

New Economies - An Essay on Possible Alternatives to a Collapsed System

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ABSTRACT

In a world with enough natural and human resources to feed, dress and house the entire population in a nondestructive way, it is not logical to see most people living in poverty, consuming in unsustainable proportions and destroying the basic systems that support life. Understanding the economy only through the lenses of the capitalism money has transformed society and shaped cities. How long will the multiplication of profits be the main objective? How far do we move away from our roots to meet an unsustainable economic model? Are we happy in this system? And, after all, are there alternatives? The aim of this research is to point out possibilities for a healthy economy and, consequently, a better quality of life.

From a wide review of the literature, this article addresses the social and economic transformations resulting from the popularisation of the Internet - emphasising the paradigm shifts that are transforming the logic of capitalism's unsustainable growth (scarcity vs. abundance; competition vs. collaboration, etc.). The improvement of the connection between people, projects and ideas drives much-needed social innovation, especially in times of crisis. In the context of the Covid-19 pandemic and the challenges related to climate change, this article explores three examples of so-called "new economies": Creative, Collaborative and Circular.

It was observed that economies based on the new paradigms and aligned with the post-industrial era are more fluid and capable of rescuing the sense of community, of regenerating ecosystems, of reconnecting individuals with their purposes and of the redesigning of cities, generating vibrant and resilient local economies.

KEYWORDS: Paradigm Shift; Transition; Regeneration; Social innovation; Resilience, Creative Economy; Collaborative Economy; Circular Economy

1 INTRODUCTION

We learn since we are children that the right way to conduct our personal economy is to "save", "to spare", accumulating capital/money and increasing our savings; that income-generating work does not have to be aligned with what we love to do as long as we have financial prosperity; and that to succeed is to be competitive, always better than the others. For many, economics is synonymous with money, which brings a sense of anguish, anxiety and fear - of missing, of not succeeding, of "failing".

Economics is a word that comes from Greek and it means "household management". We can interpret "household" as being our own body, our home, our neighborhood, country or planet. By definition, this is "a science that studies the phenomena of production, distribution and consumption of goods and services, in order to promote the well-being of the community"[1]. That is, economics is much more about the relationships of interdependence between people - also of people with ecosystems - than in fact about money or capitalism - this is just one of the ways to make those relationships happen, but not the only one.

Capitalism is the predominant economic system in the world and its main feature is the growth of profit. This growth guarantees the increase in production, consequently of profit and also of the dividend¹ among shareholders, - which are increasingly concentrating the world's riches and occupying the top of the pyramid of this System. Growing economically is the capitalist creed and it is from this metric that today we measure progress and "social well-being" (through gross domestic product - GDP). The higher the growth of profits in a given geographic space, the greater the false political feeling of happiness, success and progress [2].

This system has transformed society. People began to live to meet market demand and disconnected from their purposes, their culture, community and family. The ease to purchase goods generated a consumer society disconnected from the ecosystem around it and globalised towns and cities that had their small businesses closed down by the lack of competitiveness. The search for profit at any cost destroyed forests, polluted rivers and seas, generated a multitude of synthetic and toxic waste, increased the amount of CO₂ in the atmosphere, caused the misery of those who cannot enter the system and deepened inequalities.

How long will the multiplication of profit be the main objective for our society? How far do we move away from our roots to meet an unsustainable economic model? Are we happy in this system? And, after all, are there alternatives? Throughout this article we will point out possibilities for a healthy global economy and, consequently, a better quality of life.

2 PARADIGM SHIFTS

We live in a phase of paradigm transition, as Scharmer [3], Capra [4], Hopkins [5], Eisenstein [6] and so many others say.

This transition was driven by the popularisation of the Internet, which enabled the connection between people, projects and ideas. The new networks facilitated by technology have been causing exponential advances in different areas of human life. In his 1964 book "On Distributed Communications", Paul Baran [7] illustrates three types of network: centralised, decentralised (collective) and distributed (systemic), as shown in Figure 1. Such an image – which has the dots located in the same position, but different connections between them – is widely known as the Baran Diagram.

