

**Chapter 1 : The Imagination Economy - USC Rossier School of Education | USC**

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Definitions[ edit ] Sociologists differ in their understanding of the concept, but the range suggests several important commonalities. Together, they conclude that C. Wright Mills defined sociological imagination as "the awareness of the relationship between personal experience and the wider society". Specifically, the sociological imagination involves an individual developing a deep understanding of how their biography is a result of historical process and occurs within a larger social context. The application of imaginative thought to the asking and answering of sociological questions. Someone using the sociological imagination "thinks himself away" from the familiar routines of daily life. To expand on that definition, it is understanding that some things in society may lead to a certain outcome. The factors mentioned in the definition are things like norms and motives, the social context may be the country and time period, and social action is the things we do that affect other people. The things we do are shaped by: These things are examined for how they all relate to some sort of outcome. Sociological imagination can be considered as a quality of mind that understands the interplay of the individual and society. Things that shape these outcomes include but are not limited to: Sociological imagination is the capacity to shift from one perspective to another. To have a sociological imagination, a person must be able to pull away from the situation and think from an alternative point of view. It requires us to "think ourselves away from our daily routines and look at them anew". To acquire knowledge, it is important to break free from the immediacy of personal circumstances and put things into a wider context, rather than following a routine. Mills believed in the power of the sociological imagination to connect "personal troubles to public issues". There is an urge to know the historical and sociological meaning of the singular individual in society, particularly within their time period. To do this one may use the sociological imagination to better understand the larger historical scene in terms of its meaning for the inner self and external career of a variety of individuals. In some introductory sociology classes the sociological imagination is brought up, along with Mills and how he characterized the sociological imagination as a critical quality of mind that would help men and women "to use information and to develop reason in order to achieve lucid summations of what is going on in the world and of what may be happening within themselves". Simply looking at any event, issue, or activity using a different perspective from that which one would usually use is use of sociological imagination. One prime example would be drinking coffee. The consumption of coffee could also be considered as a custom or ritual as some people consume coffee everyday at the same time. Scientifically, however, coffee contains a significant amount of caffeine which may cause addiction in the consumer and therefore is another way to perceive the consumption as it is now an addiction rather than the simple act of self care. People also "meet for coffee" which in turn makes it a social ambiance where the idea is to focus on a meeting with another individual. This focuses more on the intersection between a group or one or two people rather than the actual action of drinking the cup of coffee. It allows one to make more self-aware decisions rather than be swayed by social norms or factors that may otherwise dictate actions. Lack of sociological imagination can render people very apathetic. Apathy is a "spiritual condition" which may be the cause of many of their problems. These problems being lack of indignation in scenarios dealing with moral horror, accepting atrocities performed by their leaders political or familiar , and lacking the ability to react morally to the actions and decisions of their leaders. When sociological imagination is not used, loss of character is a possibility. The Holocaust was based on the principal of absolute power in a dictatorship where society fell victim to apathy and willingly looked away from the horrors they committed. They willfully accepted the decisions taken by Adolf Hitler and carried out the orders because they had lost self-awareness and moral code, then adopting the new social moral code. Berger coined the related term "sociological perspective". He stated that the sociological perspective was seeing "the general in the particular," and that it helped sociologists realize general patterns in the behavior of specific individuals. Those who teach courses in social problems report using films to teach about war, to aid students in adopting a global perspective, and to

