



Landed Rainbow

An Allegory Presenting Lifestyles of Gifting and Sharing

Foreword

Explaining lifestyles of gifting and sharing to those who have not experienced the culture is a difficult proposition. Toward that effort this paper uses allegory to present specific forms of gifting and sharing in intentional community, such as ecovillages, cohousing, community land trusts, egalitarian societies and others.

In my previous attempts at explaining communitarianism I've developed a range of descriptive terms and a classification system for presenting the different types of intentional community, and I've coined a number of new terms to aid in explaining cultural alternatives, yet many of those efforts tended to be academic and far from inspiring, much less entertaining. For those desiring that background, see: www.CultureMagic.org

Over time, as I've tried to discern the essential difference between the alternative and the dominant cultures, I've increasingly focused upon comparing and contrasting the defining economic aspects of the two. Eventually the idea came to me that the story of *The Lord of the Rings* offered entertaining and potentially inspiring opportunities for describing the differences between the two economic systems. I was long aware of the coincidental use of the name "The Fellowship" in both fantasy and reality, and I've thought for many years that nothing fit the nature of the One Ring as well as does the control that money has over our lives in the real world. The subsequent development of this allegory appeared in the article "The Fellowship versus the Bilderbergers" in the paper titled, *ÉLAN: Equity-Linked Affinity Network* produced in May, 2005.

Eventually, I associated the paper with the term "landed transition made by groups of ideal of sharing to actually community. The origin of the in advocating intentional Rainbow Family, a multi-faith practicing gifting at regular with land there is also the focus

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allegory as presented in this community," referring to the people from holding the acquiring land for building term *Landed Rainbow* was community through the network of people Rainbow Gatherings. Along upon building businesses for

sustaining a community. However, the irony that people must build businesses through labor-sharing time economies in order to get outside of the monetary system needed an innovative presentation. The analogy of businesses being like Rings of Power, along with the coincidence that the logos of many communities and co-ops include a tree like the White Tree in *The Lord of the Rings*, led to the *Landed Rainbow* graphic.

As J.R.R. Tolkien said about his writing of *The Lord of the Rings*, that "the story grew in the telling," so also has the range of issues included in the *Landed Rainbow* expanded, going beyond time-economics in managing community-owned businesses to the politics of globalization, Census Bureau statistics about changing lifestyles, and a range of philosophical and spiritual concepts. The result is an introduction to time economies as an organizing principle in any form of intentional community, particularly egalitarian societies.

I invite comments from readers on this allegory for presenting community and time economics. Does this serve a useful purpose, and can it evolve further? Please send comments via the address in the page footer.

Allen Butcher, October, 2006

Disclaimer:

This paper is not an official document of the Fellowship for Intentional Community, the Bilderberg Group or any other organization mentioned in the text.

Landed Rainbow

An Allegory Explaining Lifestyles of Gifting and Sharing

Introduction to an Allegory

People's efforts through the ages to live by the values of sharing and cooperation, within the "dominant culture" emphasizing the contrary values of possessiveness and competition, is an epic story of the eternal desire to live in the material world according to our highest ethical and spiritual ideals.

These two lifestyles, defined by the two sets of what are essentially economic value structures introduced above, represent a dialectic or logical discussion continuing through the ages of civilization. The dominant culture we know very well, as it dominates our history books among other things, while the alternative culture of sharing and cooperation is rarely studied in detail, although it represents a rich cultural history. Cultures of sharing are studied in the interdisciplinary fields of utopian studies and sometimes women's, feminist, and peace studies. For a timeline and historical overview see:

www.culturemagic.org/RationalAltruism.html

The "economic dialectic" may be presented using the philosopher Hegel's logical discussion structure of thesis, in this case possessiveness and competition, versus antithesis, now sharing and cooperation, toward a synthesis affirming the importance of "parallel cultures," each at various times reacting to the other in a bipolarity or learning from and adopting or co-opting useful ideas and models from the other.

The dominant culture can be characterized as a form of "circumstantial community" in which people happen to live and work in proximity through an organizing principle explained as the "invisible hand" (Adam Smith). In contrast, cultural alternatives involving sharing and cooperation may be characterized as forms of "intentional community" defined as a fellowship practicing common agreement and group action, using an organizing principle which may be called the "intentional hand." For an economic, political and spiritual classification system for all cultural forms see *Classifications of Communitarianism* at: www.culturemagic.org/EgalitarianCommonwealth.html

The concept of the "Landed Rainbow" creates a new expression of the dialectics of possessiveness versus sharing, competition versus cooperation, bad versus good, authoritarianism versus participatory governance, wrong and right, darkness and light, Heaven and Earth. Eastern philosophy reflects this dialectic in various concepts, including the yin and yang of the Taijitu in Taoism.

The synthesis resulting from many of these dialectical poles, represented in different human social structures, may be expressed as "parallel cultures." Each of the two cultures represents a different balance of spiritual and of material values, while together in parallel they affirm a common wholistic value of the connections between opposites or interdependence.

In some spiritual traditions a pole (Buddhism) or a tree (Paganism) represents the connection between the spiritual and the material worlds. In the case of the Landed Rainbow, the ideals represented by the rainbow of unity in diversity, and of the promise of renewed life after the tempest, and others, are "landed" or brought into the material world of human culture as represented by a tree fruiting rainbow rings, each containing a spiritual value or a practical application of spiritual values.

The range of colors in the rainbow symbolizes a multi-faith spirituality, while the fruiting tree symbolizes fertility and its many branches our connections and relations among all human races and all life on Earth. Affirming the unity of the Earth and of the Heavens also serves to connect the spiritual concepts of immanence (intuitive nature) and of transcendence (external revelation) as equally important sources of grace and inspiration.

Imagery and allegory have long served the purpose of relating the differences between spiritual and material values, and for presenting the ideal of forging connections between them. In particular, through the history of Western Civilization many people have been inspired to live by the values of love and peace through the example of the life of Jesus Christ.