¹ Profit sharing among shareholders (in addition to salary).

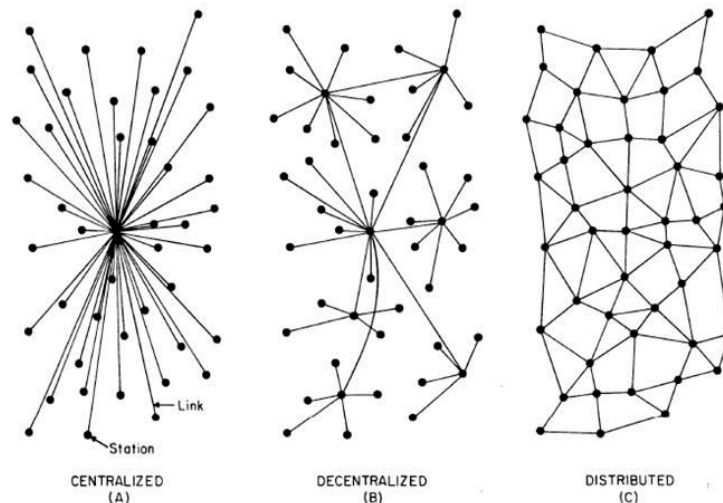


Figure 1: Baran diagram. [7]

Diagram "A" is the drawing of maximum centralisation, an authoritarian, imperial model. The "C" is the opposite, because it privileges the distribution (the figure does not show the maximum number of connections to facilitate clarity in the visualisation). The most common social organisation today is decentralised (diagram B), an evolution of model A, but still limited, which presents predetermined patterns to be followed. Large corporations, for example, restrict the development of their employees because they generally offer a predetermined career plan. Similarly, schools limit students' learning by determining what they should study. According to Franco [8] "our organisations were designed to obstruct, direct, imprison, discipline the interaction, not to let it flow".

Gradually, the Internet has been breaking the social pattern of decentralised networking, contributing to the transition to a distributed, networked society. New technologies bring citizens closer to the opportunity to follow a freer path, connected to their values, purposes and dreams. In the distributed network, people connect according to common interests and interact horizontally, without hierarchies. As we distribute ourselves in a network, we also distribute information, knowledge. There are several means of producing and distributing content nowadays - YouTube, Twitter, Instagram and so many others to come.

Knowledge is an intangible resource, abundant and infinite. For centuries, "society, economy and politics have organised themselves around material resources, such as land, gold or oil, which, because they are tangible, are consumed and are finite." [9]. The focus given to finite resources generated the logic of accumulation, in which the whole society works to save and spare - money, land, real estate [10]. This finitude, however, creates the so-called economy of scarcity, a consequence of competition models. Intangible resources (culture, knowledge, experience), on the other hand, are infinite and renewable, and can represent an economy of abundance, based on models of collaboration.

Networked society and new technologies make the abundance and diversity of human skills and talents visible and accessible, which means a potential to transform the outdated industrial economic logic. We are talking about the shift from "mass" production - based on the economy of global scale - to "diverse" production, characterised by a local, decentralised economy. Let's use the example of a big clothing store. How can products be so cheap? What's behind the low costs? How are the logistics handled?

Probably, the parts will have been manufactured in some country with cheap labour and precarious labour relations. Then, these products are distributed to several countries

around the world, requiring complex and polluting travel logistics - with high levels of CO2 emissions, the main gas that causes climate change.

Now let's imagine the same type of product being made locally. But think of the most local production possible, on a neighborhood scale, with local raw materials and workers being paid fairly. In this scenario, production is on a smaller scale, but if replicated in several neighborhoods of several cities, it can serve a large number of people - and with the potential for greater diversity of style, material and cultural references. In addition, it makes money circulate locally, strengthening neighborhood's economy and stimulating new business. In addition, it would also bring a vital benefit to the current context in which we live: less impact on the environment. Of course, not everything can be produced locally. Resources are not available in all countries. However, it is important to understand what is essential and what is not, what can be produced locally and what cannot (in the food industry, for example) and what are the alternatives. It is not, of course, a question of condemning globalisation - so important in many aspects - but of understanding the urgency of prioritising local trade when possible in order to minimise environmental impacts.