confront issues of race relations. There are benefits of using film as part of a multimedia approach to teaching courses in popular culture. It provides students of medical sociology with case studies for hands-on observational experiences. It acknowledges the value of films as historical documentation of changes in cultural ideas, materials, and institutions. Feature films are used in introductory sociology courses to demonstrate the current relevance of sociological thinking and to show how the sociological imagination helps people make sense of their social world. The underlying assumption is that the sociological imagination is best developed and exercised in the introductory class by linking new materials in the context of conflict theory and functionalism. Creation[ edit ] Mills created tips to help conduct valid and reliable sociological study using sociological imagination: Be a good craftsman: Avoid any rigid set of procedures. Above all, seek to develop and to use the sociological imagination. Avoid the fetishism of method and technique. Urge the rehabilitation of the unpretentious intellectual craftsman, and try to become such a craftsman yourself. Let every man be his own methodologist; let every man be his own theorist; let theory and method again become part of the practice of a craft. Stand for the primacy of the individual scholar; stand opposed to the ascendancy of research teams of technicians. Be one mind that is on its own confronting the problems of man and society. Avoid the Byzantine oddity of associated and disassociated Concepts, the mannerism of verbiage. Urge upon yourself and upon others the simplicity of clear statement. Use more elaborated terms only when you believe firmly that their use enlarges the scope of your sensibilities, the precision of your references, the depth of your reasoning. Make any trans-historical constructions you think your work requires; also delve into sub-historical minutiae. Make up quite formal theory and build models as well as you can. Examine in detail little facts and their relations, and big unique events as well. But do not be fanatic: Do not assume that somebody else will do this for you, sometime, somewhere. Take as your task the defining of this reality; formulate your problems in its terms; on its level try to solve these problems and thus resolve the issues and the troubles they incorporate. And never write more than three pages without at least having in mind a solid example. Do not study merely one small milieu after another; study the social structures in which milieux are organized. In terms of these studies of larger structures, select the milieux you need to study in detail, and study them in such a way as to understand the interplay of milieux with structure. Proceed in a similar way in so far as the span of time is concerned. Do not be merely a journalist, however a precise one. Know that journalism can be a great intellectual endeavor, but know also that yours is greater! So do not merely report minute researches into static knife-edge moments, or very short-term runs of time. Take as your timeâ€™span the course of human history, and locate within it the weeks, years, epochs you examine. Realize that your aim is a fully comparative understanding of the social structures that have appeared and that do now exist in world history. Realize that to carry it out you must avoid the arbitrary specialization of prevailing academic departments. Specialize your work variously, according to topic, and above all according to significant problem. In formulating and in trying to solve these problems, do not hesitate, indeed seek, continually and imaginatively, to draw upon the perspectives and materials, the ideas and methods, of any and all sensible studies of man and society. They are your studies; they are part of what you are a part of; do not let them be taken from you by those who would close them off by weird jargon and pretensions of expertise. Always keep your eyes open to the image of manâ€™the generic notion of his human natureâ€™which by your work you are assuming and implying; and also to the image of historyâ€™your notion of how history is being made. In a word, continually work out and revise your views of the problems of history, the problems of biography, and the problems of social structure in which biography and history intersect. Keep your eyes open to the varieties of individuality, and to the modes of epochal change. Use what you see and what you imagine, as the clues to your study of the human variety. Know that you inherit and are carrying on the tradition of classic social analysis; so try to understand man not as an isolated fragment, not as an intelligible field or system in and of itself. Try to understand men and women as historical and social actors, and the ways in which the variety of men and women are intricately selected and intricately formed by the variety of human societies. Before you are through with any piece of work, no matter how indirectly on occasion, orient it to the central and continuing task of understanding the structure and the drift, the shaping and the meanings, of your own period, the terrible and magnificent world of human society in the second half of the twentieth century. Do not allow public issues as they are officially

formulated, or troubles as they are privately felt, to determine the problems that you take up for study. Know that many personal troubles cannot be solved merely as troubles, but must be understood in terms of public issues and in terms of the problems of history-making. Know that the human meaning of public issues must be revealed by relating them to personal troubles and to the problems of the individual life. Know that the problems of social science, when adequately formulated, must include both troubles and issues, both biography and history, and the range of their intricate relations. Within that range the life of the individual and the making of societies occur; and within that range the sociological imagination has its chance to make a difference in the quality of human life in our time. Perspective and method, develops the idea of a non-standard look at the world around us; helping social scientists to understand and analyze the study area. The entire act of scientific study is oriented and shaped by the underlying picture of the empirical world that is used. This picture sets the selection and formulation of problems, the determination of what are data, the means to be used in getting the data, the kinds of relations sought between data, and the forms in which propositions are cast. In view of this fundamental and pervasive effect wielded on the entire act of scientific inquiry by the initiating picture of the empirical world, it is ridiculous to ignore this picture. The underlying picture of the world is always capable of identification in the form of a set of premises. These premises are constituted by the nature given either explicitly or implicitly to the key objects that comprise the picture. The unavoidable task of genuine methodological treatment is to identify and assess these premises". Becker, being a disciple of Blumer, continued to develop his idea of a particular look at the objects under study, and in wrote a book "Tricks of the Trade: His main idea is to create a comprehensive picture of the object being studied, phenomenon or social group. To this end, he proposes to pay particular attention on statistical and historical knowledge before the conducting research, use critical thinking, trying to create a universal picture of the world, to make the result of the research understandable and acceptable for everyone.

