

**THE CURRENT ECONOMIC MODEL CHALLENGED WITH CORONAVIRUS:
TOWARDS A METAMORPHOSIS OF THE CONSUMPTION MODEL**

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**LE MODÈLE ÉCONOMIQUE ACTUEL A L'ÉPREUVE DU CORONAVIRUS:
VERS UNE MÉTAMORPHOSE DU MODELE DE CONSOMMATION**

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ABSTRACT

The Coronavirus started a multi-dimensional crisis. It has shaken our scientific, health and economic immune systems unable to give answers, causing a deep crisis of models and more particularly the economic model. Through the confinement, which caused a breakdown in the mass consumption model, the current economic model was hit at the heart of its internal dynamics.

By unleashing a crisis of meaning, the Covid 19 precipitated the questioning of an economic model whose perverse effects lead to the abyss. At the same time, it has promoted, through confinement, an evolving new consumption model, which makes simplicity its main demand.

The latter announces, in the design of another future, the advent of a new economic model which can end the excesses of the current model (waste, pollution and exhaustion of resources) and which can assert post-materialist values.

KEY WORDS: CRISIS, MASS CONSUMPTION, VOLUNTARY SIMPLICITY, SENSEMAKING

RÉSUMÉ

Le Coronavirus a déclenché une crise à facettes multiple. Il a ébranlé nos systèmes immunitaires scientifiques, sanitaires et économiques incapables de donner des réponses provoquant une profonde crise des modèles et plus particulièrement le modèle économique. A travers le confinement qui a provoqué une rupture du modèle de consommation de masse, ce dernier a été touché au cœur de sa dynamique interne.

En déclenchant une crise de sens, le Covid 19 a précipité la remise en cause d'un modèle économique dont les effets pervers mènent à l'abîme. Il a en même temps promu, par le confinement, un nouveau modèle de consommation en perspective et qui fait de la simplicité sa principale revendication.

Ce dernier annonce, dans le cadre de la conception d'un autre futur, l'avènement d'un nouveau modèle qui met fin aux dérives du modèle actuel (gaspillage, pollution et épuisement des ressources) et qui permet de faire valoir les valeurs post-matérialistes.

MOTS CLÉS : Crise, Covid 19, Consommation de masse, Simplicité volontaire, Sensemaking

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INTRODUCTION

The coronavirus has changed the whole humanity into a multidimensional crisis. The most spectacular one is the economic crisis, which is totally different from all past ones. Its impact is not only devastating by announcing an unprecedented depression, but it is multifaceted.

One of these shock waves hits the mass consumption model (Bourdillard J. 1970) which consequently, affects the economic model in its deep dynamics of regeneration. Despite its prejudices in terms of depletion of resources, environmental decline and excessive waste of consumers, this model is still reluctant to all questioning.

The coronavirus, by putting half of humanity in confinement, has caused a deep break in consumption habits. Everything that was previously useful, necessary and fundamental becomes insignificant, marginal and superfluous.

Confinement allows us to rediscover, in terms of consumption, the interest of all that is simple. The voluntary simplicity movement (Elgin D. 2009; Etzioni A. 1998; Alexander S. 2011), which has long campaigned for a new model of consumption, will take comfort in observing half of humanity immersed in involuntary simplicity (Houssaini A. 2011).

Endorsed by a crisis, the break is not only about consumption habits but shakes a whole lifestyle where all routines are turned upside down and certainties dissipate. It also shakes the foundations of an entire model whose resilience is being neutralized. In these moments of gap in knowledge and social reality (Morin E. 1970), doubt and questioning emerge, while ordinary, truths and convictions collapse.

In these fateful times of uncertainty, we are witnessing resurgence in all nations and new behaviors announcing the blossoming of the spirit of solidarity, of giving and of assistance. These new values announce the advent of a new model of consumption, initiating a new economic model where human being, societal and ecological performance are a priority.

In this work, we will firstly, focus on the mass consumption model by evoking its supporting economic model while underlining its perverse effects and resistance and, secondly, insist on the new perspectives opened by this crisis in pursuit of a new model with a human face.

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I. Mass Consumption: A Harmful and Rebellious Model

With about a century of existence, the model of mass consumption has invaded all countries, transcending all economic, cultural and social barriers. Its meteoric rise is due to the fact that it feeds and is fed by the mass economic model which will be the topic of the first point. Consumer culture is to be covered in the second point.

