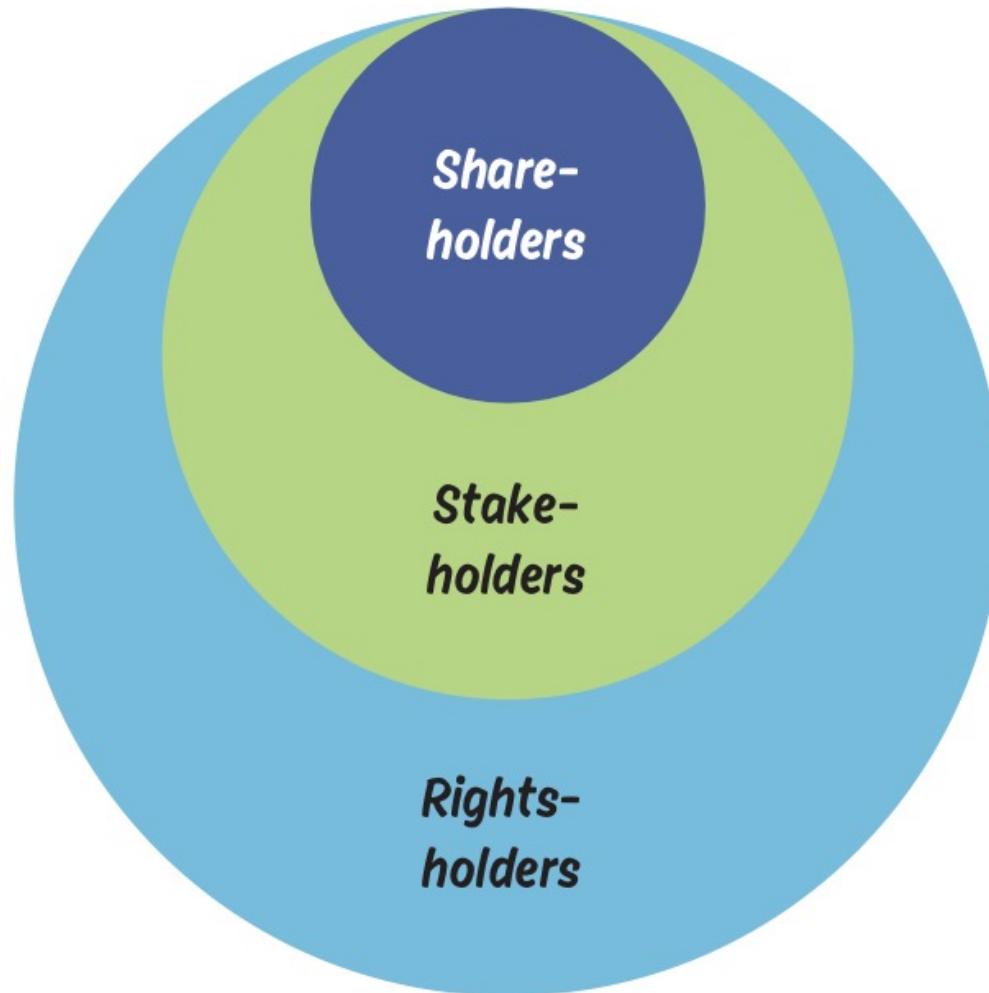
# Dominator-> Dienen



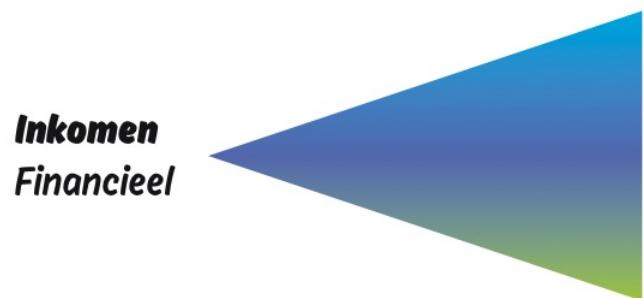
# Financiële Waarde -> Integrale Waarde



# Shareholdership -> Rightsholdership

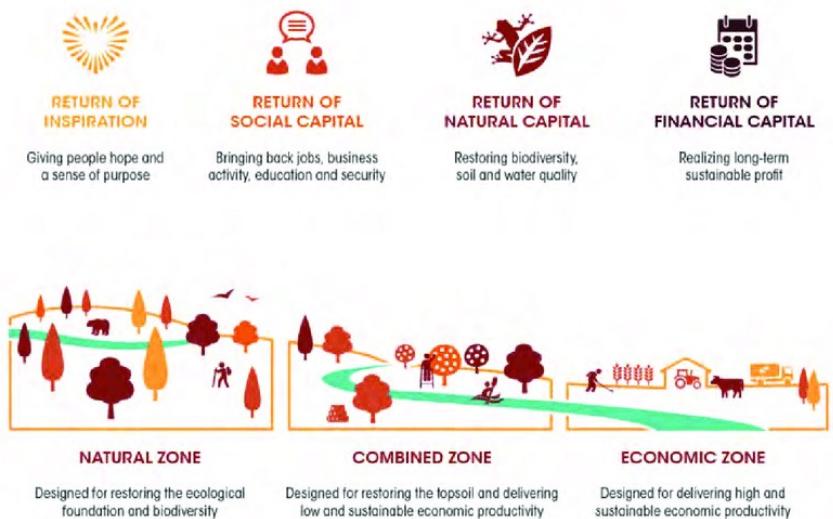


