

THE OMNIDOX LECTURES

Paper II · NVM-WP 2026/02 · July 2026

THE PSYCHOLOGY OF ABUNDANCE[1]

The Inner Architecture of Metanomics

The Omnidox Lectures · Three Provocations on the Study of Abundance · Paper II

Yegandi Imhotep Paul Alagidede

School of Metanomics
Nile Valley Multiversity
Pungu Telania, Navrongo, Upper East Region, Ghana

Correspondence
alagidede@gmail.com

Prepared at the Little Legon Paradise · Delivered at the University of Ghana, Legon · July 2026

[1] **Suggested citation:** Alagidede, Y.I.P. (2026) 'The Psychology of Abundance: The Inner Architecture of Metanomics', The Omnidox Lectures, Paper II, Nile Valley Multiversity Working Paper Series, NVM-WP 2026/02. Pungu Telania, Navrongo: Porthologos Press for the Nile Valley Multiversity.

Prepared at the Little Legon Paradise and delivered at the University of Ghana, Legon, in July 2026, as the second of The Omnidox Lectures, Three Provocations on the Study of Abundance. The lectures are The Philosophy of Abundance: Scarcity on Trial, the Invisible Mycelium, and the Foundations of Metanomics (Paper I, NVM-WP 2026/01); The Psychology of Abundance: The Inner Architecture of Metanomics (Paper II, NVM-WP 2026/02); and The Architecture of Abundance: The Kassena Granary and the Building of Sovereign Capital (Paper III, NVM-WP 2026/03). The applied studies that build on their premises form The Metanomics Series: The Fiscal Architecture of Abundance (Paper IV, NVM-WP 2026/04), on resource rents and domestic revenue; The Reciprocity Principle (Paper V, NVM-WP 2026/05), on external capital; The Ledger of Return (Paper VI, NVM-WP 2026/06), on the reparatory ledger; and The Architecture of Bankability (Paper VII, NVM-WP 2026/07), on the legal coding of infrastructure capital. The series continues in The Omnidox Operating System, NVM-WP 2026/08, on resource-backed money and sovereign ledgers, and Doing Business in Africa, NVM-WP 2026/09, on enterprise on the continent. Sections 2 and 9 below state the constructs that are load-bearing here, so that the present paper may also be read on its own. Nile Valley Multiversity working papers are circulated to invite comment and are not refereed. Comments are welcome to the correspondence address above.

Licence and attribution: © 2026 Yegandi Imhotep Paul Alagidede. Published by Porthologos Press for the Nile Valley Multiversity, Pungu Telania, Navrongo, Ghana. This working paper is licensed under the Creative Commons Attribution 4.0 International Licence (CC BY 4.0). It may be shared and adapted for any purpose, including commercially, provided the work is credited as in the suggested citation above, the licence is cited, and any changes are indicated. Licence text: creativecommons.org/licenses/by/4.0. Material from third parties quoted or cited in this paper, including data drawn from the sources in the references, remains subject to its original terms and is not covered by this licence.

ABSTRACT

Before scarcity constrains a budget it conditions a mind, and the conditioning outlives the constraint that bred it. The scarcity axiom survives not because its institutions are strong but because it has taught the sovereign to think as the deprived, and so to reproduce the want it fears. This paper argues that monetary dependence is, at root, a disorder of three measurable variables: perception, which fixes what a people counts as an asset; efficacy belief, which fixes whether it acts on the assets it perceives; and horizon, which fixes how far ahead it invests. Two parables name the pathology. An eagle reared among chickens dies in the yard, certain it was never made for the sky: dependence as a confusion of identity. An elephant bound by a thin rope it could break is held by the memory of a rope long gone: dependence as a confusion of power. Together they compose what I call the Monodox of the mind. The claim is grounded rather than asserted. Cognitive science, psychoneuroimmunology, the economics of aspiration, the theory of collective action, and the decolonial tradition converge on a single finding: scarcity is a psychological load with cognitive, somatic, social, and institutional consequences, and its inverse, the abundance mind, is a trainable state warranted by the plasticity of the adult brain. The proposition that circumstance answers to mind is old; where Allen and Wattles reached for metaphysics, this paper substitutes mechanism. From that mechanism an Endogenous Resource-Backed Currency follows as an act of cognition before an act of money, because no people will anchor a currency to wealth it has been schooled not to see. Because the constructs are operationalised and the interventions are testable, the framework is falsifiable, and its central prediction is stated for testing.

Keywords: Scarcity mindset; Cognitive bandwidth; Monetary sovereignty; Endogenous money; Cooperation; Neuroplasticity; African epistemology; Psychology of money.

JEL classification: B52 · D91 · E71 · F34 · H23 · I14 · O55 · Z13

1. The Inner Determines the Outer

Paper I of these lectures (Alagidede, 2026a) put scarcity on trial and found the axiom guilty of overreach. Scarcity, it argued, is not the settled ground of economic life but a premise chosen and then forgotten, a starting assumption promoted to the rank of natural law. If that holds, a question follows that the first paper set aside and this one takes up. If scarcity is a premise rather than a fact, why is it so hard to unlearn? Why does a continent that sits atop a large share of the planet's mineral wealth, the greater part of its uncultivated arable land, and the youngest labour force on earth continue to reason, budget, and borrow as though it were poor? The answer is not in the ground. It is in the mind that surveys the ground and fails to see it.

This is the paper's central claim. Before scarcity constrains a budget it conditions a mind, and the conditioning outlives the constraint that bred it. Poverty, in the sense that concerns Metanomics, is not first a shortage of things. It is a settled relationship between a mind and the world, a habit of perception that treats the self as small, the future as closed, and the resources at hand as belonging to someone else. Material want is real and cruel, and nothing here softens it. But the deprivation that matters for sovereignty is the one that persists after the material cause has gone. To change the outer conditions of a

people while leaving intact the operating system of thought that produced those conditions is not reform but repetition.

That the inner shapes the outer is an old proposition, and old propositions are easily cheapened. In the self-help market it becomes the claim that a poor man is poor because he thinks poorly, a doctrine that flatters the comfortable and blames the afflicted. The early inner-life writers already carried the danger. James Allen, whose As a Man Thinketh (1903) stands at the head of the modern literature of thought and character, held that a man is literally what he thinks and that circumstance does not make the man but reveals him to himself. The observation has empirical content and this paper retains it. Yet Allen also wrote that a man reaches the almshouse by the pathway of grovelling thoughts, and there the observation collapses into moral judgement, because Allen possessed the intuition of the causal loop but not its mechanism, and an intuition without a mechanism drifts toward blame. The relation between mind and circumstance is not a one-way street from thought to thing. It is a bidirectional loop, and the science of the last two decades has specified it: scarcity is at once a cause and a consequence of the scarcity mind. A diagnosis that cannot say how the trap closes cannot say how it opens, and the burden of this paper is to supply the mechanism that Allen lacked, and with it the distinction between locating a psychological door and blaming those who are trapped behind it.

The premise lives in more places than the intellect. It lives in the individual mind as identity and efficacy belief; in the body as the chronic biology of stress; in society as the competition that a premise of lack makes rational; in the monetary system as debt, inflation, and the compulsion to consume the future; and in history as the colonised self that money preserved. Table 1 sets out those five levels, the mechanism at each, and the evidence that establishes it. The scarcity mind is one operating system running at each level, and the abundance mind is an alternative that the same faculties can be made to run. The argument proceeds from the anatomy of the scarcity mind, through its enlargement into a social and monetary order, to the abundance mind that answers it, the passage from that mind to a sovereign currency, and a synthesis that joins this psychology to the philosophy of the first paper and opens the architecture of the third.