*China's socialist market economy is predominated by strong state-owned sectors. In the real estate market, the government further controls land and regulates social services based on property ownership.*

Comments 0 As Occupy Wall Street took root in lower Manhattan in the fall of , those opposed to it, or merely skeptical, would often ridicule participants: Twitter seems to be working pretty well for you. Their derision echoes cynicisms directed at abolitionists: But you wear cotton clothing; you put sugar in your tea Moore and Gihon ; Hochschild In other words, taunts regarding the utility and ubiquity of cotton or iPads mean to suggest that the existence of these commodities is inextricable from their respective economic systems, inferring that commodities central to nineteenth-century life—cotton, sugar—were unimaginable without enslavement, while twenty-first-century iPads depend on short-term, derivatives-heavy finance. We now know that it is possible to produce cotton and sugar without enslavement. The taunts, then, are directed at what we might call our economic imaginations; they aim to shape the possibilities and alternatives, foreclosures and deferrals through which we have come, unevenly, to understand capitalism in the present moment. This article explores the making of an expansive and expanding economic imagination in disparate Occupy sites—the Alternative Banking working group of Occupy Wall Street OWS , the daily life of lists in Zuccotti Park and beyond, and the work of Strike Debt. In particular, I focus on transformative possibility in unanticipated places. By following some of the Alt Banking participants from their pre-crisis understandings of their work in finance through their personal experiences of and its aftermath into their participation in Occupy Wall Street, I aim to show the conditions of possibility for a certain kind of imaginative work in the dense and seemingly definitive spaces of financial expertise. The conclusion turns to a question that has preoccupied Occupy since the beginning—what does direct action on the financial system look like? What does it mean, in finance, to act as if the tools were already your own? Put another way, once the economic imagination is opened up, where does it go? What might a radical reimagination or democratization of finance look like? Some of us lob questions into the fray—what does it mean to say that the financial sector is an overhead cost and should not be considered productive income toward GDP? Why were the shortcomings of Basel 1. Meetings end with each breakout group reporting back, and a discussion of who will bottom-line the action items that emerged at the meeting—who is going to find a developer for the Move Your Money app? Who is revising the Financial System flier for May Day? Who has committed to disrupting the mortgage settlement hearing? Unhappy in academic math, she soon moved into the private sector to work as a quantitative analyst and risk modeler, first at a boutique hedge fund, and later at a market risk analysis firm. Of course there are others of us in the group too—the curious anthropologist ever-willing to take minutes, small business owners, labor activists, retirees, freelance writers and journalists, a credit union activist, educators and students, an architect, a professional figure skater, quite a few unemployed folks, and so forth. I foreground the finance insiders here because the experiences of disenchantment and radicalization that led them to Occupy Wall Street lead us into the unexpected—surprising collaborations, openings, fissures, and potentials. This in turn suggests that the conditions of possibility for an expansive economic imagination lie not only in an otherwise but can also emerge from surprising lines of flight out of the very center. Graeber too, in *Revolutions in Reverse*, reminds us of archipelagos of occupied factories in Paraguay or Argentina, self-organized tea plantations and fisheries in India, autonomous institutes in Korea, and whole insurgent communities in Chiapas or Bolivia. In complement to that approach, attention to the trajectories of Alt Banking participants demonstrates that the imagined centers around which this hybridity is arrayed are themselves porous, unpredictable, and full of potential energy. That of Suresh, the Ivy League anarchist economics professor? Of Cathy, the feminist quant-jock risk modeler and mother of three? You need black ladies with pocket books and industrialists and shopkeepers! However, because both Andrew and Patrick identify as white males, I risk furthering the figuration of finance as a white male face framed by a gray suit. And indeed, demographically, this holds true for certain categories of finance professionals Ho Yet in Alt Banking meetings, rather than a room full of the straight white men who inhabit our figurative imaginations, participants are mostly women. The men who