One inspirational story of Jesus' teachings involves the response he made to a challenge by spiritual authorities about paying taxes. Jesus had his audience consider the imprint upon the coin of their day in order to make the distinction between individuals serving as appropriate both the temporal authorities' systems via its coin and taxation, and individuals serving their shared spiritual ideals and beliefs. In this way Jesus affirmed that we live in two different worlds, the material and the spiritual, and that although each represents different imperatives we cannot ignore either one and must seek to serve each as appropriate.

Today, we also have the challenge of living according to our highest values in our lifetime. In that sense, not much has changed in 2000 years! Each of us must find a balance in our lifestyle between those values of competition and possessiveness and of sharing and cooperation. Those who deliberately live values different from those of the dominant culture may be said to live in a "parallel culture." Within the parallel culture money as a tool is used for supporting spiritual values through the practices of gifting and sharing. Within the dominant culture, in contrast, money is used for very different purposes, supporting the material values of competition and possessiveness above all else.

The challenge of the coin of today is not so much taxes as it is the service of debt. Through advertising and consumer culture we are enticed into making purchases on credit, the long-term cost of which can be much more than the original purchase. This is the binding mechanism of the economic system represented by the coins we carry in our pockets. And the more we are controlled by debt, the more we seek to rise within the system to be among those who control other's lives in service to our own economic fortunes. It's an insidious system, and it's not just consumer debt, it's also the problem of rent and the landlord-tenant dynamic, the landowner-mortgage company economic relationship, and the process of corporate stock ownership involving the ever increasing control of both human labor and of the Earth's natural resources in a globalized, hierarchical, political-economic structure.

It may not be possible for any one religious faith or any one ethical system of belief to alone create an alternative culture that can substantially challenge the

psychological hegemony of the dominant culture by advocating sharing and cooperation in opposition to the possessive and competitive values of global monetary economics. Thus, a multi-faith and multi-cultural expression of the common values of sharing and cooperation may be the best foundation upon which to build a world view counter to the increasingly globalized economic system. Yet it's not simply a question of beliefs and world views, it's the application of ways of thinking to the actions we take in managing our time and energy that determines whether our lives serve the values of sharing and cooperation versus the values of possessiveness and competition.

In the interest of going beyond merely explaining spiritual values and philosophical concepts, and to directing our focus upon their application in the material world, we have available to us an allegorical tale that can serve to present many of the differences among the various methods of building the parallel culture of sharing and cooperation. One helpful aspect of this particular allegory is that it represents no one's religion. This allegory serves to instruct by referring to general spiritual values without relying upon the authority of any particular spiritual or religious tradition.

Landed Rainbow is an allegory of holism, seeking to incorporate in its breadth and depth all of material and spiritual reality. Yet in addition to this broad, general scope, Landed Rainbow also has a very specific lesson or moral to teach. This is the importance of learning processes for using the monetary system to create and support its antithesis, called "time economies" which are used in economic systems of gifting and sharing. Essentially, the intent in creating and affirming the ideal of Landed Rainbow is to show how it is possible to bend the forces of Darkness, represented by the materialistic monetary system, toward service of the Light.

Allegory of Power

Consider that when we use a credit card we are engaging a system that knows many details of our lives. The point in time at which we swipe a card the system knows who we are and records exactly where we are and what we are doing. Within ten seconds that system makes a judgment as to whether or not our action is consistent with its dictates, and

decides whether to support our actions or to thwart us. Considering credit reports, interest rates and the time-value of money, how much are we able to cause the system to support our needs and desires, and how much of our life is actually devoted to serving its dictates? Which is the master and which the slave?

The credit reporting bureaus and their formulas for assigning our credit scores have an amazing and ever increasing degree of control over our lives. And if we haven't been paying attention to that, such neglect can result in problems for us. Our use of credit cards offers intimate details of our lives to anyone with access to those financial records. It's an all-seeing system that we serve, it's a matrix of surveillance and reporting that seeks to determine our world view. Everything is twisted or spun in service to the monetary matrix, from scientific data to electoral voting systems to spiritual beliefs and expression.

As the monetary system is ever more a global cultural force, the question arises, what are the dictates of the monetary system? Clearly the values represented and served by monetary economics are possessiveness and competition. The monetary system increasingly imposes these values upon all aspects of our lives, even "monetizing" basic domestic services, causing most of what people used to do as families and neighbors now to be done for profit, including child, elder and health care, food production and service, education and recreation. In many ways even religious observances today are more about money than anything spiritual.

It is an appropriate allegory to think of the control that the monetary system has over our lives as being like the control that Sauron seeks to extend over Middle-Earth in the story of *The Lord of the Rings* by J.R.R. Tolkien. The power that money exerts over how we think and how we live is so strong that most of us cannot conceive of an economic system that does not involve the exchange of private property through money or barter. The system is all pervasive, and it is even said that, "the love of money is the root of all evil."

Like the One Ring in a hobbit's pocket, we may recognize that it is the money we carry that is ultimately the cause of our feeling, as Bilbo put it, that we are being ever more stretched, as our work week grows longer and our retirement is continually post-

poned. We all essentially carry the One Ring with us all the time, and the ubiquitous television and Internet serve the monetary system like so many palantir, providing constant reinforcement for the control the system has over our minds.

How can we destroy the control that money has over our lives and our society? How can we cast out of our minds the possessive and competitive values which the monetary system imposes upon us?

The quest to destroy the One Ring is an allegory for the real world challenge of removing our consent to engage in the monetary system based upon competition and possessiveness, and instead to give our consent to non-monetary economic systems based upon sharing and cooperation. The problem is, even if we were to find sufficient will power to choose to which system we shall give our consent, who knows what is a non-monetary economy? What is a sharing economy and how do we find or create it?