Level	How the premise of lack expresses itself	Principal evidence
Mind	Confused identity and low efficacy belief; tunnelled attention; a reference point fixed at deprivation	Mullainathan and Shafir (2013); Mani et al. (2013a); Shah et al. (2012); Rotter (1966); Bandura (1977, 1997); Maier and Seligman (1976); Kahneman and Tversky (1979)
Body	Chronic stress physiology, allostatic load, immune suppression, and the social gradient in health	Sapolsky (2004); McEwen (1998); Ader and Cohen (1975); Cohen et al. (1991); Marmot (2004); van der Kolk (2014)
Society	The zero-sum self; competition as the rational posture; the suppression of cooperative capacity	Hardin (1968) and its refutation in Ostrom (1990); Axelrod (1984); Nowak (2006); Bowles and Gintis (2011)

Level	How the premise of lack expresses itself	Principal evidence
Money	Debt-money and the growth imperative; expectational inflation; regressive incidence; concentration by design	Graeber (2011); Minsky (1986); Keynes (1936); Shafir et al. (1997); Stiglitz (2012); Piketty (2014)
History	The internalised estimate of the coloniser; borrowed categories of thought; monetary architecture that outlived the flag	Fanon (1952); Memmi (1957); Biko (1978); Ngugi (1986); Rodney (1972); Merton (1948)

Table 1. The five levels at which the scarcity premise resides.
Source: author's construction. The mechanisms in column 2 are the author's synthesis; the works in column 3 are cited as published and are set out in full in the reference list.

2. The Anatomy of Dependence: 2 Parables

African thought has long taught its hardest lessons through the behaviour of animals, and the reason is analytic economy: a creature cannot misrepresent what it is, so its captivity, once accepted, displays the mechanism of captivity in a pure form. Two creatures hold the diagnosis of monetary dependence between them. The first was made famous by James Emman Kwegyir Aggrey of Anomabu, the Fante teacher whose parable Edwin Smith preserved in Aggrey of Africa (Smith, 1929). The second belongs to the common stock of the continent. I treat them not as evidence but as heuristics that name two distinct constructs, each of which the later sections then test against the empirical record.

2.1 The eagle among the chickens: a confusion of identity

A man catches a young eagle and sets it among his fowls. The eaglet is fed as they are fed and is reared as one of them. It scratches in the dust for seed, it clucks as they do, it beats its great wings only to lift itself a few feet, because that is what chickens do and it believes itself a chicken. Years later a naturalist insists the bird is an eagle, is disbelieved by the farmer, and holds it aloft, bidding it fly. Each time the bird looks down, sees the hens feeding, and returns to them. At last he carries it to a hill at sunrise; there it looks into the light, stretches, and with a cry that is no longer a cluck it mounts higher and never returns.

Aggrey told this of the African whom colonial schooling had persuaded to scratch for the seed of dependence when he was made to soar. Metanomics reads it as the first form of the scarcity mind, dependence as a confusion of identity. The eagle is not weak. Its wings are intact and its lineage is sovereign. What fails is its self-concept, learned from the company in which it was reared. A nation schooled to see itself as a recipient of aid, a debtor at the creditors' table, and a supplier of raw materials priced by others has learned its identity in the yard. It holds the resources, the youth, the land, and the ingenuity of an eagle, and reasons as poultry because it has been taught, and has come to believe, that poultry is what it is.

2.2 The elephant and the thin rope: a confusion of power

A traveller passes a camp of elephants, each held by a slight rope tied to a small stake, a tether any of them could snap without effort. The keeper explains that the elephants are bound with the same rope when they are young and small, when it genuinely holds; they pull, fail, and in time stop pulling; and though they grow into their strength, the belief formed in their weakness grows with them. The full-grown animal is held not by the rope but by the memory of a rope that once could hold it.

Where the eagle mistakes what it is, the elephant mistakes what it can do: dependence as a confusion of power. The constraint was once real. The colonial economy, the terms of trade fixed in distant capitals, the debt contracted under duress, the currency pegged to a metropolitan anchor, were ropes that genuinely bound a young post-colonial state. The ropes have since frayed while the belief has hardened. The strength has arrived, in demography, resource endowment, and technical capacity, but the pulling has stopped. Between them the two parables exhaust the psychology of dependence, the bird that has forgotten its height and the beast that refuses its strength. I name this compound condition the Monodox of the mind, the inner counterpart of the single-vision scarcity economics that Paper I called Monodox. It is not a fact about resources but a fact about perception, which is at once its danger and the whole of its remedy, since perception, unlike geology, can be revised by the one who holds it.

> **THE MONODOX OF THE MIND**
>
> The inner counterpart of the scarcity operating system: a settled disposition of perception, efficacy belief, and horizon under which a people fails to recognise its own assets as assets, fails to believe that its action is coupled to its outcomes, and discounts the future at a rate no long-dated undertaking can survive. It is compounded of a confusion of identity, figured in the eagle reared among chickens, and a confusion of power, figured in the elephant held by a rope it long ago outgrew. It is not a fact about resources but a fact about perception, and it therefore admits of revision by the one who holds it.
>
> *Yegandi Alagidede*

Parable	The construct it names	Its measured counterpart	What it predicts
The eagle among the chickens (Smith, 1929)	Confusion of identity: the self-concept learned from the company in which one was reared	Self-concept and efficacy belief (Bandura, 1977, 1997); mindset (Dweck, 2006); the aspiration window (Ray, 2006; Genicot and Ray, 2017)	A people will not attempt what its self-image excludes, however intact its capability
The elephant and the thin rope	Confusion of power: a lesson learned truly in a season of helplessness, retained falsely into a season of strength	Learned helplessness (Maier and Seligman, 1976); external locus of control (Rotter, 1966)	A people will not pull against a constraint that has ceased to bind, because it stopped pulling when the constraint was real

Table 2. The two parables and the constructs they name.
Source: author's construction. Columns 1 and 2 are the author's reading of the parables; column 3 records established constructs from the cited literature; column 4 is the author's predicted implication, tested in Sections 3, 4 and 14.5.

3. The Cognitive Science of Scarcity

The parables persuade the ear but not the sceptic, and no economic argument should rest on folklore. The claim that scarcity conditions cognition must survive the laboratory, and for more than a decade it has.

3.1 Bandwidth and the tax on cognition

The pivotal evidence comes from Sendhil Mullainathan and Eldar Shafir, whose Scarcity (2013) reframed poverty not as a simple absence of money but as a load on cognition. Their governing concept is bandwidth: attention and cognitive control are finite, and scarcity of money, time, food, or company captures that finite attention and directs it involuntarily toward the thing that is lacking. The capture confers a focus dividend, a genuine sharpening on the pressing problem, and levies a bandwidth tax, a degradation of everything the mind must do beyond it. The tax is measurable. Mani, Mullainathan, Shafir and Zhao (2013a) showed that inducing financial worry in low-income participants, merely by having them contemplate a costly car repair, lowered performance on tests of fluid intelligence and cognitive control by an amount the authors compared to a full night without sleep, on the order of 13 points of measured intelligence. Sugar-cane farmers in Tamil Nadu, tested before the harvest when money was short and again after it when money was plentiful, performed markedly worse when poor. The individuals were constant; what changed was the load. Scarcity does not select for lower capacity, it lowers the capacity of whoever it grips.

The finding has been contested and has survived the contest, and the exchange is worth recording rather than passing over. Wicherts and Scholten (2013) challenged the statistical and psychometric basis of the studies, arguing that dichotomising income, ceiling effects on short tests, and retest learning in the field study could produce spurious effects. Mani and colleagues (2013b) replied that the interaction holds with income treated continuously, that the cognitive-control results are not driven by ceiling effects, and that the post-harvest improvement is robust to learning. The field result, in which the same farmer is his own control, is the load-bearing evidence for the present argument and is the part least exposed to the objection.

3.2 Tunnelling and the self-perpetuating trap

Shah, Mullainathan and Shafir (2012) identified the behavioural mechanism they named tunnelling: under scarcity the mind attends to the immediate lack and neglects what lies outside the tunnel. The neglected matters are precisely those that would loosen the grip, namely maintenance, planning, insurance, and the cultivation of an asset. Borrowing becomes rational within the tunnel and ruinous beyond it, which is how the payday loan and the sovereign Eurobond alike come to be contracted at rates that guarantee the next crisis. Scarcity is thus self-perpetuating: it produces the tunnel vision that produces the

behaviours that reproduce it. Reviewing the field, Haushofer and Fehr (2014) found that poverty causes stress and negative affect that shorten the horizon and heighten risk aversion, closing the loop from circumstance to psychology and back.