When we look “behind the scenes” of mass production, we see that the 20th century was marked by the unprecedented growth in per capita consumption levels and the use of energy from fossil fuels, especially oil. With an economic model that needs to be constantly growing, we end up producing far beyond our real need. This, of course, has a direct and decisive relationship with climate change. The entire production chain generates CO2 emissions: raw material extraction, transport to factories, manufacturing, routes to distribution centres, transport to markets and stores and finally reaching the consumer. Then disposal generates a new polluting cycle. Thus, in an economy that essentially has the maximisation of profits, "it is worth" going through huge distances to go after the cheapest resources, no matter where they are. But what are, after all, the consequences of this logic? One of them, no doubt, is the increase in emissions of gases into the atmosphere and the exploitation of natural and human resources irresponsibly.

Industrial capitalism and mass production brought positive changes to society, such as the reduction of the price of goods. On the other hand, as we said, it generated serious environmental and social problems. Otto Scharmer [11], author of Theory U, says that we are breaking with patterns of the past that have led us to a state of "organised irresponsibility" – and that we are emerging from a sick system. According to the author, this rupture consists in changing from the mentality of the ego-system, which cares about the well-being of oneself, to the mentality of the eco-system, which cares about the well-being of all (apart from humanity, including all living things), including oneself. It is time, according to the author, to move from the internal place from which we operate – the "myself" above all – to manifest itself through the "we", of the collaborative.

The table below summarises the paradigm changes mentioned here. It is important to note that "the transition does not necessarily imply rupture with previous paradigms, but rather expansion." [12].

Tabela 1: Changes of Paradigmas [13]

	Ancient Paradigm	New Paradigm
Resource availability	Scarcity	Abundance
Development	Industry-based	Knowledge-based
Resources	Tangible	Intangible
Organization / Systems	Hierarchy	Network
Team building	Leader / Competitiveness	Collaboration / Co-creation
Vision	Ego-system	Eco-system
Values	Profit above all	Purpose
Economy	Global	Local

3 EXAMPLE OF NEW ECONOMIES

Several "new economies" are born from this transition: the Creative Economy, the Collaborative Economy, the Circular, Solidarity, Exchange, Gift, Regenerative, Multi-currency, etc. It is a movement that points to a process of transformation.

The capitalist economic model is based on the aforementioned paradigms of scarcity, competition, hierarchy, profit above everything and the false idea of meritocracy. With new technologies, with society increasingly networked and with knowledge-based development, the economy is beginning to break the traditional model. Aligned with the new paradigms, the so-called "new economies" carry in their essence the value of care. The idea is to establish win-win relationships, in which the entire ecosystem benefits.

3.1 Collaborative Economy

The Collaborative² (also known as Sharing Economy by some authors) Economy is based on sharing, donating or exchanging goods and services and has been enhanced by online platforms.

The concept opposes rampant consumption and its consequences for the planet. In recent years, several companies have emerged that operate, for example, connecting people who want to borrow a product to those that can lend; those who need help to those who can help; and those who can't afford something they need to those that can give. This type of savings generates extra income, offers cheaper options (since it circulates second-hand products), rescues the sense of community, reduces the environmental impact (as it requires less of the production chain) and stimulates conscious and sustainable consumption.

The Collaborative Economy is already a reality in many parts of the world, although it is not yet exploited in the best way. Two examples are the apps Uber and Airbnb, that despite stimulating sharing (car and real estate, respectively), concentrate profit on a few people and feed fragile and unfair labor relationships - aligned with the logic of the industry. Good examples, on the other hand, are platforms that facilitate sharing products between neighbors (stimulating collaboration, sense of community and trust), as well as crowdfunding, which connect supporters and project directors.