# Inkomen -> Impact



*Financieel*  
*Maatschappelijk*  
*Persoonlijk*

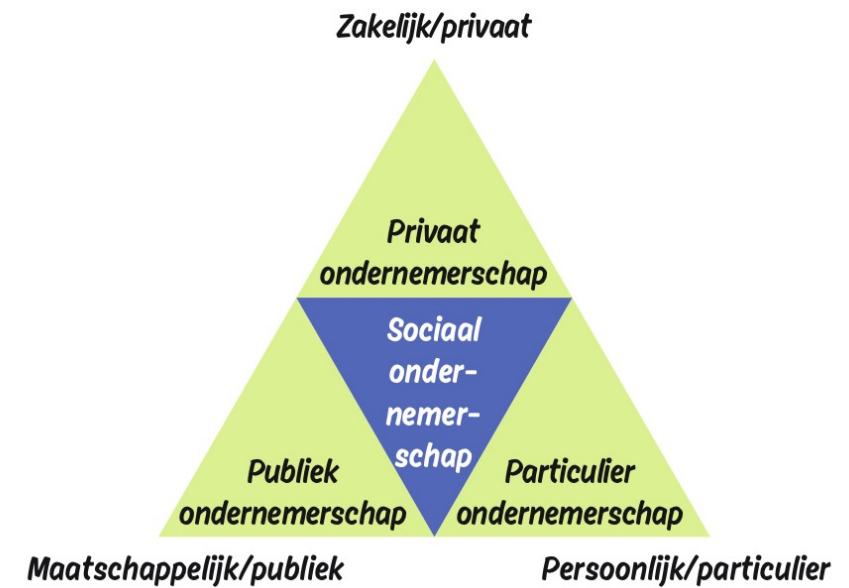
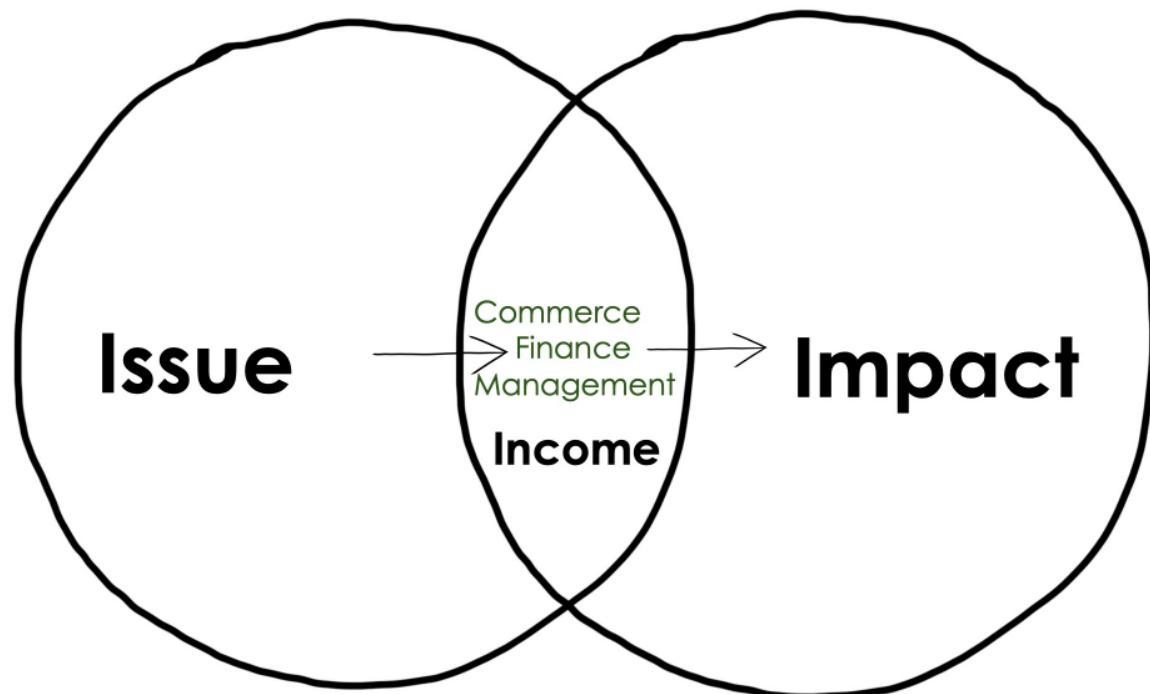
*Impact Totaal*