This literature both restrains the moralist and vindicates the deeper claim. The scarcity mind is not a character defect or a culture; it is what any mind does under load, and the affluent display it when they are made to feel poor. That refutes the assertion that the poor are poor because they think badly: they think under a tax the comfortable never pay. Yet the same evidence shows that the mind is not a passive register of material fact but an active mechanism that, once loaded, generates the behaviours that keep the load in place. Here Metanomics parts from the tradition that supplied the evidence. Mullainathan and Shafir treat scarcity as a fixed feature of the human condition to be managed, and prescribe engineering the choice environment so the tunnelled mind stumbles into better outcomes. Metanomics treats scarcity as an axiom to be overturned, and targets the reference point from which bandwidth is spent. The one optimises choices within the scarcity frame; the other works on the frame.

3.3 Reference dependence and the borrowed unit of account

The behavioural tradition supplies the remainder of the mechanism. Kahneman and Tversky (1979) established that people weigh losses more heavily than equivalent gains, later estimated at roughly twice as heavily (Tversky and Kahneman, 1992), and evaluate outcomes against a reference point rather than in absolute terms. A mind anchored at deprivation treats every prospective loss as catastrophic and every gain as fragile. Shafir, Diamond and Tversky (1997) documented the money illusion, the tendency to reason in nominal rather than real terms, a confusion a people trained on an external currency inherits wholesale. To reason about one's own economy through the categories, reference points, and unit of account of another is to operate a borrowed cognitive frame, and such a frame cannot register a domestic asset as wealth.

4. Learned Helplessness and the Memory of the Rope

The elephant's parable has an exact analogue in the experimental literature. In the studies that founded the concept of learned helplessness, Seligman and colleagues found that animals exposed to an inescapable aversive stimulus later failed to escape when escape was easy (Maier and Seligman, 1976). Having learned in one setting that action and outcome were uncoupled, they carried that learning into a setting where action would have paid, and remained passive beside an open door. This is the mechanism the elephant illustrates: a lesson learned truly in a season of genuine helplessness, retained falsely into a season of power.

Two further constructs specify it. Rotter's (1966) locus of control distinguishes those who attribute outcomes to their own action, an internal locus, from those who attribute them to fate, luck, or powerful others, an external locus. Dependence, in the individual or the nation, is external locus institutionalised. A treasury that believes its fortunes are set by

the commodity cycle, the rating agency, and the multilateral lender has lodged control of its own house outside its walls and behaves accordingly. Bandura's (1977, 1997) self-efficacy names the belief that one can execute the actions an outcome requires, a belief distinct from actual capability and itself a strong predictor of whether the capable will act. The elephant's failure is a failure of efficacy belief, not of efficacy: the strength is present, the belief in it is absent, and behaviour follows belief.

The corollary is decisive. Helplessness is learned and can therefore be unlearned; it is a product of history, not nature, and a history can be overwritten by a contrary experience of agency. This is a structural claim, not a temperamental one: the learning machinery that installed the passivity can install its opposite, given a sequence of experiences in which action is again coupled to outcome. The abundance mind, developed below, is exactly this relearning of the link between what a people does and what befalls it.

5. Scarcity in the Body

An inner state is also a bodily state, and any psychology that stopped at cognition would understate scarcity's reach. The physiology of stress, mapped by Sapolsky (2004) and others, is an ancient system built for brief emergencies: a surge of glucocorticoids and adrenaline mobilises the body to meet a threat and then subsides. Scarcity converts the emergency into a residence. A lack that is always present keeps the alarm sounding, and a system built for the sprint is made to run the marathon. McEwen (1998) named the cumulative cost allostatic load, the physiological wear that accrues when the body is chronically braced, and expresses itself in raised blood pressure, disordered metabolism, and suppressed repair.

The burden reaches the immune system. Psychoneuroimmunology, opened by Ader and Cohen (1975) and confirmed in humans by Cohen, Tyrrell and Smith (1991), showed that psychological stress raises susceptibility to infection under controlled viral exposure. The traffic runs both ways: Davidson and colleagues (2003) found that trained attention alters brain activity and immune response together. The clearest population-level evidence comes from Marmot's (2004) Whitehall studies of the British civil service. Across a workforce none of whom were destitute, health and longevity tracked the gradient of rank, and the variable Marmot found to carry much of the gradient was not income or medical access but control, the degree to which a person governed the conditions of their own work. Standing and autonomy, an inner and relational fact before a material one, wrote themselves into the arteries. The social gradient in health is Rotter's locus of control observed in a mortality table.

The claim Metanomics draws from this must be stated with care, because the surrounding territory is occupied by charlatans. It does not hold that thought alone causes disease, that a patient authored a tumour by attitude, or that the sick are the architects of their sickness; that doctrine is the somatic form of victim-blaming and it is false. The claim is narrower and evidenced: the scarcity condition, as a sustained psychobiology of stress and low control, raises the burden of disease through specifiable pathways of endocrine

wear, immune suppression, and shortened self-care. It is a claim of mediation and susceptibility, not of mono-causation. Poverty is an inner condition with a somatic signature, and van der Kolk (2014) documented the same imprint for trauma, an overwhelming history stored not as memory alone but as a lasting set of the nervous system.

The same evidence undercuts the assumption that material wealth cures the scarcity mind. Case and Deaton (2020) documented rising deaths of despair, mortality from suicide, alcohol, and drugs, among Americans without a four-year college degree, in the wealthiest of economies, concentrated where community, meaning, and a sense of a future had thinned. The scarcity that kills them is not an empty larder but an empty horizon, the isolated self that Section 7 identifies as scarcity's social form. Abundance of goods is no proof against the psychology of lack.

6. The Colonised Mind: Dependence as History

Cognitive science explains how any mind behaves under scarcity, and physiology how any body pays for it. Neither explains why a particular scarcity mind was installed in a particular people, nor why it fastens so tightly to the money question. That requires history, and the thinkers who studied the colonial manufacture of the dependent mind. Reached independently of the scientists, their finding confirms them from another direction: the most durable instrument of domination is not the garrison but the self-image it leaves behind.

Fanon, in Black Skin, White Masks (1952), described the internalisation by the colonised of the coloniser's estimate of him, the coming to inhabit a self defined by lack and measured against a standard set elsewhere. Memmi (1957) charted how domination secures itself by installing in the dominated a portrait of their own inadequacy that they then maintain without supervision. Biko (1978) reduced the matter to the sentence this paper takes as its hinge: the most potent weapon in the hands of the oppressor is the mind of the oppressed. Ngugi (1986) located the mechanism in language, arguing that to think in the categories of another is to have the instruments of thought pre-set to another's advantage, so that the colonised reasons fluently within a frame that disqualifies his own world. These are not metaphors but mechanisms, and they map onto the measured constructs: Fanon's borrowed eyes are Rotter's external locus, Biko's captured mind is Seligman's learned helplessness, and Ngugi's borrowed categories are the money illusion generalised from the unit of account to the whole apparatus of thought. Metanomics does not rest where the decolonial tradition often rests, at the recovery of culture and the critique of power; it carries the diagnosis into a constructive economics and asks what a decolonised mind would build.

Monetary dependence is where the colonised mind is most durable, because money is the colonial instrument that survived independence intact. Flags, anthems, and garrisons changed; the monetary architecture, the external anchor, the reserve held in another's currency, and the discipline administered by another's institutions, largely did not. The

CFA franc, pegged first to the French franc and then to the euro, with reserves long held on deposit with the French Treasury, is the most explicit case of a general condition in which African monetary sovereignty was retained in name and surrendered in substance. Rodney (1972) had shown the colonial economy engineered to underdevelop the continent by design; the psychology explains why the design outlived the designers. A people schooled to see its wealth as another's to price, its currency as another's to anchor, and its credit as another's to rate will not reach for monetary sovereignty even when the material conditions for it have arrived, because it does not believe the sovereignty is its own to take.