The global annual revenue of this market is estimated to be \$15 billion per year, with an estimated \$335 billion in 2025 [15].

Collaborative Economy example project: "Tem Açúcar?"

The "Tem Açúcar?"³ ("Do You Have Sugar?" in English) platform was created in 2014 with the aim of facilitating the sharing of consumer needs and stimulating collaboration between people. The project rescues the habit of knocking on the neighbor's door to order a cup of sugar, only online. When making an order or offer in the app it is necessary to indicate the distance radius to define the contemplated region. Users in this region receive a notification and can reply to it through chat. It's as if the person who asks or offers is ringing multiple bells at the same time.

All kinds of help can be requested in this social network - from object loans to sharing information about the neighborhood or the search for company to practice exercises, for example. When it comes to borrowing an object from a neighbor, the idea is to avoid unnecessary consumption by acting sustainably, saving money and also creating ties with the neighborhood.

² On Collaborative Economy, see [14]

³ More details about the "Tem Açúcar?" platform at <http://www.temacucar.com/>.

With the outbreak of Covid-19, the app has become a useful tool to maintain communication between residents and coordinate the division of tasks, such as shopping in markets and pharmacies for those who are part of the risk group and should not leave home. With the remote work system deployed by the companies, there have also been many apps and loans of items to set up a home office. For the quarantine period, the app has created posters that can be printed to indicate buildings and streets participating in the online help network as well as material with health instructions needed to prevent Covid-19 contagion, encouraging help among neighbors safely. Today the Brazilian startup has more than ten thousand neighborhoods using the network in all states of Brazil. After the pandemic, the uptime in the app has more than doubled [16].

3.2 Creative Economy

The Creative Economy⁴ does not have a universal definition, but can be understood as the economic activity of the creative and innovation sector - which generates value both economically, socially and culturally. One of the great scholars of the Creative Economy, the Englishman John Howkins, states that "every human being is creative". When stimulated in an appropriate way, creativity has the potential to innovate in job creation and income generation, while promoting social inclusion, cultural diversity and sustainable development.

The United Nations Trade and Development Arm (UNCTAD) divides the creative economy into four major groups [18]:

1. heritage (crafts, festivals, celebrations, museums, libraries, exhibitions)
2. arts (paintings, sculptures, photography, music, theater, dance)
3. media (books, press, publications, movies, television, radio)
4. functional creations (design, new media and so-called "creative services")

The creative sector, therefore, already existed, but has never been so valued. In the post-industrial era, which is already a reality in some developed countries, the economy that produces intangible resources, such as intellectual and cultural capital, is more valued than the manufacturing economy, based on tangible resources. In this context, "selling experiences", as Howkins says [17], is now one of the main mottos of the creative economy, something "very different from selling products". If oil was the main fuel of the economy of the twentieth century, creativity is the engine of the 21st century.

The creative economy market was terribly shaken by Covid-19. This sector employs more than 30 million people worldwide, mostly young people. Estimates say that by 2020 the cancellation of public presentations alone cost authors about 30% of global royalties, while the global film industry lost \$7 billion in revenue. On the other hand, lockdown led people to do manual work, read more books, watch more series and movies, connect with virtual concerts, and shop online, otherwise helping to sustain the creative economy [19].

After a year of pandemic-induced lockdowns in November 2020, the UN adopted resolution A/RES/74/198, declaring 2021 the "International Year of the Creative Economy for Sustainable Development". The resolution recognises that the creative economy has the potential to support developing countries and countries with economies in transition of production diversification, and provides sustainable development in an innovative, inclusive and equitable manner, supporting entrepreneurship and contributing to cultural diversity [20].