Allegory of Economics

The term "economics" simply means the production and consumption of goods and services, and the truth is that we don't need money to do any of that. Hard as it may be to grasp, money isn't the most important thing when we place our consent upon working in a system based upon sharing and cooperation. Money may be managed in ways that minimizes the negative effects of the values of possessiveness and competition in order that we may live the positive effects of the values of sharing and cooperation.

In the dominant culture we tend to equate economics with property exchange systems, valuing everything in units of exchange and devoting our lives to the accumulation of private hoards of material wealth, if indeed we manage to get beyond simple survival in the monetary system. Thus, we see an overwhelming influence of material values in our lives and culture.

Possessiveness and competition are affirmed and supported by exchange economies like barter and monetary systems. The latter in particular is built upon the ideological foundations of "rational self-interest" (Adam Smith) and of "comparative advantage" (David Ricardo), ever expanding in scale to the increasingly global economic system of neo-liberal market capitalism.

Yet as intelligent beings, capable of conceiving of and of creating lifestyles and cultures of our choosing, we can remove our consent from the support of the material values of the monetary economy and instead affirm our intent to share. With such an affirmation we can then place our consent upon the support for and manifestation of the spiritual values of sharing and cooperation within the material world.

One method of understanding the application of spiritual values to economics is to look at the basic dynamic required, name it, and contrast it with the basic dynamic involved in monetary economics. Thus, “spiritual economics” is a “time-based economy” using labor systems, while “materialistic economics” is a “debt-based economy” using monetary systems.

The spiritual economy, as opposed to the materialistic economy, is built upon the ideological foundations of “rational altruism” and of “mutual advantage.” There are different types of spiritual economies, depending upon the different forms or degrees of sharing and cooperation to which people choose to give their consent. In spiritual economies the production and consumption of goods and services is coordinated through either of two different forms of time-based economies: “labor-gifting” or “labor-sharing.”

Examples of labor-gifting can be any form of volunteer work, whether within a circle of friends or a

neighborhood, or in times of disaster, or for a charity or a church, and in some forms of intentional community like cohousing and some community land trusts, and in Rainbow Gatherings, where one doesn’t have to contribute time in order to be a member. Gifting is “pure altruism,” or one-way altruism, and typically requires the prior accumulation of private property which provides the material wealth and/or free time for gifting.

Labor exchange systems are another form of time-economy, involving “reciprocal altruism” or two-way exchanges. When time credits accumulated in an account are used as an exchange medium this is called “indirect barter,” another example of which includes wampum (beads made of shells historically used by some Native American tribes). As labor exchanges do not involve sharing they are closer to materialistic economies than to spiritual economies.

In contrast, labor-sharing is a different form of spiritual economy than either labor-gifting or labor-exchanging. Labor-sharing represents “rational altruism” or a many-to-many form of altruism involving any number of people, in which through sharing we experience the economics of “mutual advantage.”

The economic dynamics of rational altruism and of mutual advantage in labor-sharing systems involve people contributing their time to a labor pool or a “labor system,” which is used for the creation of the

Types of Sharing Economies and of Exchange Economies

<p style="text-align: center;">Sharing Economies (time economies):</p> <ul style="list-style-type: none"> • Labor-Gifting (anti-quota systems) - no minimum labor requirement (pure altruism) • Labor-Sharing - requires a labor contribution <ul style="list-style-type: none"> » Labor-Quota Systems - flexible hour commitments using labor accounting (rational altruism) » Fair-Share Systems - labor requirement with no accounting, often with gender-specific work roles 	<p style="text-align: center;">Exchange Economies:</p> <ul style="list-style-type: none"> • Labor-Exchange (time economy) - hour accounting used as trading commodity (reciprocal altruism) • Barter Economy - item-for-item or “indirect barter” using mediums of exchange such as wampum, tobacco, chocolate, precious metals or stones • Monetary Economy - currencies: paper, coin, electronic or digital (may be backed by a commodity) 	
<p>See also: A. Allen Butcher, 2003. “Communal Economics.” <i>Encyclopedia of Community: From the Village to the Virtual World</i>. Christensen, Karen and David Levinson (General Editors). Thousand Oaks, CA: Sage Publications.</p>		
<p>Sharing Theory:</p> <ul style="list-style-type: none"> • Rational Altruism • Mutual Advantage • Intentional Hand • Multi-Faith Reciprocity Ethic and the Spirit of Communalism 	<p style="text-align: center;">Economic Consent</p> <p>As economic systems are no more than 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.</p>	<p>Exchange Theory:</p> <ul style="list-style-type: none"> • Rational Self-Interest (Adam Smith) • Comparative Advantage (David Ricardo) • Invisible Hand (Adam Smith) • Protestant Work Ethic and the Spirit of Capitalism (Max Weber)

common wealth by maximizing public goods and services shared by all. There are two different forms of labor-sharing systems, including “fair-share labor” systems requiring a labor contribution without labor accounting, and “labor credit” systems requiring a “labor quota” and the accounting of a minimum labor contribution for a person to maintain membership in the community. Labor accounting makes possible a range of different methods by which a community can coordinate its shared labor resource. Unlike fair-share labor systems, the more complicated labor-credit systems affirm the feminist ideal of equal access by both women and men to all skills and careers, while including quantifiable processes for earning vacation time. Labor credit systems also enable flexible personal schedules through what is called “radical flex-time” systems, therefore providing more support for shared-parenting of children and better respecting other family and personal concerns.

For much more detail on how time-based economies are structured and managed, and for examples of labor exchange and labor sharing systems and communities, past and present, see the following papers: *Time-Based Economics: A Community-Building Dynamic*, and *Communal Economics* available free for download from the Internet at: www.culturemagic.org/TimeBasedEconomics.html

Labor-sharing systems are sometimes used within collective households to serve domestic sharing, or among a close group of friends, such as for childcare, food service and other domestic labor, yet this is only on a small scale. For larger scale applications, such as for a village or a neighborhood community, the greatest utility of labor-sharing systems is in coordinating income-producing labor, such as with community-owned businesses, along with domestic, agricultural, construction, maintenance and all other community labor.