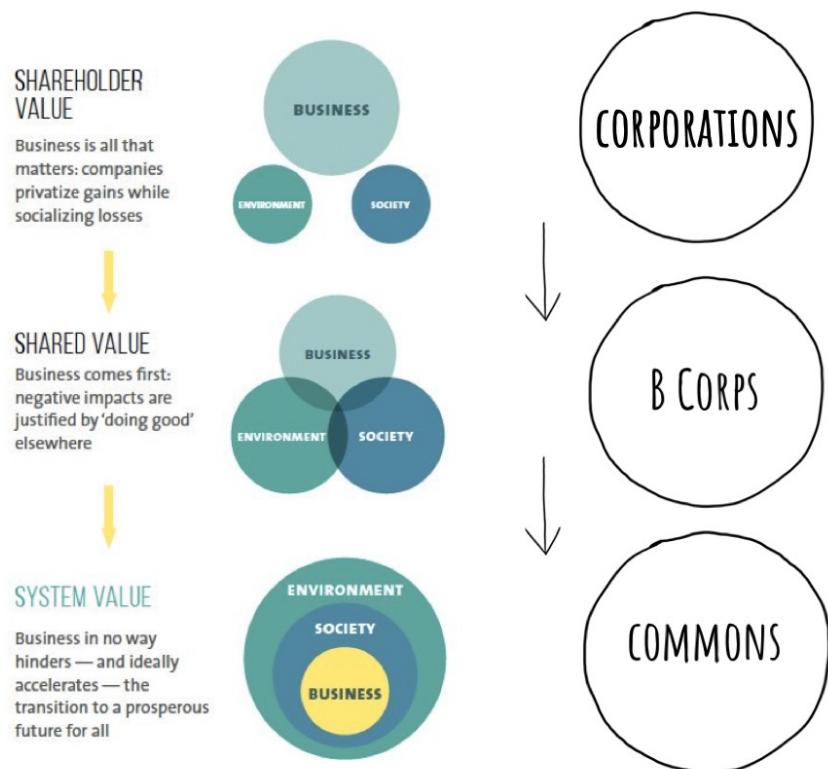
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A long-term approach is important as it takes approximately 20 years – or one generation – to restore a landscape

# Onderneming -> Sociale Onderneming



# Corporations -> Commons



## The Growth of the Commons Paradigm

*'the commons is....'*

- A social system for the long-term stewardship of resources that preserves shared values and community identity.
- A self-organized system by which communities manage resources (both depletable and replenishable) with minimal or no reliance on the Market or State.
- The wealth that we inherit or create together and must pass on, undiminished or enhanced, to our children. Our collective wealth includes the gifts of nature, civic infrastructure, cultural works and traditions, and knowledge.
- A sector of the economy (and life!) that generates value in ways that are often taken for granted – and often jeopardized by the Market-State.

**Hoe manifesteren we  
Betekeniseconomie?**

# Theory n