Creative Economy example project: OLIO Made

⁴About Creative Economy, see [17]

OLIO Made⁵ is a marketplace facility that allow locals to sell handcrafted designs to their neighbouring community, not only bringing local regions together but providing another means for homeowners to become more sustainable. Launched in October 2021, the commission-free business model allow independent makers and artisans to offer their products at affordable and comparable prices whilst helping to support their own needs in this challenging and difficult time. While most online marketplaces encourage the selling of goods to a global audience, OLIO has specifically created this new offering to generate more transactions between neighbours, in a bid to reduce the need for international logistics and to encourage more cohesive and connected local societies.

OLIO Made is a section of OLIO, a food-sharing digital platform created in 2015, in London, to connect neighbours with each other and with local businesses so surplus food can be shared, not thrown away. During the COVID-19 pandemic the app has had a significant shift and a surge in its users, with listings growing by as much in the first five months of lockdown as they had in the first five years of business. Now, with over 2.3 million users in 54 countries where it has been used, the app has improved and grown, encouraging households to become more resourceful and breeding the mindsets of buying less and buying local.

According to the co-founder Tessa Clarke, “The COVID-19 pandemic confirmed for us the need to launch the MADE section on the platform” [21]. At OLIO Made users are free to create any products they choose for their communities. When using the app it is possible to find edibles such as jams, chutneys and cakes alongside handcrafted items such as soaps, candles, art and jewellery.

3.3 Circular Economy

The production process of the industrial era is linear and obeys the logic of extracting, consuming and discarding. The planet, on the other hand, regulates itself in cyclical processes, where everything that dies becomes nutrient for new lives. Linear logic unbalances ecosystem cycles because, in addition to generating waste, it exhausts the amount of raw materials available. Based on the intelligence of nature, the Circular Economy proposes to rethink and redesign products and their components for the non-generation of waste⁶.

For bio-based products such as food and fabrics, design must preserve the purity of materials so that they can return to the ecological cycle through composting or anaerobic digestion processes. For so-called technical products - such as metals, polymers and valuable alloys - the idea is to keep them in use for longer. It is possible to generate economic value for these materials or products by repairing (not disposing), reusing (finding a new function), remanufacturing (using the same part, with the same function, for a new product), or recycling (reprocessing and producing new materials). It is essential to understand that recycling should be the last option because little of the value of the material is preserved and much of the energy and capital used in its manufacture ends up being lost, in addition to again demanding the consumption of finite resources such as water, energy and raw materials for the production of a new product.

The British institution Ellen MacArthur Foundation, which promotes the Circular Economy, argues that the transition to this model is not limited to adjustments to reduce the negative impacts of the linear economy, but represents a systemic change that builds long-term resilience, generates economic and business opportunities, and provides environmental

⁵ More details about the OLIO Made platform at <https://olioex.com/made/>.

⁶ On Circular Economy, see [22]

and social benefits. The Circular Economy instigates the creativity and innovation of the entire productive sector aiming at a regenerative economy.

In the European Union, the calculation is that the Circular Economy could represent up to €600 billion cost reduction per year by 2030 [23].

Circular Economy example project: The Restart Project

The Restart Project is a charity that organises⁷ events where people teach each other how to repair their broken and slow devices – from tablets to toasters, from iPhones to headphones. They run regular events called Restart Parties, which is a free community event where volunteers help people fix their own broken devices and small appliances, to save them from waste and change our relationship with electronics. Over sixty groups in twelve countries have already organised Restart Parties.

The project helps bringing awareness about the pace of our consumption and the electronic waste and the environmental costs by giving people a hands-on way of making a difference, encouraging them to buy for longevity. The Restart Project use the data and stories they collect to help demand better and more sustainable electronics for all.

During the Covid-19 pandemic, a campaign was placed in the UK for laptop donation. The need to stay connected remotely increased during the lockdown but not everyone has an adequate device to access the internet. Old laptops, computers and other electronic items have been fixed and upgraded to distribute to locals in need.

There is a huge diversity of projects from new economies around the world. The examples mentioned here were chosen according to the personal experience of the authors, who sought to bring projects that contemplated, at the same time, the care for the environment, with the strengthening of the local economy and with the reconstruction of the sense of community - considered important elements in the reconstruction of resilience (theme discussed below).