The loop closes as a self-fulfilling prophecy in the sense Merton (1948) gave the term, building on the Thomas theorem that what is defined as real is real in its consequences. A treasury that believes itself unable to hold value in its own currency behaves in ways, capital flight permitted, domestic assets undercounted, external debt preferred, that make the belief true. The want is not merely feared; it is manufactured by the fearing. This is why the scarcity axiom resists refutation, and why Paper I's demonstration that it is only an axiom was necessary but not sufficient: the axiom is not held in the intellect, where a proof could reach it, but in identity, efficacy belief, the body, and the institutions.

7. The Zero-Sum Self: The Social Form of Scarcity

A premise has a social shape as surely as a private one. If there is not enough to go around, then a gain to one is a loss to another, and the reasonable posture toward every other person is guarded competition. The self contracts to a fortress and cooperation appears as an exploitable naivety. This is not a moral failing but a deduction from the axiom: grant that goods are fixed and rivalrous, and the war of each against all follows. Much of what modern economics took to be the timeless nature of the agent, the isolated maximiser of private advantage, is better read as the psychology proper to a single premise.

7.1 The tragedy of the commons and its refutation

The classic statement of scarcity's social theorem is Hardin's (1968) tragedy of the commons. Herders sharing a pasture, each adding one more animal because the gain is private and the cost shared, together destroy the pasture that would have fed them all. Taken for a law of nature, the parable was used to argue that shared resources must be either privatised or policed from above. Its refutation is among the most consequential findings in modern social science. Ostrom (1990), who in 2009 became the first woman to receive the Nobel Memorial Prize in Economic Sciences, documented hundreds of cases, irrigation systems, fisheries, forests, and grazing lands, in which communities govern shared resources sustainably over centuries without either privatisation or an external policeman, through cooperation, monitored norms, graduated sanction, and nested institutions of their own devising. The tragedy is not fate but what befalls a commons when the cooperative capacity has been suppressed, and Ostrom's design principles are the institutional face of that capacity. The evolutionary evidence points the same way: Axelrod (1984) showed cooperation to be a stable and winning strategy in the repeated

encounters that constitute social life; Nowak (2006) formalised the conditions under which it prevails; Wright (2000) traced the long historical accumulation of positive-sum arrangements; and Bowles and Gintis (2011) assembled the evidence that our species is cooperative by descent, shaped for reciprocity and fairness.

7.2 Cooperation as the productive stance

Wallace Wattles anticipated the shape of this in 1910, instructing his readers to abandon the thought of competition, to become creators rather than competitors, and to treat the supply as without limit. Stripped of the metaphysics in which he clothed it, the psychological core is exact: competition is the posture a mind adopts under the premise of lack, and the creative posture, the refusal to fight over what can instead be made, is the more productive stance under the conditions that actually govern economic life. Cooperation and communalism are not merely kinder than competition; in repeated dealings, shared infrastructure, and common resources they are more productive, because they unlock the positive-sum games the zero-sum self cannot enter. The African formulation is Ubuntu, the maxim that a person is a person through other persons, whose communitarian anthropology of the self as constituted in community was developed, in differing forms, by Mbiti (1969), Menkiti (1984) and Gyekye (1987). Metanomics takes Ubuntu past ethics and treats communalism as an efficiency and stability property of an economic order, and as the precondition of a resource-anchored currency, which is itself a commons and can be held only by a people schooled to cooperate.

7.3 Thresholds and critical mass

An abundance order is a collective state, and collective states turn on thresholds. Granovetter (1978) and Schelling (1978) showed that a behaviour spreads only once the fraction of a population holding it crosses a critical value, below which it dies out and above which it becomes the norm without further effort. Centola and colleagues (2018) estimated the value experimentally, finding that a committed minority of roughly 25 per cent of a group can overturn an established convention. It follows that an abundance economy is not a matter of majority conversion but of reaching the critical mass past which the cooperative, sovereign disposition becomes the self-sustaining default. The task is not to convince everyone but to build the committed core that tips the whole.

8. Money as the Machinery of Lack

8.1 Aggregation and the paradox of thrift

The claim that the individual mind and the national economy run one operating system must answer the fallacy of composition, the error of assuming that what holds of a part holds of the whole. Economics has a famous instance in the paradox of thrift (Keynes, 1936): if every household, fearing hard times, cuts spending to save, aggregate demand collapses, incomes fall, and the attempt to save more leaves everyone poorer. To argue directly from the psychology of a person to the behaviour of an economy appears to commit exactly this error. Metanomics does not evade the objection; it incorporates it.

The paradox of thrift is itself a scarcity phenomenon, the outcome of a population of lack-minded savers each withdrawing from common circulation, so that the aggregate result is the impoverishment each was fleeing. The individual premise does not aggregate by simple summation, which the objection rightly insists; it aggregates through carriers, the school, the institution, and the shared narrative that install one operating system in millions of minds, and through emergent dynamics like the paradox itself. What is true of the person reappears in the economy not because the economy is a large person, but because both run code installed once in the common mind and executed at every level.

8.2 Debt-money and the growth imperative

The clearest expression of that code is money itself. The modern system creates money as debt: a loan is written, a deposit appears, and the medium of exchange comes into being already owing itself back with interest. Graeber (2011), tracing 5,000 years of record, showed that money was never the scarce dug-up substance of the textbook but a social relation of credit and promise, made to appear scarce by those the appearance served. A system in which money is debt has compounding at its foundation, and compounding requires perpetual growth to service it, so the whole must accelerate merely to stand still. Minsky (1986) showed that such a system manufactures its own fragility, financing stability with rising leverage until a small shock collapses the structure. This is scarcity installed as a structural imperative: an economy of debt-money cannot rest and cannot be enough, and thereby converts even genuine plenty into a grammar of perpetual insufficiency.

8.3 Inflation, incidence, and the race to the bottom

The observable symptoms follow. The wealthiest economies carry the largest debts and run the largest deficits, not because they lack but because the system treats the future as collateral to be spent today, the tunnelled horizon at national scale. Inflation belongs to the same psychology: it is in large part expectational, and the expectation is one of erosion, so that a people which believes its money will lose value spends ahead of the loss, prices in the fear, and manufactures the debasement it dreaded, a self-fulfilling prophecy denominated in currency. The incidence follows the same logic: consumption taxes fall hardest on those with the least, who spend the whole of what they have, and who already pay the bandwidth tax scarcity levies on attention. Between jurisdictions the premise drives a race to the bottom, each cutting its claim on mobile capital and hollowing common provision in the process. The result, documented by Stiglitz (2012) and Piketty (2014), is a structure that concentrates by design, because a system founded on lack licenses the strong to secure their share first. Poverty amid plenty is not a malfunction of such a system but its premise working as required.

8.4 The Metanomic departure

The technocratic response is to manage the debt-fiat system more skilfully; the utopian response is to abolish money. Metanomics does neither. It observes that the machine runs on a premise and proposes to change the premise, re-founding money on the endogenous resource wealth of the nation, an abundance made visible and held as anchor. It also parts

from the traditions nearest to it. From modern monetary theory it takes the insight that a sovereign currency is not constrained by any hoard of metal, then departs, because the modern monetary theorists, having freed money from gold, left it as pure fiat, unanchored and exposed to the return of scarcity as inflation; Metanomics re-anchors in productive wealth rather than in a promise. From the degrowth and doughnut economics of Georgescu-Roegen (1971) and Raworth (2017) it takes the ecological alarm at the drawing down of a finite planet, then departs, because they answer scarcity with restraint within fixed limits, whereas Metanomics denies the scarcity premise and answers it with a disciplined, regenerative abundance, a circulating plenty that renews what it uses.

9. The Omnidox of the Mind

If the Monodox of the mind is a way of not seeing, the abundance mind is first a way of seeing, and only afterward a way of feeling. The order guards the framework against the charge of wishful thinking. The abundance mind is not the belief that all will be well; it is the accurate perception of assets that the tunnelled, borrowed mind cannot register. Recovery begins not with a better mood but with a true datum: the land, the minerals, the youth, the ingenuity, the accumulated knowledge. Metanomics is a realism, not an optimism, and it holds that the failure to perceive these assets is itself the deprivation, prior to and productive of the material one.

