

Clarification of the CCMJ paradigm

Monday Oct 2, 2023, 12:20pm

Rodney Shakespeare to Simon, Claudius, Desmond, Janet, John, Mary, Peter, Steve

Dear All,

In order to progress things as clearly and quickly as possible, this is a new thread directly addressing the issue of the CCMJ paradigm (or its understanding of reality).

1. Belief in God: God upholds the value of all individuals (and so reasonable income, housing etc. for everybody). NB. This directly challenges mainstream economics in many fundamental aspects.
 2. Who or what creates the output of goods and services?: This is a physical matter (and the World Economic Forum, knowing the truth, laughs its head off at anybody who thinks differently). CCMJ members will need to clarify their position on this important matter.
 3. Origin of money. There's no problem here -- CCMJ members know about pressing computer buttons to create money.
 4. Interest: And they understand, and oppose, interest - or do they? Exactly what is it they understand? NB. In the UK, 'usury' means 'excessive interest and not 'interest.'
 5. Stabilisation/reduction of population levels: The world is faced with huge problems of environmental destruction and resource depletion. So what does CCMJ say about this? NB If you think that labour creates all the output you presumably think that the larger the population, the better....)
 5. Homo Economicus: And does CCMJ think homo economicus is an accurate assessment of human psychology? NB Homo economics is possibly even more fundamental to mainstream economics than its assertion that human labour creates all, or most, of the output of goods and services.
- It's time for CCMJ to sort out its paradigm or the World Economic Forum - www.weforum.org - will do the sorting for it - https://en.wikipedia.org/wiki/World_Economic_Forum

Rodney

Friday, Oct 6, 10:52am

John Courtneidge to RODNEY, Simon, Claudius, Desmond, Janet, me, Peter, Steve

Many thanks Rodney, The central question is: Does CCMJ support the continuation of Capitalism? Or its replacement? Two definitions of Capitalism are:

- 1) The use of money to get and accumulate more money (ie Usury),
- 2) The Theft of Economic Resources (Land, Law, Knowledge, Position, People) and the use of these God-given Resources to get and accumulate Money (ie Power) in the form of Rent, Interest, Profits, Unequal-pay for Bullying Work respectively. PS The Thieves call Theft 'Ownership'. Jesus calls for the replacement of Capitalism by The Kingdom. So do I.

Hence the plan and process which I, and supporters, call 'Co-operative Socialism: ie #TrueSocialism www.co-operativesocialism.org.

For all, in All, by all,

John

Sunday 7th October 11:10am

Simon Mouatt to Rodney, John, Claudius, Desmond, Janet, Mary, Peter, Steve

- Rodney, I agree that there are holes in Marx's approach to spreading capital ownership but you have not described his law of value (as he described it) correctly (as outlined in Capital). Simply put, he uses a unit measure which he termed abstract social labour (e.g., an hour of labour at current average efficiency). This unit can be objectively measured whereas the current paradigm's way of measuring the value of a product is by using its price (like in GDP for example). However this is a subjective measure and can be theoretically shown to be so.
- Using his labour measure Marx then illustrated how monetised commodities are sold in markets. The price attained could be above, below, or the same as its labour value (measured by the current

monetary value of an hour of abstract social labour). He uses this idea to illustrate all of the things the Universal Paradigm identifies. Business do not pay the workers the full value of their labour expended, hence profits, and when people own these capital assets they continue to profit into the future.

- There is an overall value of the output of an economy, which equates to a finite number of labour hours, and it's the distribution of this that benefits some to the detriment of others. No one pays for air since there is no labour involved, and there is plenty for all, but things produced by labour for money are sold.
- This erudite analysis was studied over a long period of time. If we claim to have improved on its understanding by making short comments that do not reflect a grasp of Marx's value theory we just appear cheap.
- The Universal Paradigm can work, in my view, as a paradigm shift which has an improved approach to spreading capital ownership, and in an inclusive manner that does not alienate or provoke revolutionary strife.
- I get that people do not feel the need to study nineteenth century economics and we must evolve the narrative, but let's give due credit to previous thinkers when appropriate.

Saturday October 7th 2023 11:46am

John Courtneidge to Simon, Rodney, Claudius, Desmond, Janet, Mary, Peter, Steve

Dear friends, I insert some responses to Rodney's questions, below:

1. Do you propose no private ownership at all? (Please be clear on this).

Our plan replaces the Ownership of Economic Resources with the new concept of 'Co-operative Careship'.

2. Who would own the productive capital (and to what extent)?

No-one and no institution, be it Individuals, families, The State or, even any of the four types of Co-operative*. The latter would sign an undertaking, time-limited to undertake Co-operative Careship of the appropriate Economic Resources (a current close model is the idea a 'Fully-repairing Lease'). Two types in both the Social Economy and the Solidarity Economy. Community Co-operatives in the monopoly sectors of both, Worker Co-operatives in the Diversity ('Market') sector of both.