participate are often gay, and certainly not always white. Originally it surprised me. The very thing that kept us from fully integrating into that mind-set is exactly what motivates us to be occupiers. Some in Alt Banking initially responded to their disillusion with nostalgia for a spectral past—when investment banks were still partnerships and not corporations; when the Glass-Steagall Act still separated commercial and investment banking; when no one had ever heard of a leveraged super senior tranche of a collateralized debt obligation. Andrew and Patrick, however, reacted less with nostalgia than with something resembling a loss of faith. They experienced anguish, certainly, but also the accompanying glimmer of transformative possibility. Theirs are stories of loss and transformation; of isolation, searching, and eventually finding solidarity. They are stories about the conditions of possibility for a certain vitality of the economic imagination. Andrew Andrew is a securities lawyer in his late forties, white, and straight. In a very wonky way, it was very interesting stuff to be involved in. But mortgages are helping people buy homes. An efficient mortgage market lowers rates for borrowers and makes ownership more widely available; MBS enabled this. He conceived of securities as a tool that made the mortgage market more efficient, which in turn lowered costs to home buyers and democratized home ownership. During the following two decades Andrew stayed in the MBS line of work, and by the s he was senior management at a bond insurance firm. By this time MBS was no longer obscure, but had been growing steadily—and then exploded with the subprime industry. During that time the board pressured Andrew to do more MBS deals, and to overlook his findings that, despite their AAA ratings, 10 to 20 percent of any mortgage-backed pool would likely default. For six months we ran around telling each other and our investors that everything would be fine. It was an awful position to be in. I was totally devastated. Everyone in my world knew by September that structured finance and commercial paper were frozen. They knew well in advance of it actually blowing up, and they told lies all along the way. Until today, my industry is in denial. It was Fannie and Freddie. I know it was me. They lied to employees, outside parties. They learned how to couch their statements in ways that are not actionable lies, but lies nonetheless. His bosses targeted him for his openness: It was that palpable, as if I was contagious and they would catch it. The lenders made the decision to lend. The borrowers had just asked. It was awesome to see people. By things were worse than they had been, and Occupy gave me a sense that something was coming. As was common to other Alt Banking participants as well, he recontextualized the assumptions and uses of his expertise, making them newly available for debate and repurposing. As he recounts it above, Andrew initially tried to share his understanding with his colleagues, but to no avail. His expertise and insider positionality then edged into the public domain as he started to write articles about TARP and the need to prosecute the white-collar crime to which he was witness. When that first move toward the public was greeted with hostility by its intended audience, Andrew found himself in Zuccotti Park, and, later, a member of the Alt Banking working group. They were bringing foreclosure actions in the wrong name, the wrong parties, for the wrong amounts. Not investors, not banks. Just as the ethical embodiments of finance are dynamic and subject to rupture, so too are the legal and other infrastructures we often take as central to capitalism itself—here, private property claims refracted through a speculative, reckless securities market. We can start, as Andrew has done, to imagine. Patrick Patrick also regularly participated in the Alt Banking meetings. Patrick worked for more than twenty years at a number of Wall Street banks in financial accounting and market-risk reporting, and like Andrew, he understood his work in ethical terms. Running new products committees throughout the s and s, when structured finance was just gaining popularity, Patrick felt that derivatives would transform banking by leading to the democratization of credit. Recalling hard economic times in his own childhood, Patrick explained, In the sixties and seventies, it was so hard for my parents to get a credit card or a loan to tide them over. We were six kids. Derivatives created new sources of funds to make loans available to normal people, which I thought was a good thing—and I still do. Before this kind of credit there was a tyranny of the banks. My mother was so worried that we were going to get thrown out of the house because she was behind on the mortgage and someone had to go to the dentist. Patrick found his initial ethical footing in finance amid ideas about the democratization of credit, but as his time in the industry continued, he described himself as increasingly jaded. After being laid off in , for example, he rented an office in midtown Manhattan and spent a year trading options on his own. At first, he experienced this work as simply boring; with time, it grew to