The science of this recovery converges on one claim: the mind's model of itself is revisable, and its revision changes behaviour and outcome. Dweck's (2006) distinction between fixed and growth mindsets showed that whether a person construes ability as a static endowment or a developable capacity predicts, in controlled interventions, how they respond to setback and therefore what they achieve (Blackwell, Trzesniewski and Dweck, 2007). Bandura's self-efficacy, met earlier as diagnosis, here becomes cure, since efficacy beliefs are built through mastery experience, models, and the reinterpretation of one's own states, all of them teachable. And the economics of aspiration, developed by Appadurai (2004) and Ray (2006) and modelled by Genicot and Ray (2017) and Dalton, Ghosal and Mani (2016), has shown that aspirations are a resource unequally distributed, that the poor can fall into an aspirations failure in which they under-invest because they cannot picture the return, and that this failure is a behavioural poverty trap distinct from any lack of means.

2 Adinkra symbols compress the abundance mind into a form older than the science and consistent with it. Sesa Wo Suban, the morning star within the wheel, means to transform one's character; it is the Akan statement that the self is made, and made by its owner, which is the growth mindset and the internal locus stated as pedagogy. Dwennimmen, the ram's horns, means strength that wears humility, power real enough that it need not be displayed. Together they correct both parables: to the eagle that has forgotten its height, that it is strong; to the elephant that might, on recovering its strength, turn arrogant, that strength is to be worn in service. The abundance mind is not the scarcity mind inverted into appetite but the grounded confidence of a creature that knows what it is.

This must be distinguished from the prosperity gospel and the manifestation industry, which hold that thought alone alters the world and that intense wanting procures its object. Metanomics holds nothing of the kind, and here it disciplines its own forebears. When Wattles wrote that a thought impressed upon formless substance causes the thing to be created, he crossed from psychology into magic. The inner determines the outer not through any occult substance but through three channels already named: perception, which sets what counts as an asset; efficacy belief, which sets whether one acts on it; and horizon, which sets how far ahead one invests. Change these and the inputs to real economic behaviour change, in saving, building, anchoring, and holding. What the New Thought writers reached for in the language of spirit, Metanomics restates in the language of mechanism, and the mechanism is sufficient.

> **THE ABUNDANCE MIND**
>
> Not optimism but accuracy: a trained disposition composed of three measurable variables. Perception, the recognition of what one actually stands on as an asset rather than as cargo priced elsewhere. Efficacy belief, the internal locus of a stewarding agency in which action is understood to be coupled to outcome. And horizon, the long view of the builder, in which present action is weighed against distant compounding rather than immediate lack. It is warranted by the plasticity of the adult brain, cultivated by repetition past a threshold, and figured in Sesa Wo Suban, which teaches that the self is made by its owner, and Dwennimmen, which teaches that recovered strength is to be worn in service.
>
> *Yegandi Alagidede*

10. Neuroplasticity and the Governing Image

A reader may grant all of this and still doubt whether a mind so thoroughly conditioned can be remade in an adult, or in an old nation. For most of the twentieth century science shared the doubt, holding the mature brain fixed. That belief is now known to be false, and its overturning is the biological warrant for the abundance mind. Hebb (1949) gave the founding principle, later summarised as neurons that fire together wire together: repeated joint activity strengthens the connection between cells, so that experience physically reshapes the organ of thought. The evidence is now substantial. Merzenich and colleagues (1984) mapped the cortex remaking its territories in response to altered input; Maguire and colleagues (2000) found the memory structures of London taxi drivers enlarged by the labour of holding a city in mind; and, decisively for this argument, Pascual-Leone and colleagues (1995) showed that mental practice alone, the imagining of a movement, reshapes the motor cortex much as physical practice does. Doidge (2007) synthesised these findings, and Davidson and colleagues (2003) showed trained attention altering brain and immune function together. The remaking of character is therefore not a metaphor but a neurological operation, the laying down of new pathways through repeated, directed inner activity until the new pattern is as physically established as the old.

This is where mental imaging and visualisation take their rigorous place, and where the older inner-life writers earn theirs, not as authorities but as forerunners whose central intuition the science later confirmed. Allen likened the mind to a garden that brings forth after its kind whether tended or neglected; Wattles instructed his reader to form a clear mental image of the desired end and hold it with steady attention. Stripped of Allen's moralism and Wattles' metaphysics, what remains is a testable claim the neuroscientists then verified: a mental image, held and repeated, is formative, laying down the pathways along which perception and action run. Maltz gave the claim its sharpest modern form. A reconstructive surgeon, he observed that correcting a patient's face often failed to correct the patient's felt ugliness, and concluded that the operative variable was the inner self-image, which governs feeling and conduct regardless of objective fact. In Psycho-Cybernetics (1960) he argued that the self-image functions as a servomechanism, steering behaviour toward whatever the image holds to be true of its owner. His method was clinical intuition, not controlled experiment, and Metanomics does not adopt his looser claims; but his central insight, that the self-image is the governing variable, ran a generation ahead of the evidence, in Bandura's efficacy beliefs, Dweck's mindsets, and cortical plasticity under mental practice. The imagery is not a talisman; it is the directed, repeated inner activity that Pascual-Leone measured reshaping the cortex, the means by which a people rehearses the perception of its own wealth until that perception becomes the default from which it acts.

Two consequences carry into the monetary argument. First, change requires a threshold: a single new thought reshapes nothing, and a pathway is laid only by repetition sustained past the point at which the pattern becomes self-holding, the neural counterpart of the social critical mass of Section 7. The abundance mind is therefore a discipline to be cultivated, not a mood to be awaited. Second, what holds of the plastic individual brain holds, through the carriers already named, of the collective mind a people holds in common. A disposition that can be trained into a brain can be trained at scale into a population, through school, symbol, institution, and shared story. The currency reform and the pedagogy of the abundance mind are therefore one programme, not 2.

11. The Inner Architect: From Character to Currency

The discipline by which the Monodox mind becomes the Omnidox mind is set out in The Inner Architect (Alagidede, 2026c), from which this paper takes its applied psychology. The governing image is architectural: a building expresses, in load-bearing fact, the drawing that preceded it, and no ornament will make a sound house from an unsound plan. The self is likewise built from an inner drawing, a set of governing convictions about what one is and what the world permits, and the outer life is the elevation of that plan. To raise the walls of an economy on the plan of a dependent mind is to build faithfully the house one wished to escape.

That work has a method, the VIBRANT discipline, whose seven notes operationalise the argument above. It begins with Values, the alignment of a goal with one's deepest identity.

Its second note is Imagery, the vivid sensory rehearsal of the achieved end, the visualisation the neuroscience vindicates. It proceeds through Body, the somatic test of resonance the psychobiology of Section 5 would predict; Release, the naming of what must be sacrificed, since, as the Kassena say, one cannot carry last season's harvest and this season's seed in the same hand; Architecture, the scaffolding of the vision into dated, ordered steps; Network, the community that holds the resolve, since the elder, mentor, and age-grade are the African infrastructure of accountability; and it closes at Transmutation, the return to the first note at a higher octave once the goal is met, so the self compounds rather than merely completes. This is Sesa Wo Suban made operational, an ascending discipline in which character is rebuilt continually, each cycle laying its pathway deeper than the last.

The passage from a psychology of persons to a claim about nations can now be made explicit. A nation has no single mind, and to call it a person writ large would be a mysticism the framework refuses. The individual and the collective are joined by specifiable carriers. A shared self-image is transmitted by education, by the curriculum and language of instruction Ngugi indicted; stored in institutions, whose rules encode the efficacy beliefs of those who wrote them; and circulated in narrative, in the stories a people tells about its prospects, which Shiller (2019) has shown move economies as surely as interest rates, and in the animal spirits Akerlof and Shiller (2009) restored to macroeconomics. A national mindset is not a group soul but a pattern of perception, efficacy, and horizon, held in common because it is manufactured in common, and therefore able to be manufactured otherwise. The communitarian anthropology of Mbiti, Menkiti and Gyekye makes the point directly: the person is constituted in and through community, so that to speak of the mind of a people is a description of the medium in which any African self is formed, not a loose analogy. This is the office of the Nile Valley Multiversity, whose curriculum is the inner development of the complete person, through inner discipline, mental imaging and visualisation, and the science of abundance. It trains the faculty before it builds the firm, on the understanding that a dependent mind, however skilled the blueprint set before it, builds only the house it already believes in.