Despite its setbacks, this model has always withstood the questioning, notwithstanding their scale and variety. This theme will be addressed in the third point, which will also deal with the role of the coronavirus in the possible implosion of this model.

I.1. The mass economic model: A perverse triple triptych

Since the beginning of the last century, national policies, enslaved by the economic dimension (Miller D. 2005), have set as a priority the implementation of a model based on the triptych: Supply, Demand, Growth.

In their interaction, these elements must always evolve positively at the highest possible rate; each delay or decline initiates doping policies in order to reach cruising speed. This economic trinity becomes a global litany. Its success is based on the mass consumption¹ model preponderance (Cherrier H., Murray J.B. 2004).

The consumer, dictator (Miller D. 2005), alienated (Bouillard J. 1970) or king³ is at the heart of the mechanics of this triptych because he is an essential component of it, he is even the energy source that feeds its rotation. He must always consume more, even if it means force-feeding it, to eternalize the speed of the triptych. Obsessed with consumption, the consumer often buys more and then throws away a good part of it⁴ without worrying about the extent of the waste he is putting up with his ritual. Once integrated into normality, waste will move up the entire value chain.

This is how the triptych in question is to nourish and vibrate at its own rate another triptych which is its corollary and its ego, that is to say: Waste, Exhaustion, Pollution. Waste feeds the depletion of resources (Heun M.K., Carbajales-Dale M., Haneyet B.R. 2015) which, through the techno-industrial complex, puts the environment stranded (Rowlands M. 2000).

¹ The entire marketing literature sees it this way.

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All the indicators in this triptych turn red, setting off alarms about the risk of resource depletion and environmental and ecological dangers. The distress calls, however noticeable, emerging from² our ecosystem are not audible to this economic model which, against all oppositions, continues its furious race in the pursuit of growth as a solution to all socio-economic problems.

Ironic about this untenable process, the economist and philosopher Boudling K. offers us this meaningful expression: "Anyone who believes that exponential growth can last forever in a limited world is either a fool or an economist"⁵.

This model, in its stubbornness, is strongly supported by the industrial, financial and politico-strategic complexes which inflame its rise through their inevitable interactions. This is a third triptych that joins the two others to establish the foundations of the mass economic model.

For sustainability of this model, a new consumer and a new perception of consumption had to emerge.

I.2. From the consumption of culture to the culture of consumption

In historical societies, consumption has been limited to its practical purpose of providing fundamental human requirements (Shaw D., Newholm T. 2002). While in current societies it acquires a whole new perspective. It constitutes, as Boudrillard J. (1970 p 17) points out, a kind of "fundamental modification in the ecology of the human species". We are witnessing the emergence of a society that "creates a consumer for the product and no longer just a product for the consumer" (Morin E., Kern A.B. 1993).

In historical societies, consumption is framed by the cultural space of which it is a part. It is a way of expressing it. In modern societies, cultural activity, which is subject of rules of industrial production, falls under market logic (Featherstone M.³ 2007). This is how consumer practices thoughtfully reshape cultural structures (Cordelier B. 2010). Instead of being the outcome of culture, consumption becomes its vector (Arnould E. J., Thompson C., and others 2010). J. (2005).

² Waste is taking worrying measures, especially in the food sector where it affects all stages of the supply chain. As it affects the majority of countries, even the less developed ones. In the Moroccan case, the FAO estimates food wastage at about 30%; which means Morocco imports, at foreign exchange cost, more than 37 million hundredweights of cereals and throws away about a third of it, in the form of bread.

³ Quoted by Morin Edgar (2011), *La voie : Pour l'avenir de l'humanité*, Paris, Fayard

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As perceived, consumption being transformed into culture, is going to have new re-incarnations. It will firstly constitute a project of identity construction for the individual (Holt D. B. 2002) and secondly, represent the image of an unforgettable experience (Schmitt B.H. 1999).

In the first case, consumption becomes, through market mediation, "the main source of symbolic resources that allow consumers to tell themselves and others about themselves by building an identity" (Cordelier B. 2010, p.168). The product is never limited to its basic function or common appearance. This is due to the fact that the consumer, now being perceived as an emotional and irrational human being (Holbrook & Hirschman, 1982), is being influenced by symbolic, hedonic and aesthetic dimensions.