Many of the initiatives of new economies - especially smaller ones, originated from the needs and creativity of people and communities - are still on a scale of good initiatives and innovative practices. Often there is a lack of investment because projects of this nature are not properly valued. Many ideas with transformative potential, which point to solutions to important urban issues, such as innovative services and products, could be implemented by people and social organizations in partnership with other sectors of society, thus contributing to local sustainable development. However, such ideas fail to gain traction and end up, in many cases, encountering difficulties that undermine their survival, such as competition with multinational companies or lack of proper regulation. Some ideas even manage to develop and get off the back of the paper thanks to crowdfunding tools or incubating environments, but most, without support, can't achieve financial self-sustainability and get in the way. These smaller initiatives would often have the potential to be replicated in other cities or neighborhoods and could gain scale at a national and even international level.

4 NEW ECONOMIES AND CAPITALISM

It is important to note that the new economies are not a proposal to replace capitalism. They are complementary to this system considered unique and that almost always aims at the growth of profits at any cost - human and environmental.

⁷ More details about the Restart Project at www.therestartproject.org/about/ .

The problem of capitalism is not in profiting, but in maximizing profit to increase the dividend among investors, who enrich the costs of precarious labor relations and polluting production and distribution processes. In order to the dividend to be as large as possible, companies reduce production costs as much as possible - and already in this account we see social and environmental problems evident today in the world.

For a healthy capitalist economic system, Mohamed Yunnus [24] suggests Social Business, in which "100% of the profit must be reinvested in the company (including employees) to expand operations and increase social impact, rather than distributed as a dividend." Social Business is a capitalist economic example within the new paradigms because they are companies that are born with the purpose of generating positive social impact, carrying in its essence the aforementioned win-win relationship amongst all involved, including the environment.

5 THE NEW ECONOMIES AND RESILIENCE TO CRISIS MOMENTS

The global-scale economy based on the mass production of homogeneous products exacerbates climate change and weakens society.

As already mentioned, enormous distances are covered for the processes of production, distribution and disposal to take place, increasing the amount of CO₂ in the atmosphere and intensifying environmental and social crises. In this process, people and the environment are exploited irresponsibly so that the final cost of products is the lowest possible, intensifying not only the environmental crisis, but also the social one.

Today, cities and even entire countries rely on this polluting and exploratory logistics for survival. As a society we lose self-sufficiency in the production of life-essential products. We also lose the need for bonding between people, generating, on the other hand, an apparent social self-sufficiency. The changes that occurred in society made individuals live increasingly focused on personal satisfaction, which destroys the relevance of common, social and collective values (social capital), capable of developing mechanisms of reciprocity and solidarity, considered the basis of neighborhood life [25].

In the context of the Covid-19 pandemic, for example, the shelves of many London supermarkets, where the main author of this article writes from, were left empty. Fearing the shortage, people panicked and decided to stock up on products and food, without worrying about their neighbours needs. There were fears that exports would decline. Brexit, the UK's withdrawal from the European Union, contributed even more to that fear. This climate has only settled in the country because here in London, as in many places, food distribution is centralized in large companies.

Crises in general have highlighted the fragility of our society. We're vulnerable. What would give us more security, returning to the point already mentioned in this article, would be the strengthening of local production with economies based on the new paradigms. We would thus be more resilient, that is, better able to adapt to times of crisis.

According to Ballas [26], happiness and well-being are related, among other factors, to local initiatives that reinforce social trust and community networks. When we live in community, inserted in economies that value exchange, sharing, co-creation of solutions to local issues by involved and creative citizens (social innovation), feelings of belonging and identity are stimulated, making people feel happier and in harmony with the place where they live. We are happier when we feel useful in serving the community with what we have to offer, work that can move money or not, but without a doubt the Economy.

In a society where the number of cases of depression, anxiety and other mental health issues only increase, moments of crisis, although obviously undesirable, may end up rescuing

a sense of community, to regenerate ecosystems, redesign cities and reconnect individuals with their purposes by strengthening new economies.