3. Exactly what money system do you propose?

Until money is considered unnecessary, money will be created by a Government-independent National Solidarity Co-operative, i.e. one that is not-for profit (as is the rest of the Solidarity Economy) and, naturally, interest-free. I.e. Usury-free.

4. Debt-free or interest-free issuance? Or both? To whom? For what purposes? To what extent?

- as above

5. Or perhaps no money system at all? (?Maybe some form of gift economy?)

- as above

6. Are you aware that opposition to 'usury' (if the opposition is made without specific explanation) in practice and law means that support is being given for interest and compound interest?

The Capitalists, since they are immoral, will lie. I am indifferent to their support for Satan (incidentally, what is the word for Satan in Islam?). The Usury/interest history is covered if I recall correctly in Sir Harry Page's booklet, 'In Restraint of Usury': a book well worth republishing.

(In UK law 'usury' means 'excessive interest' and not interest)

Lastly, there is a way to help others understand exactly what you are saying -- just imagine that you have a magic wand and limitless power -- please describe what the world would look like.

Yes using an elastic band. Best done by inviting me to an in-person Question and Discussion session. Such as on Monday evening 5-7pm at the Victoria Station Wetherspoons Balcony, it being the Second Monday of the month CCMJ meeting. I hope that this helps and, again, my thanks for these questions.

Saturday 7 Oct 2023 12:40pm

Rodney Shakespeare to Simon, Claudius, Desmond, Janet, John, Mary, Peter, Steve

Hi Simon, Thanks for writing.

1. However, (in your first line) there is a large inaccuracy which invalidates the rest of your email. Neither Marx (nor John C. (I guess) had, or have, any approach or desire to spread capital ownership. None! And that is the problem. (If I am wrong, I would be delighted to be corrected)
2. Today, capital instruments physically create most of the output (and so the capital owners have huge, and increasing, economic, political and social power). You are simply not taking account of today's physical reality.
3. Worse, the World Economic Forum (and associated elite) hold ALL the cards and talking about the value of human labour (particularly when no labour is involved) wrecks your intellectual case.
4. Behind your position (and Marx's and John's) is a splendid, humane desire to ensure economic and social justice for the mass of humankind. But a false view of physical reality is a heavy -- and, ultimately, killing -- intellectual encumbrance.

Rodney

PS The Labour Theory is a moral attempt to justify people having a fair income etc. There's nothing wrong in people having a fair income etc., but basing the argument on a totally false view of reality is shooting yourself in the foot.

Saturday 7 Oct 2023 12:59pm

Rodney Shakespeare to John, Simon, Claudius, Desmond, Janet, Mary, Peter, Steve

Hi John,

Thanks for replying. It appears clear that:-

1. You propose no private ownership for anybody -- none at all. Please -- please don't deliberately frighten the horses (who, in their panic, can trample people under hoof).
2. You propose some forms of community (as distinct from far-off elite) ownership. A good example is water, sewage systems.
3. You propose the creation of money which is interest-free but you have not indicated, to whom, for what purposes and in what amounts. And -- please say clearly -- would the money be genuinely repayable or not? ('Interest-free' means 'repayable')
4. Your thinking does not take account of the usual definition of 'usury'.

Rodney

Saturday 7 Oct 2023 1:31pm

John Courtneidge to Rodney, Simon, Claudius, Desmond, Janet, Mary, Peter, Steve

Thanks Rodney. Yes, your obsession with Theft continues. It is inconsistent with the Teachings of Jesus. So CCMJ is not a home for you.

Very best wishes,

John

Saturday 7 Oct 2023 2:08pm

Rodney Shakespeare to John, Claudius, Desmond, Janet, Mary, Peter, Simon, Steve

John,

Thanks for being clear that you propose no private ownership -- none whatsoever.

You believe that:- this is in accordance with the teachings of Jesus and that anybody believing in some form of private ownership should not be on this email list.

I am not a theologian and so await the comments of others who do have theological knowledge.

Rodney

Sunday 8 Oct 2023 9:00am

Simon Mouatt to Rodney, John, Claudius, Desmond, Janet, Mary, Peter, Steve

- Yes, in his view, Marx did not WISH for a state to spread the capital ownership because he wanted workers (the grassroots) to seize the assets, BUT he did say there would be a NEED for an interim state (a 'dictatorship of the proletariat', before it withered away - as he described it). So it was a prediction of how it would happen rather than what he necessarily wanted. If this is a true reflection of his thought, which I believe it is, then my statement IS valid.
- Besides, even if Marx did not have a spread plan for the STATE this does not invalidate his law of value (which was only his way of identifying objective measurements and illustrating capitalist mechanics) and his law can be shown to be objective (I have several references from scholars I can give you that know far more about this than you or I)
- I stand by my point in the first email, the Universal Paradigm is great, if we make it more robust by properly grasping the views of other thinkers it will be strengthened. Not sure what John thinks? But as a Demos socialist I am sure there IS a plan for spreading capital ownership too.
- Let us appreciate our thoughtful, caring, activist community. I love what you do, always have done, I just want us to develop the Universal Paradigm more. I believe this will gain more traction.