horrify him. I was short going in, and all my positions paid off. That made me feel like shit. Irony on top of irony; it never ends. Over the years Patrick routinely cast around for an ethical position in a line of work that he found intellectually stimulating, lucrative, and deeply problematic all at once. As the crisis unfolded, he realized that others trading these instruments had no idea how they were structured, and to what possible effect. It felt like life as I know it will come to an end over the next decade. It felt like chaos, melting, like things were going to completely break down. He was shocked when this did not happen, when the general public seemed to swallow the narratives they were told and to go on with life as usual. Yves called me one day because they were working on the Volcker Rule, and we went to work. Philosophically, Alt Banking fit with what I was doing my whole career. I wanted to do something good and useful. Something I could be proud of, that I could tell my kids. I know this is the right thing to do. There are stories of crisis—personal and professional, certainly—but rather than wading into the anthropological literature on crisis Mbembe and Roitman ; Roitman , , I use these narratives to trace what became possible in the lives of specifically situated individuals. I trace where their experiences moved them—from privately held and rewarded expertise through morphing ethical fields where their own rationalities began to melt around them, out into the public, and finally toward radicalization and transformative possibility. Most narrowly, their experiences led them to the Alt Banking group of Occupy Wall Street, where they participated every week in lively debates about what it would take to unwind the Bank of America, whether or not Iceland really was an alternative model for approaching financial malfeasance, or what, precisely, we meant when we envisioned the radical democratization of finance. It is the space of appearance in the widest sense of the word, namely, the space where I appear to others as others appear to me.

Chapter 3 : The Sociological Imagination: Thinking Outside the Box

*The economic imagination is at work, often in the most unexpected places. CONCLUSION In Envisioning Real Utopias, Wright ( ) gestures toward twin dangers that often emerge in imagining radical change: wishful thinking, on the one hand, and "the great cachet among intellectuals of debunking naïve enthusiasm," on the other.*

Click to print Opens in new window Abby Innes offers the second in a short series of articles on the political economy of the manifesto. So, has the Conservative Party moved to the economic centre-left as much of the media commentary claims? How are voters meant to decide? What the manifesto lacks is any analysis of why these are the policies we need now. Nevertheless, without any diagnosis of how we got here economically – of who gained and who paid – how are voters meant to know the values by which a Conservative government would act? This might matter less in stable times: But the UK has seen a decade of economic slowdown, poor productivity and declining real wages that look set to fall further with Brexit. As Natascha Van de Zwan has set out, in the UK, as in the US, financial markets and institutions have increasingly displaced other sectors of the economy as the source of profitable activity. This dynamic has penetrated corporate life so that even non-financial corporations emphasize their financial activity and set high dividend payments as the highest priority, i. Finally, finance has spread into every aspect of life and across classes so that low to high earners alike are incorporated into financial markets through pension plans, home mortgages and other mass-marketed financial products. These trends increase the systemic risk from financial markets and sit at the core of our growth without prosperity. This manifesto speaks of excessive executive pay but it considers this a matter for shareholders. On financialisation writ large it has nothing to say. The manifesto is shot through with internal economic paradoxes that indicate less a concerted shift to the centre-left than a lack of underlying analytical strategy altogether. In an era of unprecedented corporate profits and cash holdings, from what analytical basis is it coherent to cut corporation tax further to encourage investment but to pull the UK out of the Single European Market? Robust empirical economic scholarship, in the meantime, has demonstrated how negligible corporate tax rates are compared to market size, real income, skills and infrastructure levels etc. These are constructive ideas which evoke the coordinated market economies of Germany and Scandinavia and their higher productivity. But the latter are stakeholder systems characterized by patient banking finance. Cooperation is institutionalised across strategic dimensions. It is unlikely, then, that the outcomes of these models can be achieved through their faint suggestion in fragments: And this proved a singularly ineffective piece of corporate law because it operates in a political economy of institutional relationships geared to the short term. The manifesto commitment to renew technical education looks strong but un-costed – so will the funding come from the existing university and education budget, with schools already facing a real terms spending cut? And if the spending is new, why should large corporations contribute less for the investments from which they will gain? But HMRC employees see tax planning as the source of most of the tax gap for large businesses. Given the abject redundancy of corporate tax competition, why not tackle that? Philip Hammond has suggested the UK might have to become a full-fledged tax-haven as our growth strategy if Brexit goes badly. But what is plan A? Emerging markets put all their developmental effort into trading with economies higher up the chain of value-added. Their manifesto has cherry-picked Labour policies such as a cap on energy prices and increases in the living wage. Even so, a deeper problem is apparent: Pixabay, Public Domain.