A critical aspect of labor-sharing systems within a community of more than just a few people is the management of trade between the community's labor economy and the dominant culture's monetary economy. The problem with people working to make money in “outside” jobs, outside of the community, is that such income is private property. If the community affirms sharing of both labor and income, then the private income from outside jobs must be converted to common property by donation or gifting. However, if a community of people use their labor-sharing

system to create and manage one or more businesses, then the income derived is commonly-owned from the start, since the community generated the income from its group-owned businesses.

The result of using a time economy for managing community-owned businesses is that the community then creates a “money-free” internal economy. No money or other exchange medium is needed for coordinating the production and consumption of goods and services within a labor-sharing economy. The only role of money is then for exchange with the monetary economy outside of the community.

A labor-sharing economy incorporating businesses within the labor system creates what could be called a “time-economy bubble” around the community. Money is then used only for trade with the outside, dominant culture, while within the bubble the community can structure all of its systems and relationships according to the values of sharing and cooperation.

It is community-owned businesses which make the labor-sharing economy possible on the large scale of village or town. Since businesses make money, when run correctly, it is up to the people who own and run them what values the profits are to serve, possessiveness or sharing. As such, businesses as well as the money they generate can be considered to be like a Ring of Power in *The Lord of the Rings*. Businesses and the wealth they generate can corrupt, or be used for asserting power over others, or they can be used in ways that support sharing, or as may be said, in service of the Light.

The Landed Rainbow allegory can be particularly helpful in understanding the interface between labor-sharing time economies and debt-based monetary economies. Similar to the way that the elves in *The Lord of the Rings* were able to use their three Rings of Power (Nenya - Ring of Water [blue], Narya - Ring of Fire [red], and Vilya - Ring of Air [red]) to build and protect their homelands, so the power of the monetary system may be used to build cultures of sharing in our world. In *The Lord of the Rings* the elves were able to bend the Dark power to the service of the Light in their communities of Lothlórien, Rivendell and others. In a similar way, time-based economies in our world provide the means for living in parallel cultures outside of the monetary economy.

Allegory of Leadership

The two different value structures, world views or paradigms of possessiveness and competition versus sharing and cooperation may each be thought of as being represented and advocated by different organizations in the real world.

The older of the two is the Fellowship for Intentional Community, originally formed in 1947 in response to the World Wars, and reformed in the early 1980s (see: www.ic.org). The term "fellowship" is commonly used by Quaker organizations, and several of the founding communities were founded by Quakers. In advocating community the Fellowship is supporting lifestyles of sharing and cooperation, and the methods that different communities use in their organization for affirming these values involves different forms of time economies. The Fellowship's vision statement is reported as (see: http://en.wikipedia.org/wiki/Fellowship_for_Intentional_Community), "We envision a world where community is available, understood, appreciated and supported for all people who desire it and where the skills, structures and wisdom of community are recognized as basic building blocks of a just and sustainable culture." (May 15, 1998, FIC Vision Committee)

In contrast, the Bilderberg Group, also called the Bilderbergers, was formed in 1954 (it evidently sponsors no website) and named after the hotel which hosted their first meeting in the Netherlands. Their original mission was to improve the relationship between America and Western Europe, in order to among other things protect the West from communism. (See: http://en.wikipedia.org/wiki/Bilderberg_Group) The Bilderberg Group could be said to support lifestyles of possessiveness and competition and the globalization of the monetary system.

These two organizations generally provide different forms of leadership for their respective cultures, each existing parallel to the other. In one sense the Fellowship could be said to affirm and support shared leadership while the Bilderbergers support hierarchical leadership structures. Yet in another sense each also supports aspects of the other as the Fellowship represents authoritarian as well as consensus-based intentional communities, while the Bilderbergers sometimes support participatory management in

business and at least a democratic façade in government. These similarities represent an aspect of the overlap of parallel cultures, each containing the seed of the other as with the Taijitu in Taoism (yin/yang symbol).

For the purposes of the Landed Rainbow allegory, however, the Fellowship and the Bilderbergers will be characterized as advocating different cultures.

An important aspect of the dynamic of these parallel cultures, represented by the Fellowship and the Bilderbergers, is that although the culture of the latter is vastly larger than the former, the monetary system as we know it, supported by the Bilderbergers, is dependent upon and cannot function without the support of forms of common-ownership of property and of time economies. (In contrast, Libertarianism asserts that the market can replace government.)

In fact, 43% of all economic activity in the US is due to the combination of government spending and the activities of nonprofit organizations, both of which are forms of common ownership of property. 20% of the gross national product (GDP) was federal spending and 12% of GDP was state and local spending in 2000 (see: www.gpoaccess.gov/usbudget/fy00/descriptions.html). In 1995 11% of GDP was by nonprofit organizations including hospitals, schools, churches, etc. (see: www.cbo.gov/ftpdocs/40xx/doc4012/1997doc01-Part2.pdf) and that percentage has been increasing according to the Internal Revenue Service's, Statistics of Income Division.

Volunteerism and donating everything from money to blood is continually advocated, and housework and other unpaid family nurturing processes are essential to the maintenance of the labor supply for the monetary economic system. Add non-monetized labor and easily half of the US economy involves common-property ownership or time-based economics.

Time-based common-property economies can exist without monetary economies although the reverse is not true; monetary private-property economies are dependent upon non-monetary common-property economies. Taxation, charity and labor-sharing systems all support governmental or family functions necessary for the function of the monetary system.

It may be observed that monetary economics, and the consent among people to use it, is an artificial overlay

upon human society meant to facilitate the expression of particular values, just as the overlay of time-based economics expresses an opposite set of values. Although the American economy is called "capitalist" and taxes come from private property, the other side of the coin is the dependence of capitalism upon processes of sharing and cooperation. In contrast time economies have no such dependency upon monetary systems outside of the necessity of relating to the capitalist economy of the dominant culture.