Sunday 8 Oct 2023 9:43am

Rodney Shakespeare to Simon, Claudius, Desmond, Janet, John, Mary, Peter, Steve

Simon, We should keep things reasonably simple.

1. If Marx wanted to spread capital ownership, then I stand corrected and am delighted.
2. NB. Binary economists have long thought that Marx was near to spreading capital ownership -- see Marx -- the Almost Capitalist by Louis Kelso - <https://www.jstor.org/stable/25719933>). However, the history of Soviet communism and the like -- and John's obvious dislike of any form of private ownership -- mean that 'left-wing' positions are generally assumed to be based upon opposition to private ownership.
3. The traditional Labour Theory in effect means that jobs create all or most of the wealth and so there will always be lots of good jobs and therefore there is no need for widespread capital ownership. In short, the traditional left-wing view of how goods and services are created is guaranteed to defeat the object of spreading the ownership of productive capital.
4. So it seems that we agree on a developing need for wider ownership but continue to disagree on what does, or does not, create the output of goods and services.

Maybe we can leave the situation like that.

Rodney

Sunday 8 Oct 2023 9:43am

Peter Challen to to Rodney, Simon, Claudius, Desmond, Janet, John, Mary, Steve

Thank you, Simon and Rodney, for the two latest exchanges.

Rodney for the phrase 'reasonably simple'. Simon, not least for your closing words...

"Let us appreciate our thoughtful, caring, activist community. I love what you do, always have done. I just want us to develop the Universal Paradigm more. I believe this will gain more traction."

In terms that many voters can understand, what is the simple image of BOTH our envisaged cosmic/universal context for a genuine earth-stewarding democracy AND various localised interim actions to achieve it?

We have a short time in which to convince large numbers and many specific agencies that actions being steadily built up must accelerate and the threefold restructuring commenced..

As fear of extinction mounts, the basic thrust of our common good faith is even more relevant.

That thrust is at once simple, profound, and extremely difficult to sustain. It is to love 'God' as non

-coercive creativity in all creation and therefore in its every part, our better-self included, our interim ego transcended.

Beside all the rich **Palliative Pastoral care** the church promotes, it is vital that we also follow the **Prophetic call** for a genuine and lasting **Structural Curative**, or new earth paradigm.

That call can only be met by redesigning the structures of society from scratch, [ie in a still expanding universal paradigm], to lead to justice, and thence to peace. That must mean a reawakening to, and changing of three Fundamental, intrinsically interwoven, and deeply encultured fault lines:-