In the second case, we are witnessing a shift from an economy of products to an economy of services and finally to an economy of experience where staging and dramatization are the consumption processes rules.

An experience occurs when a company intentionally uses services as a stage and goods as accessories to create, on the model of entertainment activities, a memorable event. (Pine J., Gilmore J 1998). The experience is an inherently personal encounter with the product or service, experienced by the consumer who is emotionally and spiritually involved (Ferreira H., Teixeira A. 2013).

This trend is reinforced by advertising, which transforms mass media, into a permanent spectacle of the celebration of the object (Baudrillard J. 1970) and takes profit from it. By carrying an identity (the brand), the product conveys symbolisms that fulfil wishes, perpetuate experiences and enhance satisfactions. In order to sustain its accomplishment, the consumer asks for even more to reach a level of satisfaction that is difficult to achieve in a society where pleasure addiction predominates.

It is within this framework that a culture of mass consumption emerges where satisfaction is more limited to the acquisition and possession of the product than to its use; hence the resulting waste.

1.3. From impassive resistance to possible implosion

We have just pointed out that the mass economic model is based on the complex combination of three triptychs whose unchanging dynamics is questioning the

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future of future generations. In this model, where scarcity is replaced with abundance⁴, disturbances will increasingly occur in all ecosystems: biological, climatic and social.

In this "unstoppable" race, even if it is overwhelmed by intermittent alerts and crises (Sherman H.J. 1991), this model, which is a metaphor of a train that sometimes slows down and makes slight corrections, not to question its own strategy, but to resume its race. It is appropriate, firstly, to take a brief look at this scenario of resistance and, secondly, to see how a virus with an about thousandth of a millimeter diameter stopped this process and ended up sinking full of doubts and uncertainty.

An "unstoppable"⁵train. Since decades, warnings have been ringing out; they have emanated from all those who observe permanently the evolution of our planet. Each of them, in turn, warns of an occurrence of a multi-shaped crisis. It affects at the same time the biosphere (Deutscher G. 2008), the weather (Parkinson C.L. 2010, Gilding P. 2012), resources (Greiner A., Semmler W. 2008) and socio-economics (Gilding P. 2011).

The dominant economic model is not insensitive to these warnings. It mobilizes its supporters (Scientists, Philosophers, Ideologists and Politicians) either to say that they are exaggerated or mistaken, or to acknowledge the existence of these problems while leaving their solution to the normal flow of things: Human intelligence, technology (Gilding P. 2012).

In order to mitigate the undesirable effects of its race - which are not widely recognized as such - this model will initiate a series of processes able to absorb its effect's shocks and gain more credibility: the Kyoto process to limit greenhouse gases, the process aiming at the replacement of fossil fuels by renewable energies, the process targeting resources saving, especially scarce ones, and the process seeking waste limitation (Deutscher G. 2008).

In order to assume fully and properly their function, these processes require global awareness and international solidarity. self-centred globalisation, lacking of principles, will slow down the extent of these processes and turn them into local actions with limited impact (Boggs K. 2012). The Kyoto process, which is struggling to

⁴Main characteristic of the economy of services and the economy of experience.

⁵ Here we take again the metaphor of the title of a Tony Scott film in which Denzel Washington plays the main role. It's about stopping a crazy train carrying dangerous goods and threatening to derail, putting thousands of lives endangered.

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find a positive outcome, is at this stage an edifying example of this (Boehmer-Christiansen S., Kellow A. 2002).

The lobbying of the third triptych (Industrial, Financial and Political), immersed in the productivism, monetary and electoral confusion, opposes an end of non-receipt to these processes which, effectively operational, can cause the derailment of the economic path. The latter, notwithstanding the intermittency of the crises, is happily pursuing its path because it has acquired a certain immunity that has made it resilient to economic and financial crises.

However, it would be ill-prepared, as predicted by Attali J. (2009), if another non-financial complex system were to get out of control and prediction, such as the epidemiological system falling into an uncontrollable pandemic. This is effectively the case nowadays with the coronavirus, or more accurately with the SARS-COV 2 which triggers COVID disease 19.