In order to justify the existence of the materialistic economic system there are connections made between the monetary system and certain spiritual ideals. A good example is found on the reverse of the Great Seal of the United States and printed on the dollar bill, involving the graphic of an "all-seeing eye," meant to represent Divine Providence (see: www.greatseal.com or http://en.wikipedia.org/wiki/Eye_of_Providence). During the Reformation and the Enlightenment the Eye of Divine Providence was associated with the agency of God over people's lives, and in some Protestant beliefs this was extended to the concept that in each person is an "Inner Light," which in turn justified the democratic concept of "individual election," and thereby influenced the American Revolution. Using this symbol on currency is to identify the monetary system with spiritual ideals.

There is much more history to the symbol of the "all-seeing eye." When enclosed in a triangle it is associated with Christian trinitarianism. Its antecedents include the Eye of Horus in Egyptian mythology, where it refers to power and rebirth. In folklore it is found as the malevolent gaze of the evil eye. Many people have equated the controlling nature of capitalism and its monetary system with evil conspiracies, using terms like "Illuminati," and this tendency can be easily extended to a comparison with the "lidless eye" of Sauron in *The Lord of the Rings*.

Just as competition and self-interest can be twisted and spun in positive ways, so also is the monetary system justified by using spiritual ideals. One may reject fascism just as vehemently as one would communism (as opposed to "communalism" the form of common-property ownership using participatory governance) as neither fascism nor communism can justify association with anything Divine. The potential for monetary economics to become fascist has been realized in the past.

The problem of course is in specifying when monetary economies become fascist. One determining factor is when an individual is not permitted to remove their consent for participation in the monetary economy, and instead freely choose to give their consent to participate in the sharing and cooperative economic paradigm when ever they desire.

The problem with debt, of course is that it ties one to the monetary system, making it difficult to change one's lifestyle in order to escape the monetary economy. In comparison, the problem with living and working entirely within a time-economy is that one may accumulate little or no money with which to leave the time-economy and become established in the monetary economy of the Outside World. Fortunately, skills are transferable between the two economies, and this facilitates the individual's transition between the two parallel cultures. In most First World, market-based countries people are able to choose to place their consent as they wish, either entirely or partially upon time-based economies rather than the debt-based monetary economy. And in most communities using time economies people are involved in both economic systems, the global monetary system and the local non-monetary time-based economy of their community.

Given the identification of two parallel cultures in the real world, the next logical step is to seek representations of leadership for each, offered here as the Fellowship for Intentional Community and the Bilderberg Group.

If one accepts the analogy of the Fellowship for Intentional Community as representing the fantasy role of the Fellowship of the Ring as portrayed in *The Lord of the Rings*, in opposition to the Bilderberg Group in the fantasy roles of Sauron and Morgoth, each in both cases being in conflict for the hearts, minds and lives of the races of beings on Earth, then we can fill the rest of the fantasy roles of the allegory. Consider:

- **The Fellowship of the Ring** – The Fellowship for Intentional Community represents lifestyles of gifting and sharing.
- **The One Ring** – Coins, currency and credit cards serve as the One Ring in a hobbit's pocket. Businesses are Rings of Power as they make money.

- **The Fellowship's mission of Destroying the One Ring** by casting it into Mount Doom is an analogy for removing from our minds the power that money and its values of possessiveness and competition have upon us, enabling us to turn to forms of time-economies supporting the values of sharing and cooperation. Accomplishing this can be of varying degrees of difficulty depending upon one's intellectual and emotional constitution.

- **Elves** – Members of Egalitarian Communal Societies (may be spiritual, multi-faith or secular) have gone the furthest in bending the powers of Darkness (debt-based monetary system) toward the service of the Light (time-based labor-sharing systems) with their Rings of Power.

- **Dwarves** – Members of Survivalist Communities. May be isolationist and even politically conservative (e.g., Libertarian), yet may also resist the Darkness.

- **Numenorians** – Members of Spiritual Intentional Communities. These may be Quaker or other Christian, Buddhist, Hindu, Islamist, New Age, Pagan, Unitarian Universalist, Native American Spiritual or other. These have much to teach and valuable aid for building societies based upon the values of sharing and cooperation. Numenorians have the potential for providing leadership for uniting all of the races of Earth against domination.

- **Humans** – Members of Secular and Multi-Faith Intentional Communities: Ecovillages, Cohousing Communities, Community Land Trusts, Anarchist and other Political Activist Communities, Collectives, Rainbow, Indigenous Tribal Cultures and others.

- **Hobbits** – Those who ignore, don't care about or are oblivious to the contest of values between the Light (sharing and cooperation) and Darkness (possessiveness and competition), which may include average citizens, members of the military, police or other civil servants. This may be due to being far removed from the actual contest, or to being self-absorbed or in denial of the contest, yet individuals may find themselves suddenly in the thick of it of no intent of their own, and may end up serving either the Light or the Darkness.

- **Wizards** – Those who seek to understand, frame and teach the issues involved in economic systems,

whether debt-based or time-based. They may serve either the Light or the Darkness.

- **Ents and Eagles** – Powerful natural forces aiding the work of the Fellowship.

- **Dragons and Balrogs** – Powerful natural forces hindering the work of the Fellowship.

- **Trolls, Goblins, Orcs, Urk-Hai** – Those who prey on others in any way: thieves, predatory lenders, terrorists, etc. This includes those serving the Darkness unwittingly.

- **Ring Wraiths** – Upper and mid-level managers of the monetary economy, such as the Federal Reserve and other central banks, the World Bank, International Monetary Fund, etc.

- **Sauron and Morgoth** – The Bilderberg Group, Bohemian Grove, Order of Skull and Bones, Council on Foreign Relations, Tri-Lateral Commission and other associations at the highest levels of monetary economic consultation and coordination.

