

Climactic Social Systems*

Economic themes of "Plenty" and of "Scarcity" exist in parallel through history, with spiritual evolution and technological innovations moving human culture to different levels of, or along successive spirals of civilization, reflecting how the Earth moves in space, circling the sun on its rotation around the galaxy. On each level of development of the "scarcity paradigm," based upon the concept of "artificial scarcity" in

monetary economics, complementary forms of the "plenty paradigm" involving gifting and sharing are invented. A "climax human culture" is where the stresses of conflict and of competition are minimized by gifting and sharing, and by multi-faith expressions of spirituality through general agreements such as the "reciprocity ethic" (e.g., Golden Rule, Wiccan Rede, etc.) and the concept that "God/dess is Light."

* The term "climactic social system" is from: Kenneth Boulding. 1970. *Economics as a Science*. New York, NY: McGraw-Hill.

Second Climax Human Culture:

Affirming the individual through collaborative action; the return of economic commons such as "geonomics;" multiple decentralized sources of energy; multi-faith and multi-cultural society

Plenty Paradigm: Gifting and Sharing

Time-Based Economies of Labor-Gifting replaces the monetary system by de-commodifying domestic services in cohousing, ecovillages, community land trusts, collectives and cooperatives, re-integrating them into community;
Time-Based Economies of Labor-Sharing replaces the monetary system through income-sharing and community-owned businesses

With the transition from feudalism to nationalism the Protestant Reformation adopts the ideals of "inner light" and "individual election." Many Free Spirit and Anabatist movements are communal.

With increasing centralization of wealth and power in empires, Christianity merges aspects of monotheism and dualism; The "Primitive Christian Church" is often communal, followed by Catholic monasticism

With the evils of early city-state civilization (e.g., endless warfare, mass slavery, wealth amidst poverty) **new religions appear:** Judaism (monotheism) and Zoroastrianism (dualism), and **communal societies appear:** Hindu ashrams, Taoist communes, Buddhist monasteries, Zoroastrian Mazdaks, Jewish Essenses

Scarcity Paradigm: Exchanging and Taking

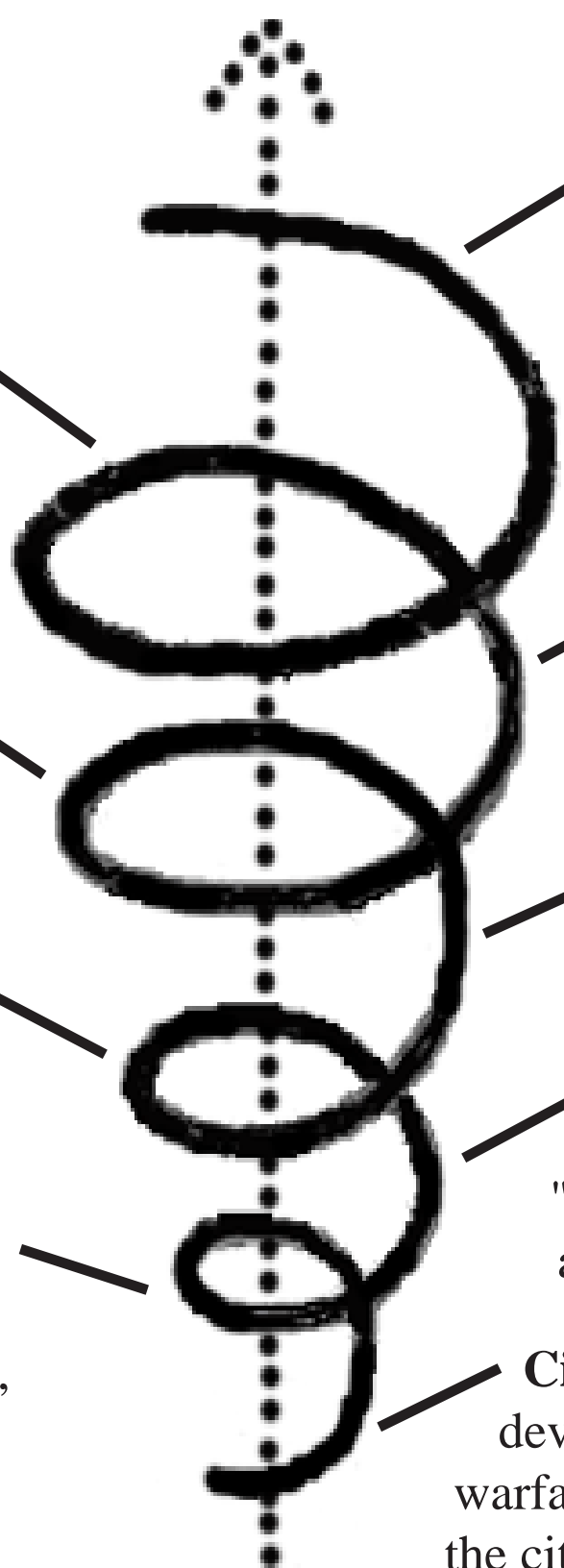
Globalism: International monetary organizations imposes neo-liberal market capitalism upon developing countries through the petro-dollar oil economy; Fossil-fuel-based economy feeding climate change and conflict between North & South, East & West, and between Christian, Islamic and Jewish fundamentalisms