12. No People Anchors a Currency to Wealth It Cannot See

The Endogenous Resource-Backed Currency is an act of cognition before an act of money, and the claim states a strict order of dependence. An Endogenous Resource-Backed Currency anchors a national currency in the real resource wealth of the nation, the minerals, the energy of sun and river, the productive land, the human capacity, valued and held as the backing of a sovereign unit of account. Every step of that operation presupposes a perception the scarcity mind cannot perform: to anchor a currency in the wealth beneath one's feet, one must first see that wealth as wealth, as one's own, and as valuable in one's own hands rather than only when exported and priced by another. A people schooled not to see it will not anchor to it. The monetary act waits on the cognitive act.

This is why the resource curse is more exactly a perception curse. The mineral wealth of the continent is not unseen geologically; it is mapped to the last tonne, by others, for export. What is unseen is its status as a basis of domestic monetary value, as backing rather than cargo. The scarcity mind can see a diamond as something to dig up and sell for foreign currency, but not as the anchor of a currency it issues and controls, because that would require it to regard itself as a sovereign issuer and namer of value. The confusion of identity and the confusion of power meet at the currency. Monetary sovereignty is therefore, before it is an institutional design, a cognitive act.

The point disciplines the monetary theory of the paper to come. If money is created endogenously, and is not the scarce dug-up substance of the metallist, then what constrains a sovereign currency is not the quantity of gold but the productive capacity of the economy and, upstream of it, the imagination and institutional will of the issuer. The binding constraint is cognitive and institutional before it is material. Unanchored fiat invites scarcity to return as inflation; a resource anchor answers it, but only a people that can see its own resources will reach for the anchor. The engineering is real and it is the subject of the next paper, but the engineering runs on a perception, and where the perception is of poverty the finest monetary design is declined.

13. Metanomics as a Discipline of Mind

Metanomics may now be defined more fully than in the first paper. It is the study of abundance, the science of an economy premised on plenty rather than scarcity; and it is, inseparably, the discipline of a mind that has learned again to think as the wealthy think. The phrase must be guarded against misreading. To think as the wealthy think is not to covet, consume, or hoard, which are the appetites of scarcity; it is to hold a documented cognitive posture: a long horizon, in which present action is weighed against distant compounding rather than immediate lack; an internal locus, in which outcomes are construed as flowing from one's own stewardship; patience with the growth of an asset in place of the tunnelled urgency that consumes it; and an ownership stance toward resources, which treats them as a base to build on rather than a surplus to sell. Housel (2020) argued that these postures, and not superior information, distinguish the durable building of wealth. Wattles located the same postures a century earlier and Allen named the same discipline of tending the mind; they are habits of mind, and habits of mind are what a discipline can install.

How is such a mind cultivated at the scale of a people, given that the collective mind lives in school, institution, and story? The Adinkra corpus is a technology built for exactly this, a system for encoding governing convictions in a form dense enough to be worn, stamped, and inherited. Where the modern intervention teaches a growth mindset in a classroom trial, the Akan encoded Sesa Wo Suban in a symbol a child meets before literacy. Sankofa, the bird that turns to retrieve what was left behind, disciplines the horizon backward, teaching that a future is built from a recovered past rather than an imported one. Nkonsonkonson, the chain link, encodes the communitarian self that makes a collective

abundance mind possible. Fawohodie, independence, names the sovereignty the currency is meant to secure, and names it as a disposition of character before a fact of statute. Metanomics proposes their deliberate recovery as instruments of economic psychology, alongside and not in place of the school and the institution.

The programme can now be stated as a single sequence. A symbol reshapes a perception; a reshaped perception, laid down by repetition past its threshold, is carried by school and story into a shared self-image; a shared self-image, seeing the ground as its own wealth, reaches for the resource anchor; the anchor, once grasped, issues a sovereign currency; and the sovereign currency, circulating, confirms in institutional fact the abundance the mind first perceived. The loop that scarcity ran downward, from a borrowed self-image to a manufactured want, Metanomics runs upward, from a recovered self-image to a realised sovereignty. Both loops turn on the same hinge, the mind's model of what it is and what it may do, which is why the psychology is not a preface to the economics but its foundation.

Variable	Monodox of the mind	Omnidox of the mind
Perception	The ground is cargo, priced elsewhere; domestic assets do not register as wealth	The ground is backing; certified real output is recognised as the basis of domestic value
Efficacy belief	External locus; outcomes are set by the commodity cycle, the rating agency, and the lender	Internal locus; a stewarding agency in which action is coupled to outcome
Horizon	Tunnelled; the future is collateral to be spent today	Long; present action weighed against distant compounding
Social stance	The zero-sum self; competition as the rational posture	Cooperation as the productive stance; the commons as governable
Bodily correlate	Chronic stress physiology, allostatic load, low control	Autonomy and standing; the stress response returned to its episodic function
Monetary expression	Debt-money, expectational inflation, sovereignty declined	A currency anchored in perceived and verified wealth
Governing symbol	The eagle in the yard; the elephant at the stake	Sesa Wo Suban and Dwennimmen; Sankofa, Nkonsonkonson, Fawohodie

Table 3. The two operating systems of the mind.
Source: author's construction, drawing on the constructs and evidence set out in Sections 3 to 10. The Adinkra readings in the final row follow the Akan corpus as discussed in Sections 9 and 13.

14. Objections and Limits

A framework that makes the mind foundational owes an account of where the claim could fail. Five objections warrant a direct answer.

14.1 The charge of victim-blaming

The first is that this is victim-blaming in learned dress, the libel that the poor author their poverty and, in the somatic version, their disease. The answer rests on the science, not on good intentions. The scarcity mind is not a defect the poor possess and the rich lack; it is the universal response of any mind to load, demonstrated by inducing it in the affluent, and the disease it raises comes through pathways of stress and low control that fall on people, not from choices they make. Poverty causes the scarcity mind at least as much as the scarcity mind sustains poverty. To locate a psychological door is not to blame the trapped for the trap; it is the correction Allen's formulation required and never received.

14.2 The charge of idealism

The second is that the framework is a naive idealism holding that thought makes the world. Metanomics asserts not idealism but a dialectic: the outer conditions the inner, as colonialism conditioned the colonised mind and scarcity taxes the loaded one; the inner then conditions the outer, through perception, efficacy, and horizon; and the two are joined in a loop that can turn either way. The claim that the inner determines the outer concerns the neglected causal direction and the point of leverage, not a denial that the world pushes back. The elephant's rope was once entirely real, as the parable itself concedes; the claim is only that it is real no longer.

14.3 The charge of essentialism

The third is that the paper trades in an essentialism about a singular African mind. The safeguard is the specification of carriers. There is no metaphysical African mind, only patterns of perception and efficacy manufactured and maintained by identifiable institutions, curricula, and narratives, and therefore alterable by acting on those same carriers. The collective mind of the argument is an empirical object with an address, not a spirit.

14.4 The somatic claims

The fourth concerns the somatic claims of Section 5. Metanomics holds to the narrow, evidenced version and disowns the broad one. It does not claim that attitude cures cancer or that the sick are responsible for their illness. It claims, with the psychoneuroimmunology and social-gradient literature behind it, that chronic scarcity stress and low control raise the burden of disease through measurable biological pathways, a claim of mediation and susceptibility, not of mono-causation. Where the evidence is strong the claim is strong, and where it is not the claim is withheld.

14.5 The demand for measurement

The fifth objection is the most useful: these claims must be measurable or they are merely eloquent. The demand is accepted in full. The constructs invoked are among the most operationalised in social science, and Table 4 sets out the instrument and the level of measurement for each. Locus of control, self-efficacy, and mindset have validated instruments and decades of measurement; aspiration windows have been elicited and their effects estimated in the field; allostatic load and the social gradient in health are quantified in large cohorts; social tipping points have been measured experimentally.