Allegory of Culture

When we acknowledge that there is great diversity among people with regard to expressions of morality in lifestyle, and that people have a right to choose for themselves how they are to live, then we may affirm the importance of the freedom to create alternative or parallel cultures within, yet separate from, the dominant culture. The degree of integration versus separateness between the parallel and the dominant cultures is a question of balance in issues such as property, economics, governance, relationships, spirituality and every other aspect of culture. Because there is a great variety of models expressed among intentional communities within the alternative culture, decentralism is therefore one of the values and organizing principles of the parallel culture, as it enables variety and diversity in lifestyles.

An ideological foundation for the building of cultures of sharing and cooperation is the concept of "natural law." There are many interpretations of natural law, generally divided between the realms of moral theory and of legal theory, with the overlap between the two being the question of the relationship between the authority of moral precepts and that of legal codes.

The general definition for “natural law” is the concept of moral or legal codes, discoverable by reason, for relations among people. The concept that people may know natural law through an innate moral sense is often related to spiritual beliefs that truth, justice, peace or grace may originate from either outside of ourselves, as being of a transcendent source or nature, or that they arise from within ourselves as being of an immanent source or nature.

Through the concept of natural law spiritual, political, economic, technological and social issues may be integrated in one coherent world view, offering the potential for the presentation of natural law as a unified field theory for the design of human society. As such the term "natural law community" may relate to the:

- justification for both private and common property in economics, the
- affirmation of the individual’s right to participation in governance, the
- expression of environmental sustainability in our application of technology, and a
- multi-faith, decentralized, affinity-group-based society variously integrating spirituality and politics.

For more on how the theory of natural law may be relevant to intentional community see pages 23-30 of *Time-Based Economics* at: www.culturemagic.org

The method of living by what we know is right is to turn to our own ability to know right from wrong, and to make judgements about how we are to act based upon that innate ability. When we find substantial agreement upon a particular idea among diverse people we can reasonably proclaim that we've found an article of natural law. One of the best examples of such general agreement is called the "ethic of reciprocity."

A common ideal among most religions is the "ethic of reciprocity." In Christianity this is known as, "Do unto others as you would wish they do unto you." In Judaism as, "...thou shalt love thy neighbor as thyself." In Islam as, "None of you [truly] believes until he wishes for his brother what he wishes for himself." In Shinto as, "The heart of the person before you is a mirror. See there your own form." In Wicca as, "An it harm none, do what thou wilt." And in Native American Spirituality as, "Respect for all life is the foundation of the Great Law of Peace." In most religions, humanist ethical systems and philosophies

we see this basic moral code (see: www.religioustolerance.org/reciproc.htm).

The wide acceptance of the ethic of reciprocity provides a clear example of a natural law, and although the case can be made that time-based economics are consistent with the ethic of reciprocity and therefore with natural law, it would be a philosophical stretch or logical spin to equate monetary economics such as capitalism with the ethic of reciprocity. Various writers, however, have equated at least private property with the theory of natural law, such as John Locke in his idea of the relative equality of property based upon a person's capacity to consume, yet he limited the right to property from the perspective of natural law at the point of excess and waste (see: *Two Treatises of Government*, 1689). The facilitation of the accumulation of massive private wealth by the monetary economy, in view of the persistence of poverty, can not be justified by the ethic of reciprocity or the theory of natural law.

An economic system based upon the ethic of reciprocity may not be capitalist (and the oxymoron "collective capitalism" utterly fails to explain the nature of communal businesses), given that neo-liberal market capitalism is based upon the concepts of “rational self-interest” and of “comparative advantage,” which in turn are based upon competition and possessiveness.

Perhaps the best characterization of the nature of capitalism is that by Max Weber in his work, *The Protestant Ethic and the Spirit of Capitalism* (1904-05), in which he concludes that, "... the pursuit of wealth, stripped of its religious and ethical meaning, tends to become associated with purely mundane passions, which often actually give it the character of sport."

In contrast to the essential concepts of capitalism, an economic system based upon the ethic of reciprocity would express only the processes of sharing and cooperation. A sharing economy would be based upon the concepts of “rational altruism,” and of “mutual advantage” and the culture that arose would be described as affirming and supporting a “multi-faith reciprocity ethic and the spirit of communalism.”

The importance of recognizing and understanding the "spirit of communalism" is that this lifestyle is a complete alternative to the "monetized society" of the

dominant culture. Although this parallel culture may be statistically insignificant in numbers of people in comparison with the dominant culture, the fact of its existence and growth provides an accessible model of both the reciprocity ethic and of the application of natural law in intentional community.

Although there are many forms of communalism, the monastic form being best known, it is the egalitarian form that has developed and that practices an economic system which has the greatest potential for displacing the monetary system on a progressively larger scale.

In its current stage of development in the two largest egalitarian societies, Twin Oaks Community and East Wind Community (see: www.twinoaks.org and www.eastwind.org), the spirit of communalism has inspired the building of communities of currently about a hundred people each. Although these are essentially small villages, they have created time-based economies through businesses which continue to expand. These communally-owned businesses are like Rings of Power as they create time-economy bubbles around their populations, protecting them from incursions of the monetary system, much as the elves in *The Lord of the Rings* were able to protect their homelands of Lothlórien and Rivendell.

If some people in the egalitarian communities movement were to choose to adopt the ideas of the Landed Rainbow with regard to the emphasis of building communal businesses through time-based economics, along with the concept of businesses organized via this economic system as being a method of using the power of the dominant culture to create and sustain the parallel culture, as the elves protected their homelands with their Rings of Power, the result would be a merging of fantasy with utopian ideals. If being a utopian community is not alternative enough, now there comes fantasy as identity!!

Acknowledging the Landed Rainbow allegory could be done very simply at Twin Oaks, East Wind and other egalitarian societies. Consider that in community virtually anything which is acquired in multiple gets a name, so that members can easily refer to particular items. Typically, each individual building gets a name, and sometimes individual rooms. Each vehicle, each community pet and farm animal (within reason), each path and road, each refrigerator, oven,

computer and anything else to which people must frequently refer to individual items gets named.