Nationalism. Mercantilism grew into liberal market capitalism along with the "enclosure of the commons;" *The Protestant Work Ethic and the Spirit of Capitalism* affirms Christian sanction for monetary economics

Feudalism. The Holy Roman Empire served as the spiritual successor to the lost civilization of Christian Rome, attempting to make the state a tool of the Church

Empire. Laws supporting state monopolies of land and monetary systems are codified; The Roman legal concept of "dominium" or property law is developed; Emperors affirmed as gods, until Christianity becomes the state religion of Rome

City-State. The invention of money grew out of barter and developed early markets, slave-labor economies, and constant warfare; Patron gods and goddesses were presented as supporting the cities and their rulers, with religion becoming a tool of the state



First Climax Human Culture:

Primitive tribal gifting and sharing with forms of partnership or egalitarian culture, and forms of polytheistic and monotheistic spirituality

PLENTY PARADIGM time-based economy:

- **GIFTING (pure altruism)** one-way, from-one-to-one or one-to-many (benevolence, mutual aid, solidarity), involving giving property or labor (time) as private-to-private or private-to-common (labor-gifting is a time-based economy) e.g., cohousing
- **SHARING (rational altruism)** from-many-to-many or multiplicity (attune, harmony, integration, unity), involving common property and/or labor systems (labor-quota or fair-share time-based economies) e.g., fair-share systems, and egalitarian communal societies using labor credit systems

SCARCITY PARADIGM debt-based economy:

- **EXCHANGING (reciprocal altruism)** two-way (barter, trade, selling), involving the exchange of private property or labor (may be either debt-based economy using money or time-based economy as with labor exchanges, as the latter is sometimes mixed with alternative currencies) e.g., time dollars
- **TAKING (anti-altruism)** from-others-to-one, involving common-to-private or private-to-private (competition, possessiveness, selfishness, usury, greed), facilitated by the monetary system (a debt-based economy as money is created by lending)

In sharing economies fair-share is to labor-quota, as barter is to money in exchange economies.

Sharing Theory:

- Rational Altruism
- Intentional Hand
- Mutual Advantage
- Law of Intent and Fairness
- Multi-Faith Reciprocity Ethic and the Spirit of Communalism

Exchange Theory:

- Rational Self-Interest (Adam Smith)
- Invisible Hand (Adam Smith)
- Comparative Advantage (David Ricardo)
- Law of Supply and Demand (Ricardo)
- Protestant Work Ethic and the Spirit of Capitalism (Max Weber)

Economic Consent

As economic systems are merely agreements made, changing between exchange and sharing economies simply involves **removing our consent from one system and giving it to the other.** Each is described by opposing theories.

Motivations for Labor-Gifting and Labor-Sharing

In the labor-sharing economy, encouragement and reward for participation requires creative methods for expressing group affirmation and appreciation for the time and skills contributed by individuals. Since there is no monetary motivation for work in the time economy, forms of positive reinforcement for contributing work may include:

- personal satisfaction for doing work that is valued and appreciated by others, and which contributes to the common good,
- recognition by other members for each person's work, offered publicly or personally, perhaps in creative ways,
- knowing that other members are also doing the best quality work they can for the community, with a resulting esprit de corps, sense

of group awareness, appreciation and commitment, and

- knowing that other members are contributing a similar amount of, or quantity of work for the good of the whole, due to the "labor-quota," decreases resentment and burnout, the latter being a loss of the intention originally inspiring the individual, due to the daily effort required to maintain commitment and participation.

Group Affirmation:
**From All According to Intent,
to All According to Fairness**
Individual Affirmation:
**From Each According to Ability,
to Each According to Need**