In the participatory art project Inside Out⁸, created by French artist JR and exhibited in the City of London from June to September 2021, the population was invited to share their portraits and their stories, transforming messages of personal identity into public works of art. On an outdoor display on the outskirts of Wembley Stadium⁹, workers and local residents gave their testimonies about life during the Covid-19 pandemic. The vast majority of reports highlights the importance of the community to outlive this challenging time. Below are some testimonials¹⁰:

- “The pandemic has taught me that your community is your extended family and that the kindness, care and love we extend to each other has a profound and lasting impact.” Lamees A.
- “The pandemic has foregrounded the enduring need to be compassionate, cooperative and considerate in our communities. The only way to overcome any obstacle is together!” Tommy E.
- “The virus has had a huge effect on a lot of people and I have noticed it has caused the community to become a very close-knit group. We have checked on one another and helped out with things like shopping, the community spirit has never been greater.” Yvonne L.

6 CONCLUSION

As we have seen, technological development and internet access have been causing a paradigm shift that is transforming the economy, making it more fluid and resilient. Such changes converge in the same direction, consolidating the so-called post-industrial era (or the era of knowledge). Like every transition, however, it also encounters resistance, especially political and corporate.

The concept of new economies presented in this text is anchored in the win-win ratio and in the value of care. Talking about a new economy is, therefore, also talking about a local economy, in which network collaboration, a sense of community and identity, purpose-made work, ecosystem regeneration and happiness become determining principles. It is important to be aware of projects that appropriate the new economies to reproduce capitalist patterns that are not aligned with the new paradigms.

The irresponsible human and environmental exploitation of the last century puts us before the greatest challenges in history. Covid-19 pandemic has made it even more evident how much social self-sufficiency and lack of self-sufficiency in the production of essential products makes us vulnerable. The lockdown forced us to adopt a more local life - with the potential to bring diverse benefits to the environment and contribute, in many places, to the rescue of the sense of community.

We call challenging moments "crisis" because we can't imagine the future without relying on old patterns. There is no point in seeking solutions to the challenges of today in tried and applied formulas in other times. It takes creativity, innovation, collaboration, and, the main thing, a cultural change (individual and collective) that brings to intangible

⁸ More details about the Inside Out at <https://www.insideoutproject.net/en/explore/group-action/iop-london-2021#section-more-actions>

⁹ More details about the Inside Out London in Wembley at <https://wembleypark.com/wembley-park-art-trail/inside-out-london-jr/>

¹⁰ Collected by the main author during a visit to the exhibition in Wembley on 21/08/2021.

resources a look of abundance. Networking today offers a variety of paths to sustainable development. Instead of continuing to update the applications and software we're used to, we need to create a new economic, governmental, and social operating system.

For cities to strengthen and build resilience for the future, it is important to involve people from every sector of society in co-creating innovative solutions. There are many vested interests in maintaining the status quo of the economy, so - in general - governments and businesses take a long time to understand and act according to the needs of the new era. Society, however, does not need to wait for change to come from above, but it can and should start acting locally. The innovation of this force that comes from below flourishes when different perspectives, disciplines and skills meet. In this context, collaborative spaces in which people from different areas can co-create innovative solutions to today's challenges can be very important in promoting a local economy, helping to build, recreate and motivate urban communities in their activities, leading to a joint increase in social well-being and creating a better and happier society. It is also up to the public authorities to provide these workspaces and possible models of collaborative governance to expand the possibilities of local prosperity.

It is time to change our systems' roots and, in this context, find new ways to measure progress. It is necessary to consider environmental regeneration, collective and individual happiness, urban quality of life, the ability to adapt to extreme climatic events, the size of profits reinvested in socio-environmental causes, the reduction of inequalities, among others.

Capitalist economic growth that seeks profit above everything else has proved unsustainable. It is urgent to achieve a collective consciousness of transition and reinvent systems that are aligned with the post-industrial and regeneration era of the 21st century.

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