The coronavirus stops the "unstoppable". The warning of a serious pandemic crisis has already been raised by some knowledgeable scrutineers. These include Jacques Attali, already mentioned, but also the CIA (Alder A. 2005), who, in his report, how will the world be in 2020⁶, states that only a large-scale pandemic can have huge impact on globalization. The report outlines almost the same process we are experiencing nowadays by being confused only about the target. It specified that the pandemic would first affect Southern countries (both Emerging and Developing countries) with vulnerable systems, but the coronavirus has acted in the opposite way: it has weakened and shaken health systems of Northern countries.

The most surprising prophecy comes from Bill Gates who said in a conference⁷ in 2015 after the Ebola crisis: "We have heavily invested in nuclear dissuasion, and weakly in a system to halt epidemics". If, in the next few years, he says, millions of people will die, it won't be because of a war but because of a highly contagious virus.

The term "crisis" chosen to characterize Covid 19 is indeed an understatement; it is rather a tsunami that has devastated, in a record time and on a planetary scale both health, economic and social models. World health systems are on the edge of extinction; the world's populations, whose nature is mobility, are forced to stand still, economic systems suddenly and brutally stop, allowing only "the economy of life"

⁶ The fact that the dates are coinciding here is disturbing, it could still make fans of conspiracy theories gossip.

⁷ https://www.youtube.com/watch?v=6Af6b_wyiwl&t=1s, last seen on 24/04/2020.

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(Attali J. 2020) to function: food and health and hygiene. Everything else is marginal and superfluous. Most processes suddenly cease, worsening the intensity of the shock from which results a situation of ignorance, trial and error.

Some people may assume that the coronavirus crisis, besides the extent of its economic, health and social damage, is a disturbance that needs to be rectified to enable, once the pandemic stops, the economy to resume its normal path. This scenario would be feasible if this crisis was similar to past crises, and it is then sufficient to activate the arsenal of previous solutions with huge history to overcome it. The previous ones were located ("either financial, economic, natural, or social...") with a regional intensity. This one is at the same time global, multidimensional and with replicas with undefined time horizon. It indicates the questioning of the mass economic model dominating the world for a century.

II. The crisis: prospects for a new model

The unexpected effect of the Coronavirus pandemic has frustrated the resilience of the various systems (economic, health and social), even though they were sufficiently robust to be both reactive and proactive.

The resilience of all these systems, which often perform well against minor disturbances, is being challenged. All processes are seizing up, announcing an economic model crisis, the dynamism of which is driven by mass consumption (first point). However, at the level of consumption behavior, there were warning signs spreading a new model, the indicators of which have been completely ignored (Second Point). Could this crisis bring out these signs in order to initiate reflection on a new consumer culture (Third Point).

II.1. From crisis perception to crisis of perception

The mass economic model has followed up with the intermittency of crises (which constitutes its nature) (Attali J. 2009) with different degrees of magnitudes. Some cause disruptive shocks requiring a response, others are rather latent, less visible and not very violent (Morin E. 2020) such as the civilization's crises. The latter come out of their confinement and take on greater importance if a major shock triggers a process of rupture with respect to the dominant model. Economic and social models do not progress in a linear way, but as with paradigms, by breaks and interruptions initiated by crises.

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The Covid 19 is a health emergency whose aftershocks have shaken the entire socio-economic field, putting a whole model incapable of making a diagnosis and even less of finding an answer. Any crisis, to use Weick K. E.'s model. (1995), provides new information as indicators. These signs are subject to referential framework, which is the " tank of meaning " acquired through organizational culture, ideology, training, routines... When this coupling of signs and meanings fits well, a sensemaking (a fabrication of meaning) results, which is a prelude to action. The sense-making/action process leads to what Weick K.E. (2009) defines as the Enactment which, through rules, perceptions, etc., allows a social construction of reality.

In the context of the COVID 19 crisis, the Indices/Sense framework proved to be defective. At the beginning of the crisis, the warning signs were not perceptible either through ignorance or carelessness, or through underestimation. When these clues became imposing by providing a mass of non-intelligible information, the various decision-makers, immersed in a zone of uncertainty, will use their frame of reference to develop a sensemaking.