Mindset and aspiration interventions have been subjected to randomised trials, in education, as reviewed by Yeager and Walton (2011), and in poverty settings building on the aspirations-failure model of Dalton, Ghosal and Mani (2016), with effects that are real, replicable and, in candour, modest and context-dependent rather than transformative in isolation. That qualification confirms the theory rather than embarrassing it, for Metanomics never claimed that mind alone suffices, only that it is foundational and prior. The empirical programme this paper implies is concrete: to measure the perception, efficacy, and horizon of a people before and after the deliberate cultivation of the abundance mind, and to test whether the disposition to anchor, hold, and build in one's own currency moves with them.

Construct	Established instrument or method	Level	Source
Locus of control	Internal-External Scale	Individual	Rotter (1966)
Self-efficacy	Domain-specific efficacy scales	Individual	Bandura (1977, 1997)
Mindset	Implicit theories of ability measures	Individual	Dweck (2006); Blackwell et al. (2007)
Aspiration window	Elicited aspiration levels and gaps	Individual and household	Ray (2006); Genicot and Ray (2017); Dalton et al. (2016)
Cognitive bandwidth	Raven's matrices; spatial and numerical cognitive-control tasks	Individual, experimental and field	Mani et al. (2013a); Shah et al. (2012)
Allostatic load	Composite biomarker indices	Individual, cohort	McEwen (1998); Marmot (2004)
Social tipping point	Experimental convention-change designs	Group	Centola et al. (2018); Granovetter (1978)
Narrative and expectation	Narrative prevalence and expectations surveys	Population	Shiller (2019); Akerlof and Shiller (2009)

Table 4. The constructs, their instruments, and the level at which each is measured.

Source: author's construction. The instruments in column 2 are those established in the cited literature; the assembly of them into a single measurement programme for the abundance mind is the author's, and the programme is proposed rather than executed here.

15. Synthesis and Conclusion

Two papers now stand together. Paper I was a philosophy: it put scarcity on trial and showed the axiom to be chosen rather than found. Paper II has been a psychology: it has located where the chosen premise lives once adopted, not in the intellect, where a proof could reach it, but in identity and efficacy belief, in the chronic biology of the body, in the zero-sum self and the debt-money system, and in the colonised history that money

preserved. The philosophy established that scarcity is optional; the psychology explains why the optional feels compulsory and how the compulsion is broken.

The diagnosis resolves into a formal claim. Monodox and Omnidox are two operating systems, each a self-consistent configuration of a mind, a body, a society, and an economy, and each an attractor: a self-reinforcing equilibrium held in place by the loops this paper has traced and defended by a threshold. Monodox runs on the premise of lack and expresses it as the confused identity of the eagle, the confused power of the elephant, the tunnelled horizon, the braced body, the zero-sum self, the debt that must grow, and the sovereignty declined. Omnidox runs on the premise of plenty and expresses it as recovered identity, reclaimed power, the long horizon, the cooperative self, regenerative circulation, and a currency anchored in perceived wealth. Because each system is self-reinforcing, a people does not migrate gradually between them; it holds in a basin until enough of its minds cross the ridge, and then it tips. The scarcity order is not overthrown by argument, since the axiom was never held where arguments reach, but by capturing and re-aiming the carriers, school, symbol, institution, and story, until the shared self-image crosses its threshold and the new system becomes the default. The work of Metanomics is to build and hold that core.

With the diagnosis complete, the third paper turns from why to how, and its cases are drawn from the Nile Valley Multiversity system, where each enterprise is the outward form of a faculty of the complete person, trained within before it is built without. In Nabiya Qapital, decentralised finance and tokenisation carry the resource-anchored idea into running code, lodging monetary sovereignty in the infrastructure itself and, by tokenising real assets, making the perception and holding of one's own wealth literal, the corrective for resource blindness and the confusion of power reduced to an instrument a person can hold. In Porthologos Press, open science and open knowledge enact abundance in the epistemic commons, treating knowledge as the non-rival wealth it is, the intellectual counterpart of the resource anchor. In the Indigenous Arts and Crafts house, creativity and connectivity are made an enterprise, the generative and communal faculties turned outward so that imagination and the bonds of Nkonsonkonson become an economy in their own right. And in Meta Engineering and Construction, alternative construction materials and nature-based solutions build the abundance mind into the built environment, a regenerative order that draws from what the ground renews rather than what it exhausts, the operational answer to the race to the bottom.

This paper has advanced one thesis with an unusually wide reach: that monetary dependence is at root a disorder of perception, efficacy, and horizon, installed by identifiable historical carriers and maintained by a causal loop that runs from mind to circumstance and back. The claim is not that thought conquers matter but that mind is the prior and neglected variable in a system that also obeys material constraint, and the variable most open to deliberate change. The evidence assembled here, from cognitive science, psychoneuroimmunology, the economics of aspiration, the theory of collective action, and the decolonial tradition, converges on that conclusion, and because the constructs are operationalised and the interventions testable, the framework is falsifiable. Its central prediction is stated plainly for testing: the disposition of a people to anchor,

hold, and build in its own currency will move with measured shifts in perception, efficacy, and horizon, and not otherwise. Should that prediction fail, the thesis fails with it; should it hold, monetary sovereignty is revealed as a psychological achievement with an institutional expression, and the sequence from character to currency becomes a programme rather than a hope. Paper III (Alagidede, 2026b) turns from this diagnosis to that construction.

THE PSYCHOLOGY OF ABUNDANCE

The study and discipline of the mind on which monetary sovereignty stands. It holds that before scarcity constrains a budget it conditions a mind, and that this conditioning, the Monodox of the mind, outlives its material cause and expresses itself in identity and power, in the biology of the stressed body, in the zero-sum self and its competitive economics, and in a money of debt and inflation. Its cure is the abundance mind, an Omnidox operating system defined not as hope but as a state of perception, efficacy, and horizon: the accurate perception of one's own wealth, the internal locus of a stewarding agency, and the long horizon of the builder. Warranted by the plasticity of the brain, formed in the discipline of the Inner Architect, and figured in Sesa Wo Suban and Dwennimmen, it is the act of cognition that must precede the act of money, for no people will anchor a currency to wealth it has been schooled not to see.

Yegandi Alagidede

The rope frayed long ago. The pulling may resume.

References

Ader, R. and Cohen, N. (1975). Behaviorally conditioned immunosuppression. Psychosomatic Medicine, 37(4), pp. 333-340.

Akerlof, G.A. and Shiller, R.J. (2009). Animal Spirits: How Human Psychology Drives the Economy, and Why It Matters for Global Capitalism. Princeton: Princeton University Press.

Alagidede, Y.I.P. (2026a). The Philosophy of Abundance: Scarcity on Trial, the Invisible Mycelium, and the Foundations of Metanomics. The Omnidox Lectures, Paper I, NVM-WP 2026/01. Pungu Telania, Navrongo: Porthologos Press for the Nile Valley Multiversity.

Alagidede, Y.I.P. (2026b). The Architecture of Abundance: The Kassena Granary and the Building of Sovereign Capital. The Omnidox Lectures, Paper III, NVM-WP 2026/03. Pungu Telania, Navrongo: Porthologos Press for the Nile Valley Multiversity.

Alagidede, Y.I.P. (2026c). The Inner Architect. Accra: Porthologos Press.

Allen, J. (1903). As a Man Thinketh. London: L.N. Fowler and Co.

Appadurai, A. (2004). The capacity to aspire: culture and the terms of recognition. In V. Rao and M. Walton (eds), Culture and Public Action. Stanford: Stanford University Press, pp. 59-84.

Axelrod, R. (1984). The Evolution of Cooperation. New York: Basic Books.

Bandura, A. (1977). Self-efficacy: toward a unifying theory of behavioral change. Psychological Review, 84(2), pp. 191-215.

Bandura, A. (1997). Self-Efficacy: The Exercise of Control. New York: W.H. Freeman.

Biko, S. (1978). I Write What I Like. London: Bowerdean Press.

Blackwell, L.S., Trzesniewski, K.H. and Dweck, C.S. (2007). Implicit theories of intelligence predict achievement across an adolescent transition: a longitudinal study and an intervention. Child Development, 78(1), pp. 246-263.

Bowles, S. and Gintis, H. (2011). A Cooperative Species: Human Reciprocity and Its Evolution. Princeton: Princeton University Press.