**Chapter 4 : The power of story in the economic imagination – Acton Institute PowerBlog**

*What is it for you do you think about the economy that we see - the kind of things that come into BALLE, the bottom up citizen led economy - that feeds the imagination better than the top-down corporate model, in your experience?*

His essay, [3] "The Age of Imagination: Coming Soon to a Civilization Near You" proposes the idea that the best way to assess the evolution of human civilization is through the lens of communication. The most successful groups throughout human history have had one thing in common: The fittest communicators—whether tribe, citystate, kingdom, corporation, or nation—had 1 a larger percentage of people with 2 access to 3 higher quality information, 4 a greater ability to transform that information into knowledge and action, 5 and more freedom to communicate that new knowledge to the other members of their group. Cultural transformation is a constant process, and the challenges of modernization can threaten identity, which leads to unrest and eventually, if left unchecked, to violent conflict. Under such conditions it is tempting to impose homogeneity, which undermines the highly specific systems that encompass the myriad luminosity of the human experience. The term imagination age was subsequently popularized in techno-cultural discourse by other writers, futurists and technologists, who attributed the term to Rita J. King, including Jason Silva [10] and Tish Shute [11] a technology entrepreneur and publisher of Augmented Reality and emerging technology blog " UgoTrade ". Earlier, one-time, references to the imagination age can be found attributed to Carl W. Olson in his book "The Boss is Dead The idea relies on a key Marxist concept that culture is a superstructure fully conditioned by the economic substructure. According to Marxist thinking certain kinds of culture and art were made possible by the adoption of farming technology. Then with the rise of industry new forms of political organization democracy, militarism, fascism, communism were made possible along with new forms of culture mass media, news papers, films. These resulted in people changing. In the case of industrialization people were trained to become more literate, to follow time routines, to live in urban communities. The concept of the imagination age extends this to a new order emerging presently. An imagination economy is defined by some thinkers as an economy where intuitive and creative thinking create economic value, after logical and rational thinking has been outsourced to other economies. This shift in job creation is a sign the beginning of the Imagination Age. Each layer provides more value creation than the skills below it, and the outcome of globalization and automation is that labor is made available for higher level skills that create more value. Presently these skills tend to be around imagination, social and emotional intelligence. The ages of human history[ edit ] The ideas of the Imagination Age depends in large part upon an idea of progress through history because of technology, outlined by Marx. The idea is that human culture has moved through a number of major stages of development. According to this idea civilization has progressed through the following ages or Epochs: Agricultural Age – Age dominated by work with wooden tool and animals to produce food. Industrial Age – Economy dominated by factories producing commodities. Information Age – Economy dominated by knowledge workers using computer and other electronic devices in sectors like research, finance, consulting, information technology and other services. Following this is a new paradigm created by virtual technology, high speed internet, and other technologies. This new paradigm, the argument goes, will create a new kind of global culture and economy called the Imagination Age. Technology and the imagination age[ edit ] Key to the idea that imagination is becoming the key commodity of our time is a confidence that Virtual Reality technology, like Oculus Rift and HoloLens will emerge to take much of the place of the current text and graphic dominated Internet. This will provide a 3-D Internet where imagination and creativity over information and search will be key talents to creating user experience and value. The concept is not limited to just virtual reality. Charlie Magee states that the technology that will develop during the imagination age would include: The best bet is on a hybrid breakthrough created by the meshing of nanotechnology , computer science including artificial intelligence , biotechnology including biochemistry , biopsychology , etc. King in a collection of essays for the British Council entitled, "The Emergence of a New Global Culture in the Imagination Age" [21] Says King, Rather than exist as an unwitting victim of circumstance, all too often unaware of the impact of having been born in a certain place at

a certain time, to parents firmly nestled within particular values and socioeconomic brackets, millions of people are creating new virtual identities and meaningful relationships with others who would have remained strangers, each isolated within their respective realities. King has been the single major advocate of the Imagination Age concept and its implications on cultural relations, identity and the transformation of the global economy and culture. They state that imagination is the most valued skill in our modern society.