It appears, however, that the " tank of senses " (Scientific, Economic, Managerial and Medical) cannot be used to build this sensemaking. It is a fundamental condition for a reliable action. This is reflected in a collapse of sense-making practices and in the powerlessness of basic organizational assumptions that prove to be completely ineffective (Roux-Dufort C. (2007). This is when Weick K. (2007) argues. (1993, P 633) identifies a cosmological episode that "occurs when people suddenly and deeply feel that the universe is no longer a rational and orderly system". What makes this event so overwhelming is that both the meaning of what is happening and the means of re-establishing that meaning are collapsing together (Weick K. 1993).

In the framework of the Covid 19 crisis, the cosmological episode affects, on a planetary scale, most of organizations (micro, meso and macro-systemic). Thus, in the absence of a reliable response, the response consists in accommodating, each for himself and each in his own way, to a crisis which continues and broadens its "crisification" process. Can this crisis make it possible to detect the warning signs of a new consumption model in order to initiate a process of enactment allowing the emergence of a new economic model?

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II.2. Early warning signs: The promise of voluntary simplicity

The mass economic model, whose collateral damages will increasingly amplify, has been the subject of criticism for decades leading to its questioning. This is expressed either by a movement of ideas or by a change in behavior.

In the first case, we notice that among these trendy movements, the most rebellious and widespread at all levels of decision-making is the environmental movement (Pepper D. 1996). The anti-globalization (Wall D. 2005) and degrowth (Latouche S. 2006) movements, with a protestant vocation, militate for growth and globalization based on solidarity and environment.

In the second case, related to change in terms of behavior, we will mainly focus on the voluntary simplicity movement (Grigsby M. 2004; Elgin D. 2009), which predicts a new consumption model. This movement is a response to a latent crisis of civilization. Well-being, which is supposed to be achieved through mass consumption, is being contested without any discontinuity. Instead of bringing the promised satisfaction and happiness, the abundance of objects of consumption and comfort has rather led to ill-being (Morin E. 2020).

Despite its relatively old character, the voluntary simplicity movement generated sustained academic interest only during the 2000s with the emergence of works focused either on the definition (Iyer R, Muncy J.A. 2009), or on the practical application of the term (Etzioni A. 1998), or on the study of motivations (Zavestoski S. 2002), or on the experience of the supporters of voluntary simplicity (Bekin C., Carrigan M., Szmigin I. 2005; Iyer R, Muncy J.A. 2009).

One of the first promoters of the SV concept (Elgin D. 2010)⁸ points out that in 1977, in a speech on SV to business leaders, it was perceived as a renegade MBA overtaken by the business mainstream. In 2005, in another speech targeting the same category of audience, he was seen as an MBA Pioneer at the edge of a sustainable revolution.

As Zavestoski S. (2002) points out, Voluntary Simplicity (VS) has two dimensions; it is at the same time a sight personifying a belief system and an action symbolising practical behavior.

⁸ Elgin is one of the pioneers in this field of research, his first work on SV was in the 1970s, his book on SV is in its third edition (1981, 1993, 2010).

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In the first dimension, SV makes a radical shift from the culture of mass consumption. It considers that self-satisfaction, fulfilment and happiness do not come from the overcrowding of material objects, but rather from a commitment to immaterial aspects of life (Alexander S. 2011). Inglehart, R. (1977) observes, at this level, an important transformation in the perception of well-being in Western societies from the valuation of material possessions to the valuation of post-materialistic values (Inglehart, R., Abramson, P. R. (1995).

These include a variety of emerging concerns, of which Elgin D. (2010) provides a broad list. They include the strengthening of family and social relationships, living in harmony with the ecological universe, spiritual abundance due to material moderation (Chowdhury, Rafi M. M. I. 2020).

At the level of the second dimension, it appears that in order to allow the expression and blossoming of post-materialist values, it is necessary to free oneself from the clutter of material possessions that divert from the main object of life (Elgin D. 1981) and stand as a screen that hinders the expression of immaterial values.

Hence the necessity of action targeting a change in consumer behavior that focuses on simplicity. Certain Sufi traditions have long emphasized this principle by specifying that the success of a spiritual initiation is conditioned by "the breaking of habits" which advocates a strong detachment from material possessions (Michon J.L. 1990, Michon J.L., Gaetani R. 2006).