As each community creates its own naming conventions and naming processes for these, it would then be quite easy for individuals to begin proposing names in Sindarin, the common speech of elves in *The Lord of the Rings*. Signs are also quite frequently used in community for sharing or reminding people of important details and procedures, and these could be written in both English and Sindarin, in order to help people learn simple phrases in the latter. In perhaps a few generations, thanks to information available for learning Sindarin on the Internet, Sindarin could become a living language, unique to egalitarian communities!

Such a proposition is itself a fantasy, and if it became a serious suggestion there would likely be members who would object to the idea, as for one thing it would make it harder for new members to integrate into the community. Yet the beauty of the Sindarin language in both its spoken and written forms may be encouraging. In the past some members have adopted elvish names, like Elrond and Galadriel, and East Wind has named one residence after an abode of the elves, Greyhaven.

Adopting Sindarin to any extent would be justified by the concept of time-based economies creating communal businesses, which in egalitarian community function like Rings of Power held by elves. In the context of turning the power of the monetary system to the service of sharing, the Landed Rainbow allegory honors the Federation of Egalitarian Communities' first principle of holding land, labor and income in common.

Lifestyles of the Just and Joyous!

In the past the village community or the neighborhood was circumstantial in nature. People happened to live in proximity by chance, more than by choice. Today, with multiple immediate and ongoing communication channels we have increasing methods and opportunities for finding and choosing those with whom we most like to associate, focus upon commonalities of values and lifestyle, and deliberately build community.

Changing times lead to cultural innovations in response to the needs and opportunities of the day. On

the individual level, the trend in industrial, service and information-based economies is toward people living alone, with single-parenting becoming increasingly common. In the United States the 2000 census shows that just over 26% of all households are now of people living alone, without children present (14% women, 11% men). The number of single-parent families in 2003 was 32% of all families with children (26% single-women and 6% single-men family households). The number of classic nuclear-family households (father, mother and children) has been declining from 87% of all families in 1970 to 68% in 2003, although the drop has been leveling off since 1995. (See: www.census.gov/population/pop-profile/2000/chap05.pdf and <http://www.census.gov/prod/2001pubs/p20-537.pdf>)

Perhaps partly in response to these changes, or to the motive of economic necessity, or to the desire for some kind of community, the number of non-family, non-related households is increasing. The Census Bureau defines a “nonfamily household” as either a person living alone or a “householder who shares the home with nonrelatives only; for example, boarders or roommates,” this latter household construct being called “other nonfamily.” The increase in the number of other nonfamily households is from 1.7% in 1970 to 5.7% in 2000 (see resource citations above). With the prevalence of “other nonfamily” households increasing, the question is when is such a group merely a circumstantial community, living together by chance or out of necessity, and when is it an intentional community, deliberately forming a society based upon common affinities and mutual-aid?

As we seek we may find others willing and able to make commitments to collectively building intentionality into our lives, thereby displacing the circumstantial nature of a cultural system which breaks down community and results in the atomization of society with cultural designs expressing the values of sharing and of cooperation. In a fellowship of affinity groups, seeking to manipulate the system in ways supporting cooperation and mutual aid circles, are found lifestyles of the just and joyous!

Although intentional community and time economies are valid cultural constructs regardless of what is happening in the dominant culture, there have been times when these alternative systems served the important function of preserving civilization in times of tribulation, such as with Catholic monasticism in the

Dark Ages and labor exchanges during the Great Depression. In the event of a future time of tribulation perhaps some aspect of the parallel culture will again be found to be appropriate to the challenge. Consider the problems caused by the monetary system over which we have little control, from global warming to human cultural homogenization. What conflicts may result from these? And within the monetary system itself there are many perils, as economic fortunes change like shifting desert sands.

As in the struggle between Saruman and Sauron to possess the One Ring, so today is there a struggle for currency domination. In the real world the US Dollar is the dominant global currency, and today it is dependent upon the oil economy. Any threat to the oil economy has repercussions upon the entire world economy, so when major oil producing countries revalue their oil and economies in a competing currency, such as the Euro, tensions increase. Iraq began such a move prior to the US invasion, and Iran has begun the process. Although there is debate as to what effect this will have on the value of the US Dollar in the short term versus the long term, there are other factors to consider. These include the Chinese revaluing their currency away from the USD to a basket of exchange currencies, the growing demand for oil in both China and India, and the emergence of left-oriented anti-American politics among oil producing countries in South America. Further, the advent of Peak Oil, or the point at which oil production begins to decline, is inevitable, although no one knows when it will happen.

The Fellowship exists today to facilitate the transition from the age of debt-based monetary economics to a new age of time-based economies, through supporting many models of intentional community. How much of the Landed Rainbow allegory is fantasy and how much effectively aids the awareness and understanding of the processes of time-based economics in gifting and sharing depends upon one's perspective.



The Role of Community in Contemporary Culture

As many intentional communities are created in response to problems perceived in the larger culture, these may be seen as small-scale, experimental societies, developing innovations in architecture and land use, governmental structures, family and relationships, and other aspects of culture that may provide viable alternatives to our global, monolithic, consumerist society.

As crucibles-of-culture, intentional communities tend to attract many of the new and hopeful ideas of the day, develop them in living, small-scale societies into useful innovations, and then model successful adaptations of these ideas to the outside world.

Although some intentional communities become very doctrinaire, closed societies, frozen in time like many Catholic monasteries and Hutterite colonies, others are open, encouraging an ongoing exchange with the larger culture. Open communities like cohousing, ecovillages and egalitarian societies provide insights into the direction of the larger society through their successful cultural innovations. In this way, **intentional community serves to anticipate, reflect and quicken social change.**

COMMUNITY— a group of people sharing any common identity or characteristic, whether geographic, economic, political, spiritual, cultural, etc.

COMMUNITARIANISM — the idea and practice of mutual responsibility by members of a society.