**Chapter 5 : Imagination in The Market Economy**

*The physical constraints of distance and geography shape how we live, work, produce and consume. But advances in Extended Reality technologies promise to break the limits of distance and create new sources of value marked by an appeal to the imagination. In the world went crazy for the.*

We met over breakfast in the hotel we were both staying in, so listen out for the rattle of tea cups and the distant munching of croissants. What is it, and what does it do? BALLE basically supports leaders, identifies and supports leadership, and connects them around the country because oftentimes leaders in local economies are isolated. It shares solutions, and it moves capital into local economies. We have a particular lens on equity and making sure that those who have been left out in the old economy have ownership positions in the new economy. What is it for you do you think about the economy that we see “the kind of things that come into BALLE, the bottom up citizen led economy” that feeds the imagination better than the top-down corporate model, in your experience? And in order to do that you have to reach the common denominator. You have to routinize and make things the same. What does my place want to be? And move towards that. I had a farmer that once say that good farming is a balance of masculine and feminine energies. He characterised the masculine as being about efficiency, and the feminine as being about nurturing. Right now our economy is totally out of balance. As opposed to nurturing. Towards animals, towards nature, towards workers, and so on. Part of this “what we need, and part of imagination really” is to have more feminine energy. Imagining how your business can serve your community and work in harmony with nature and so on. Because I do believe that the world once was in that way, was harmonious, that indigenous people did live in harmony with nature, and that they cooperated. I lived in an Eskimo village for a year, in Alaska. There I saw a culture of sharing and interdependence and cooperation with nature and with each other that really helped cement my worldview. I feel like in many ways the indigenous people are our guides right now. When we can tap into that, to our intuition, we can be guided by that. I hardly ever even read a book to tell you the truth. I was just doing things. I was just doing things because I just knew, out of knowing, that this what I was supposed to do. This was the right thing. This makes sense, in some kind of intuitive way. I think it is about feminine energy. Feminine energy is about intuition, and that females hold more of that than men because of our cultururation. I work with almost all entrepreneurs. BALLE, in the beginning, was a network of entrepreneurs. By nature entrepreneurs tend to be mavericks. I want to win or fail through my own initiatives. We had some intellectuals. But most of us were entrepreneurs that were on the board at the beginning. So, being independent, wanting to be free. You want to have freedom. Freedom of the imagination, freedom of the mind, is part of that. I would look at a pile of wood when I was nine years old and imagine that becoming a fort. Then I would build it. That is a trait of entrepreneurship. Our education system many times inhibits imagination. They want to teach you to be a cog in a wheel. They want to teach you to be a pawn in the corporate plantations. Like if you have a limited palette of stuff. Like in the A-team where they would go into a garage and build a tank out of just what they found in the garage. That sort of thing. There are no limits. I totally agree with that. Like when I was a little kid. Okay you have these pile of sticks, what can you do with it? But then I built it bigger and bigger. Each time, added to that. They just use all the resources they had. We have too much. I think that is the big problem. It seems as though everything we could ever imagine is already at our fingertips. I feel like the United States should be decentralising our democracy. They want to make the decisions. But I would decentralise power. I would encourage communities to gather in town halls or whatever because I feel like co-creation is called for right now. We now have the delusion that we can survive individually when we really cannot. We need to cooperate to build the systems, to build sustainable systems in order to survive. Especially, climate change gives us the perfect reason for doing this now, and doing it quickly, to organise into communities and know our places. Like, where does our water come from? Where does our food come from? Where does our energy come from? Where does our waste go to? To examine these things and as a community figure out sustainable ways to live. And to work together towards that in a local way. We need larger powers, like the federal government, to make this shift towards renewables, saving us

from climate change. The Federal government could help through laws and through resources and through sharing information and through cheerleading. You know, encouraging it. We all have to do it. This whole idea of decentralising decision making and power, and so on, to make people understand, to feel empowered, to make people feel empowered. A part of it is to empower people to take charge of their lives and to work with others. A really great example is Detroit. After the car manufacturing industry crashed there, there were just whole neighbourhoods that were vacated because there were no jobs. Out of the ashes arose a new economy that was locally based where largely African Americans took over empty lots and started creating gardens. This watch was made in Detroit. This company, Shinola, they used to make shoe polish. The guy who inherited the company decided to create a business that would employ former autoworkers to make watches. I bought a watch from them when I was in Detroit. My community needs jobs. What are our resources? He also started a bicycle company. He used these auto workers to make watches and bicycles. I think that imagination also comes from necessity. What can we make out of that? Mostly I was so impressed to see the new businesses popping up. They were like porous pavers. We know now that our storm water systems in cities are not working. We need to have the water go back into the earth, so these businesses are creating all these new things to solve these problems. It was a really good change to decentralise culturally and racially. So that was all my questions. We need to move funding into that. I started a microloan fund. We also provide social capital, you know, direction and connections and so on. Each entrepreneur that we loan to has what we call a sub-circle of aunts and uncles that are their support group.