Simplicity is a movement that is growing in importance. Its voluntary character, which can take militancy's shape or a life choice and which varies according to its intensity (Iyer R, Mincy J.A. 2009), has gradually been transformed into a new consumer culture that is at the opposite end of the mass model, but which still struggles to assert itself as an alternative. Intellectually, the majority perceives it as an unavoidable alternative, but its incarnation in consumer behavior is delayed because such a change requires a move away from post-materialist values. The Covid 19 crisis is, at this level, a break that can initiate the acceleration of this process.

II.3. The Coronavirus Crisis: Creative Destruction

As it has been pointed out Covid 19 has shaken all systems (Economic, Sanitary, Scientific...) and affected all the processes by causing a deep crisis of sense-making.

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Thinking post-crisis makes the problem of the double game of the future reappear.

In situations of normal evolution of the socio-economic ecosystem, the future is hidden because it becomes a simple continuation of the arrow of the past. The role of specialists in strategy, forecasting and anticipation will be limited to building bridges to facilitate the flow of current trends. Within this framework, the future promises peace of mind, confidence and serenity as it is less burdened with uncertainty.

In times of crisis such as the one we are experiencing; the future has a different role to offer. It becomes disconcerting, disappointing and embarrassing as this time it is full of uncertainty. Its weight becomes omnipresent and powerful because the plausible, likely and possible future becomes an illusion. In such a context, two options are offered, one which consists in straightening the arrow of time and one which opts for a reversal of this arrow (Magrutz A. 2017).

a. The straightening of the time arrow. In the present crisis, the majority of macro, meso and micro strategies are in line with this perspective by focusing on the crisis exit scenario. By accelerating de-confinement, this will allow the current economic model to resume its race, the momentum of which will make it possible to fill the gaps left by the pause (sovereign debts, slow consumer demand, compromised growth, outrageous unemployment).

In order to straighten the arrow of time and enable this model to overcome the disaster, a strong mobilization of all projection methods (forecasting methods, scenario methods (Gueroui F. 2016), strategic methods (Rohrbeck R. 2010)) will be necessary to find a way towards an imperceptible future. All of these methods exploring the future, despite their complexity, lead to questions on their relevance.

First, they are deterministic because they consider that current trends are independent and impose themselves in shaping the architecture of the future. The determinism of trends forces the inevitability of the future to which adaptation would be necessary. It is still necessary to be able to detect, in the age of the butterfly effect, the trends that will characterize the future.

They are then ineffective in times of sensemaking crisis when trends are fading and becoming more and more blurred and uncertainty is invading the perception of both the present and the future. In this pandemic crisis, the need to move from vulnerability to resilience is obvious. Weick K. (1993) identifies four forms of resilience.

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The most appropriate one in terms of how this crisis was managed is improvisation and crafts. Each one acts in its own way, trying to conciliate the mutually irreconcilable: the fight against the pandemic and economic regeneration.

Among the other forms of resilience that Weick K. (1993) suggests, the one best suited to the current situation is wisdom⁹ (Begelow J. 1992; Meacham J.A. 1983; Sternberg R. J. (Ed.) 1990). Wisdom is an attitude that is the antithesis of two excesses: an excess of confidence and an excess of prudence¹⁰. These two excesses destroy everything that organizations need in times of turbulence, such as curiosity, receptiveness and confrontation of the complex (Weick K. (1993). It is from this angle that the reversal of the arrow of time assumes its full extent.

b. The reversal of the time arrow. It is one of the topics raised by quantum mechanics with the concept of imaginary time (Hawking S. 1997) and by the theory of double causality (retro-causality) which states that "the future already exists; the past still exists" (Guillemant P. (2014).

It is within this framework that prospective thinking takes on its full dimension. It does not consider an unavoidable future predetermined by the processes of the past, but a multiple and imaginable future (Manu A., 2007). "All those who claim to predict the future," Godet M. (2007, p. 8) points out, "are impostors because the future is not written anywhere, it remains to be done". At this level, the challenge of foresight is not to predict the future but rather to understand it by creating it (Gudanowska, A. E. 2016). It is thus necessary to make the future futurible. If the past is a necessity, the future is an area of freedom, power and goodwill (De Jouvenel H. 1999).

As we have already pointed out, the economic model now in crisis is a model whose growth is occurring at the same time as the deterioration of the infernal cycle of waste, depletion and pollution. The principle of abundance, promoted by this model to be a springboard to well-being, has gradually turned into a vector of ill being.