Case, A. and Deaton, A. (2020). Deaths of Despair and the Future of Capitalism. Princeton: Princeton University Press.

Centola, D., Becker, J., Brackbill, D. and Baronchelli, A. (2018). Experimental evidence for tipping points in social convention. Science, 360(6393), pp. 1116-1119.

Cohen, S., Tyrrell, D.A.J. and Smith, A.P. (1991). Psychological stress and susceptibility to the common cold. New England Journal of Medicine, 325(9), pp. 606-612.

Dalton, P.S., Ghosal, S. and Mani, A. (2016). Poverty and aspirations failure. The Economic Journal, 126(590), pp. 165-188.

Davidson, R.J., Kabat-Zinn, J., Schumacher, J., Rosenkranz, M., Muller, D., Santorelli, S.F., Urbanowski, F., Harrington, A., Bonus, K. and Sheridan, J.F. (2003). Alterations in brain and immune function produced by mindfulness meditation. Psychosomatic Medicine, 65(4), pp. 564-570.

Doidge, N. (2007). The Brain That Changes Itself. New York: Viking.

Dweck, C.S. (2006). Mindset: The New Psychology of Success. New York: Random House.

Fanon, F. (1952). Black Skin, White Masks. Paris: Editions du Seuil. English translation 1967, New York: Grove Press.

Fanon, F. (1961). The Wretched of the Earth. Paris: François Maspero. English translation 1963, New York: Grove Press.

Genicot, G. and Ray, D. (2017). Aspirations and inequality. Econometrica, 85(2), pp. 489-519.

Georgescu-Roegen, N. (1971). The Entropy Law and the Economic Process. Cambridge, MA: Harvard University Press.

Graeber, D. (2011). Debt: The First 5,000 Years. Brooklyn: Melville House.

Granovetter, M. (1978). Threshold models of collective behavior. American Journal of Sociology, 83(6), pp. 1420-1443.

Gyekye, K. (1987). An Essay on African Philosophical Thought: The Akan Conceptual Scheme. Cambridge: Cambridge University Press.

Hardin, G. (1968). The tragedy of the commons. Science, 162(3859), pp. 1243-1248.

Haushofer, J. and Fehr, E. (2014). On the psychology of poverty. Science, 344(6186), pp. 862-867.

Hebb, D.O. (1949). The Organization of Behavior: A Neuropsychological Theory. New York: Wiley.

Housel, M. (2020). The Psychology of Money: Timeless Lessons on Wealth, Greed, and Happiness. Petersfield: Harriman House.

Kahneman, D. and Tversky, A. (1979). Prospect theory: an analysis of decision under risk. Econometrica, 47(2), pp. 263-291.

Keynes, J.M. (1936). The General Theory of Employment, Interest and Money. London: Macmillan.

Maguire, E.A., Gadian, D.G., Johnsrude, I.S., Good, C.D., Ashburner, J., Frackowiak, R.S.J. and Frith, C.D. (2000). Navigation-related structural change in the hippocampi of taxi drivers. Proceedings of the National Academy of Sciences, 97(8), pp. 4398-4403.

Maier, S.F. and Seligman, M.E.P. (1976). Learned helplessness: theory and evidence. Journal of Experimental Psychology: General, 105(1), pp. 3-46.

Maltz, M. (1960). Psycho-Cybernetics. Englewood Cliffs: Prentice-Hall.

Mani, A., Mullainathan, S., Shafir, E. and Zhao, J. (2013a). Poverty impedes cognitive function. Science, 341(6149), pp. 976-980.

Mani, A., Mullainathan, S., Shafir, E. and Zhao, J. (2013b). Response to comment on 'Poverty impedes cognitive function'. Science, 342(6163), p. 1169.

Marmot, M. (2004). The Status Syndrome: How Your Social Standing Directly Affects Your Health and Life Expectancy. London: Bloomsbury.

Mbiti, J.S. (1969). African Religions and Philosophy. London: Heinemann.

McEwen, B.S. (1998). Protective and damaging effects of stress mediators. New England Journal of Medicine, 338(3), pp. 171-179.

Memmi, A. (1957). The Colonizer and the Colonized. Paris: Corrêa. English translation 1965, New York: Orion Press.

Menkiti, I.A. (1984). Person and community in African traditional thought. In R.A. Wright (ed.), African Philosophy: An Introduction. Lanham: University Press of America, pp. 171-181.

Merton, R.K. (1948). The self-fulfilling prophecy. The Antioch Review, 8(2), pp. 193-210.

Merzenich, M.M., Nelson, R.J., Stryker, M.P., Cynader, M.S., Schoppmann, A. and Zook, J.M. (1984). Somatosensory cortical map changes following digit amputation in adult monkeys. Journal of Comparative Neurology, 224(4), pp. 591-605.

Minsky, H.P. (1986). Stabilizing an Unstable Economy. New Haven: Yale University Press.

Mullainathan, S. and Shafir, E. (2013). Scarcity: Why Having Too Little Means So Much. New York: Times Books.

Ngugi wa Thiong'o (1986). Decolonising the Mind: The Politics of Language in African Literature. London: James Currey.

Nowak, M.A. (2006). Five rules for the evolution of cooperation. Science, 314(5805), pp. 1560-1563.

Ostrom, E. (1990). Governing the Commons: The Evolution of Institutions for Collective Action. Cambridge: Cambridge University Press.

Pascual-Leone, A., Nguyet, D., Cohen, L.G., Brasil-Neto, J.P., Cammarota, A. and Hallett, M. (1995). Modulation of muscle responses evoked by transcranial magnetic stimulation during the acquisition of new fine motor skills. Journal of Neurophysiology, 74(3), pp. 1037-1045.

Piketty, T. (2014). Capital in the Twenty-First Century. Cambridge, MA: Harvard University Press.

Raworth, K. (2017). Doughnut Economics: Seven Ways to Think Like a 21st-Century Economist. London: Random House Business.

Ray, D. (2006). Aspirations, poverty and economic change. In A.V. Banerjee, R. Benabou and D. Mookherjee (eds), Understanding Poverty. Oxford: Oxford University Press, pp. 409-421.

Rodney, W. (1972). How Europe Underdeveloped Africa. London: Bogle-L'Ouverture Publications.

Rotter, J.B. (1966). Generalized expectancies for internal versus external control of reinforcement. Psychological Monographs: General and Applied, 80(1), pp. 1-28.

Sapolsky, R.M. (2004). Why Zebras Don't Get Ulcers. 3rd edn. New York: Henry Holt.

Schelling, T.C. (1978). Micromotives and Macrobehavior. New York: W.W. Norton.

Shafir, E., Diamond, P. and Tversky, A. (1997). Money illusion. The Quarterly Journal of Economics, 112(2), pp. 341-374.

Shah, A.K., Mullainathan, S. and Shafir, E. (2012). Some consequences of having too little. Science, 338(6107), pp. 682-685.

Shiller, R.J. (2019). Narrative Economics: How Stories Go Viral and Drive Major Economic Events. Princeton: Princeton University Press.

Smith, E.W. (1929). Aggrey of Africa: A Study in Black and White. London: Student Christian Movement Press.

Stiglitz, J.E. (2012). The Price of Inequality: How Today's Divided Society Endangers Our Future. New York: W.W. Norton.

Tversky, A. and Kahneman, D. (1992). Advances in prospect theory: cumulative representation of uncertainty. Journal of Risk and Uncertainty, 5(4), pp. 297-323.

van der Kolk, B. (2014). The Body Keeps the Score: Brain, Mind, and Body in the Healing of Trauma. New York: Viking.

Wattles, W.D. (1910). The Science of Getting Rich. Holyoke, MA: Elizabeth Towne.

Wicherts, J.M. and Scholten, A.Z. (2013). Comment on 'Poverty impedes cognitive function'. Science, 342(6163), p. 1169.

Wright, R. (2000). Nonzero: The Logic of Human Destiny. New York: Pantheon.

Yeager, D.S. and Walton, G.M. (2011). Social-psychological interventions in education: they're not magic. Review of Educational Research, 81(2), pp. 267-301.

© 2026 Yegandi Imhotep Paul Alagidede · Creative Commons Attribution 4.0 International (CC BY 4.0)