**Chapter 6 : Imagination age - Wikipedia**

*The imagination age is a theoretical period beyond the information age where creativity and imagination will become the primary creators of economic value. This contrasts with the information age where analysis and thinking were the main activities.*

Published on April 29th, 8 The Sociological Imagination: Are you aware of how your personal situation is linked to the forces of history and the society you live in? The sociological imagination is a concept used by the American sociologist C. In order to develop such skills, you must be able to free yourself from one context and look at things from an alternative point of view. Imagine that you were born years ago, in the year You would most likely be living in a completely different world, under totally different conditions. You would probably be living in a small community with strong collective bonds between the members of society, without the opportunities of modern technology, travelling, shopping etc. You could also imagine that you were a child living in Indonesia today. There would be a great chance that you were forced to work as a child labourer at a fish factory. The tasks involved would include catching, sorting and boiling fish. During the twelve-hour workday you would have to haul gigantic nets in the boat under very poor working conditions. Mills thought that sociology can show us that society “not our own foibles and failings” is responsible for many of our problems. He argued that one of the main tasks of sociology was to transform personal problems into public and political issues. This implies that people may look at their own personal problems as social issues and connect their own individual experiences with the workings of society. The sociological imagination enables people to distinguish between personal troubles and public issues. For example, women who live under repression, or people who suffer from poverty, might link their personal conditions to the social forces that are relevant to the society they live in. Mills recommended that social scientists should work within the field as a whole, rather than specializing heavily on one area of social science, such as sociology, political science, economics or psychology. This idea is often ignored in social science. How is personal choice shaped by context? These roots are often related to the structure of the society and the changes happening within it. Hence, it is important that sociologists, and other social scientists, demonstrate why these problems have sociological causes, enabling the individual to understand how his or her biography is linked to the structure and history of society. This may hopefully help empowering individuals to transform personal unease into public issues in order to facilitate social change. The lack of the ability to find a job, pay the mortgage, pay the rent, etc. People therefore search for causes within themselves, internalizing the problem. However, it is highly unlikely that the various thoughts, feelings and ideas you may have had, and situations encountered in your life, are completely unique. At one time or another they have all probably been experienced by others. Unemployment can be an extremely negative private experience, and feelings of personal failure are common when one loses a job. But when the employment rate reaches up to 30 percent, as it has in several European countries today, it cannot be seen as the result of a character flaw or weakness. When many people in society face the same problem, one must rather ask whether there is something within the structure of society that is contributing to this problem. In many countries today, unemployment may be explained by the public issue of economic downturn, caused by the subprime mortgage industry. In other words, it may rather be defined as a social problem than of one stemming from personal shortcomings. It is important to point out that the idea of the sociological imagination should not be used as an excuse for an individual not to try harder to achieve success in life. Some people would misuse this idea as a way of running away from personal responsibility. However, in many situations a person may fail even if he tries to do everything right, like working hard, getting an education and trying to get a job. When many people in society lack the ability to achieve success, it is important to identify the roots of the structure, such as inefficient political solutions, discrimination of certain groups and the exploitation of the labour force. Since problems like these cannot be solved by the individual alone, it is important that we use our sociological imagination and apply it in our daily lives, enabling us to change our personal situation and ultimately create a better society.

### Chapter 7 : The power of story in the economic imagination

*The imagination age is a theoretical period beyond the information age where creativity and imagination will become the primary creators of economic value.*

### Chapter 8 : Occupy Wall Street and the Economic Imagination – Cultural Anthropology

*Judy Wicks on imagination, entrepreneurship and local economies. I was recently in Lille in France as a speaker at an event called the World Forum for a Responsible Economy.*

### Chapter 9 : Sociological imagination - Wikipedia

*Carden's work spans the gamut of popular and academic publication – he writes a periodic column for [theinnatdunvilla.com](http://theinnatdunvilla.com) called "Economic Imagination," and has contributed over 20 pieces to peer-reviewed journals.*