CIRCUMSTANTIAL COMMUNITY — a group of people living in proximity by chance, such as in a city, neighborhood or village, the residents of which may or may not be actively involved in an association.

INTENTIONAL COMMUNITY — a fellowship of individuals and families practicing common agreement and group action.

CONSIDERATION of FUNCTION — both circumstantial and intentional community may function as the other. For example an intentional community may abandon its common agreements, causing people to drift apart, or a town may pull together to collectively respond to a common threat.

Sharing-to-Privacy Continuum

When considering what kind of community to build or to join, the issue of sharing versus privacy can be the most helpful. In communities which **share private property (collective)** as in cohousing, one begins with the assumption of privacy and asks, “**How much am I willing to share?**” In communities which **share commonly owned property (communal)** one begins with the assumption of sharing and asks, “**How much privacy do I need?**”

The difference is the often-expressed issue of individuality versus collectivity, and each community design finds an appropriate balance between these levels of consciousness, such that neither the individual nor the group is submerged by the other.

The Sharing-to-Privacy Continuum (ownership) connects at right angles to the Consensus-to-Authoritarian Continuum (control) to form a matrix presenting different political-economic structures.

Ownership-Control Matrix

	Common Ownership of Wealth	Mixed Economic Systems	Private Ownership of Wealth
Consensus process control of wealth (win-win)	Egalitarian Communalism Sharing common property, and income.	Egalitarian Common-wealth. (land trusts; communal cores)	Egalitarian Collectivism. Sharing private property (cohousing).
Majority rule and other win-lose processes	Democratic Communalism. Common equity (some Israeli Kibbutzim).	Democratic Common-wealth. Capitalism & socialism.	Economic Democracy. All cooperatives. (Mondragon)
Authoritarian control of wealth	Totalitarianism. Complete social control. Communism.	Authoritarianism. Theocracy. Patriarchy.	Plutocratic Capitalism. Corporate Fascism.

Political Economy

The two aspects of society and culture that combine to create distinctively different patterns are decision-making structures and methods of property ownership. Together these are called a “political-economy,” and they can be explained by placing the two continua, government (beliefs or control) and economics (sharing/privacy or ownership), at right angles to each other, forming a matrix.

Fourth World Services
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Fourth World — This term is used:

- In political/economic theory as any decentralized, self-governed society maintaining a locally based economy.
- By the United Nations for the least developed countries.
- In Hopi prophecy as our current era of environmental decline.

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Landed Rainbow

www.CultureMagic.org



The concept of the "Landed Rainbow" involves the application of spiritual values to the material aspects of our lives. To **align our use of material wealth with spiritual ideals** is to create paradise on earth!

In the real world there is a contest for hearts and minds in the ***Fellowship for Intentional Community** versus **The Bilderbergers**. The Bilderberger Group affirms the "scarcity paradigm" of **possessiveness and competition**, while the Fellowship affirms the "plenty paradigm" of **sharing and cooperation** through building intentional community.

Outside of community "the love of money is the **root of all evil**," with greed and oppression justified by the ideas of "**rational self-interest**" and of "**comparative advantage**," and by the ideology of **neo-liberal market capitalism** supporting the **debt-based economy**.

In community money may be only for exchange with the outside, with internal "**time-based economies**" supporting "**rational altruism**" and "**mutual advantage**." Time economies can be "**labor-gifting**" as in Rainbow and cohousing, or can be "**labor-sharing**" as with labor quotas in egalitarian collectives and communal societies. In time-economies community businesses are like "**Rings of Power**," earning money for exchange with the "**dominant culture**," supporting people through acquiring and building upon land.

The "Landed Rainbow" mixes both ancient and new symbols. The rainbow symbolizes the promise of renewed life and unity in diversity, while the fruiting tree symbolizes fertility, and it's branches our many connections or relations.

The **White Tree** represents the **allegory of good versus evil** in the story of *The Lord of the Rings*. Rainbow rings symbolize "Rings of Power," and in the real world businesses are as Rings of Power, serving the Darkness or the Light. As each ring is labeled with a form of community or a spiritual value, they represent the intention of **aligning our use of material wealth with spiritual ideals**.

Together the tree and rainbow represent unity of the Earth and the Heavens, affirming that the source of **grace** and **inspiration** maybe an intuitive nature (**immanence**), or an external revelation (**transcendence**), or both. The seat of authority over individual choice is always one's conscious, inner light, or awareness of truth and justice. However inspired, the expression of spiritual awareness may be considered one's understanding of **natural law**.

Like elves using Rings of Power to support their homelands, Rivendell and Lothlórien, intentional communities create businesses to support their lifestyles. Communities replacing the use of money with time economies, as in egalitarian collectives and communal societies, are the most like elves as they **turn the power of money to service of the Light!**

Resources for Building the Landed Rainbow

***Fellowship for Intentional Community** provides a range of publications and conferences, see: www.ic.org and for searching a list of communities see the online database: www.icdb.org The **Federation of Egalitarian Communities** at www.thefec.org offers a range of documents on children in community, labor systems, membership, bylaws, etc, see: www.thefec.org/sns/ The **E. F. Schumacher Society** provides a range of information and models, especially on SHARE microcredit, see: www.schumachersociety.org The **School of Living** and the **Ozark Regional Land Trust** also offer land trust resources see: www.schoolofliving.org and www.ortl.org

For methods of redesigning the use of money, and for time economies replacing money in community, see:

- The "revolving loan fund" used by Walnut Street Co-op (www.icetree.com/walnut/revloan.html) in *ÉLAN*, and for legal structures for community see *Community, Inc.*, at: www.culturemagic.org/EgalitarianCommonwealth.html
- For information on labor-sharing time economies see *Time-Based Economics* and *Communal Economics* at: www.culturemagic.org/TimeBasedEconomics.html
- For information on methods of interpersonal and group process for creating the sharing lifestyle see *Light and Shadows* at: www.culturemagic.org/Intentioneering.html