⁹ Wisdom is based on the principle that knowledge and ignorance evolve proportionally. More knowledge paves the way for more ignorance. Meacham J.A. (1983, p 120) clarifies this principle in these words: "Each new domain of knowledge appears simple from the distance of ignorance. The more we learn about a particular domain, the greater the number of uncertainties, doubts, questions and complexities. Each bit of knowledge serves as the thesis from which additional questions or antithesis arise".

¹⁰ Overconfidence avoids curiosity because one pretends to know the essentials. This curiosity is also avoided with overconfidence fearing that it will only increase uncertainty (Weick K. (1993).

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The context of crisis is the most appropriate time to create, invent and imagine a new future different from the future towards which the current model is pushing us.

The starting point is to initiate a new culture of consumption as it is the basis of changing the economic model. The beginnings and signs of this new culture are, as has just been pointed out, already perceptible and are becoming more and more important. It is based on two principles which, among others, constitutes its foundation, namely, firstly, the appreciation of simplicity and, secondly, the repression of abundance.

The first principle is simplicity. It highlights new behaviors that consist in focusing on usefulness and essentials, by favoring simplicity and natural products (Bio) and by limiting, as much as possible, waste. By forcing confinement, Covid19 has pushed the world population to adopt simplicity. The adaptation, initially forced, will gradually lead, by routine effect, to an addiction to a new consumption model.

The crisis context, which acts as a catalyst for the spirit of change, is positively nourishing this dependency. The culture of simplicity, tested in confinement, aims, in its most basic sense, to consume less and better while being guided by an ecological and sustainable concern.

The second principle is expressed by the anti-abundance. Abundance is the main characteristic of the mass consumption model. Instead of leading to well-being, it has spread ill-living, and this is because it occupies all the consumer's socio-temporal space, due to material objects congestion. As a result, it leaves little space to express other human values. The ultimate goal of voluntary simplicity is precisely to mitigate this abundance in order to allow the blossoming of post-materialist values.

The process of confinement, by forcing involuntary simplicity, has allowed a more affirmative expression of these values. The experiences related by various media in this context are sufficiently consequent, in their recurrence and variety, that they can serve as a basis for a new vision. Its mission is to put human and social values, greatly overshadowed by market considerations, back at the heart of action. These values are expressed both on an individual level through spiritual reflection and meditation and on a collective level through the principles of family, giving, solidarity and community of destiny.

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The adoption of simplicity and the suppression of abundance have an immediate effect on the nature of demand both in terms of quantity, with a drop-in volume, and in terms of quality, with a preference for products with an ecological vocation. This trend calls for a profound decomposition of all upstream value chains by imposing a reconfiguration of all networks: marketing, distribution, production and supply. A profound resilience of all processes is a strategic challenge. The Covid 19 crisis initiated this reconversion, which involved the reorganization of production and commercial spaces and the rapid growth of remote working.

It is within this framework that a new economic model is emerging. The current model draws its principles from Hobbs'¹¹ philosophy and the fragmentation of knowledge which makes the economic dimension of humanity dominate over all other dimensions. The new model in perspective, in order to avoid damage, carries with it the mission of safeguarding all ecosystems. In order to do so, it needs to highlight new values outlined by voluntary simplicity. Those that eclipse the competitive game in benefit of altruistic play (from which the principles of CSR are moderately inspired), that temporize the " everyone for himself " game in favor of solidarity game and that supersede the rationality of Maximum/Minimum in favor of a meta-rationality aiming at human well-being.

¹¹ In Leviathan, Hobbs proposes the idea of "Man is a wolf to man" which is the basis of the principles of competition, competitiveness, confrontation and even economic warfare.

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CONCLUSION

The shock of Coronavirus has challenged health, economic, and scientific resilience by causing a sensemaking crisis. The obvious discrepancy between the viral action time and the organizational reaction time caused a loss of meaning, giving free reign to crafting. By forcing confinement, Covid 19 has damaged mechanisms of mass consumption causing an economic model crisis.

The movement that supports a new culture of consumption based on simplicity is strongly strengthened by confinement. It constitutes a springboard for the emergence of a new economic model, with a human perspective, balancing: economic, social and environmental performance.

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