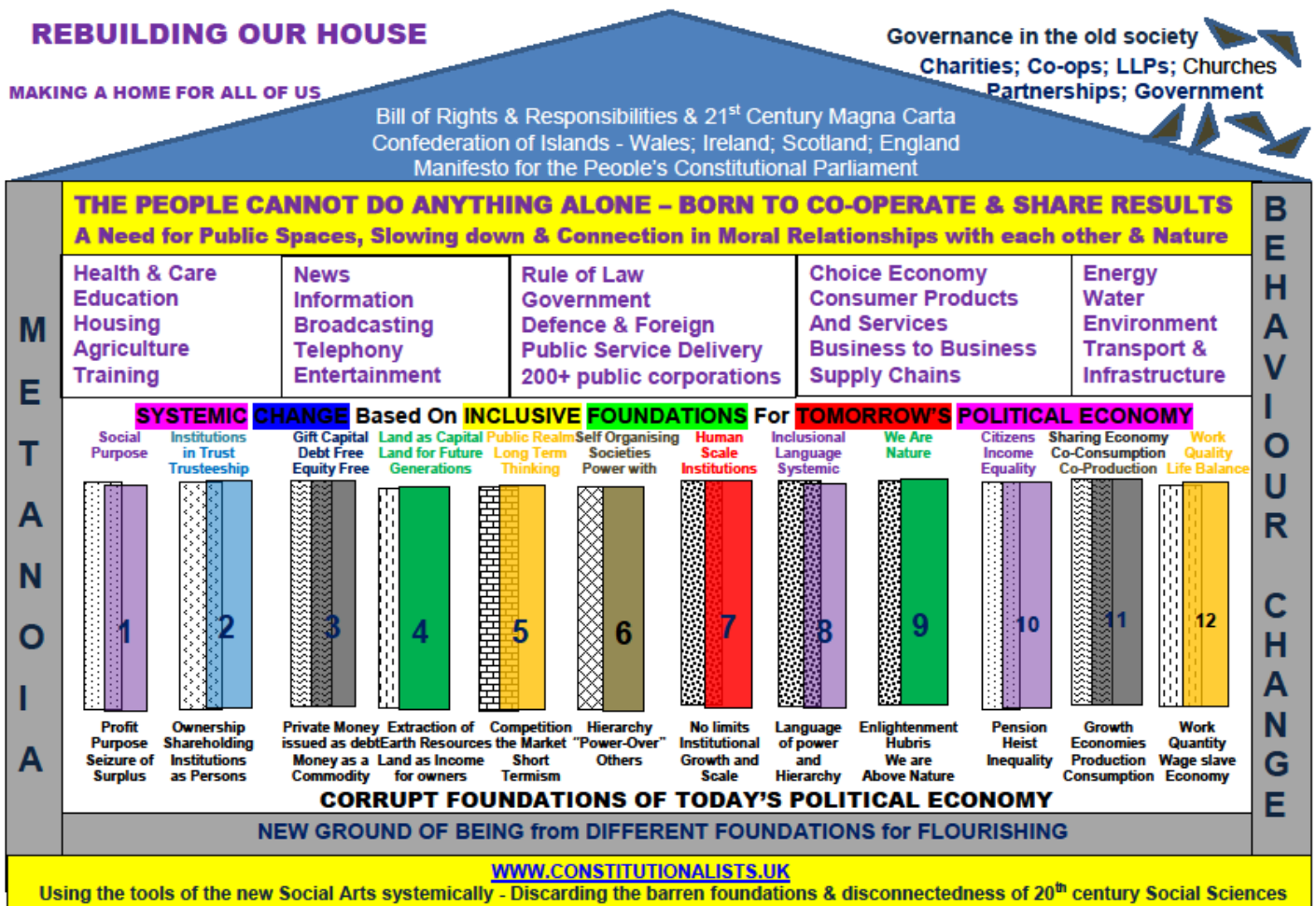
1. The restructuring of the monetary system to end centuries of exponential exploitation, Usury/Riba.
2. The recognition that we are **Stewards, not Owners**, of creation by creating **land value tax** as the basic balancing factor of our economic lives.
3. The ending of the **Institutional Rigidity of Power Over Others**, which thwarts the dignity of co-operative sharing of all our appropriate skills and tasks for the Common Good.

A quote spread widely yesterday around the world: **‘Religion’s main and final goal is to reconnect us (re-ligio) to the Whole, to ourselves, and to one another — and thus to heal us.’**

For such a rich inheritance and constant renewal of commitment, we give thanks for Jesus as exemplar in his time, for our own presently Incarnate lives, and for such courage as we can find to continue in our own specific witness.

Please give time to explore and express the inclusive details of the emergent universal paradigm, alongside your own vital special insights and expressions. Some years back, Ray Sheath hinted boldly at encompassing some profoundly interactive aspects of human design that are all crumbling... Have we a design artist to rework some such compressive hint of the scale of the human dilemma??

Peter



Mon, Oct 9, 1:09pm

John Courtneidge: to Peter, Rodney, Simon, Claudius, Desmond, Janet, Mary, Steve
I still am unable to see why CCMJ doesn't adopt the plan and process for Co-operative Socialism. It is both practical and pragmatic.

Mon, Oct 9, 1:09pm

Simon Mouatt: to John, Peter, Rodney, Claudius, Desmond, Janet, Mary, Steve
In Anglo Saxon culture there is no mass appetite for it John

Mon, Oct 9, 12:23pm

Peter Challen: to John, Rodney, Simon, Claudius, Desmond, Janet, Mary, Steve
Dear John,

I won't be present [at the proposed zoom], but I add my comment: Co-operative Socialism is a practical, worthy and urgent 'palliative' – that is, urgent and structured caring, but.... within a dying system! If 'Christian' is associated with an action, it must be set clearly within all aspects of our stewardship of this sacred planet.

On the Ray Sheath [2015] model shown above there are 12 foundations of human global households that are crumbling – with a hint of both fault and remedy with each. This is God's world and the witness of Jesus indicates, with both simplicity and profundity, that we must love/serve BOTH the creator AND all creation.

When CCMJ was a constituted body the participants came, over more than 30 years, steadily to the conviction that every proposal for effective change needed to be clearly stated as requiring both GLOBAL CONTEXT and LOCAL PRACTICE in clear creative tension in every proposal.

[In the scientific realm expressed in the GAIA hypothesis]

This context of expanding cosmic consciousness, is presently, if but pithily, expressed as

1. Monetary, [restructuring at the global level in the light of new harmony between spirituality and materiality]. Eg great work by JC, RS, SM et al.
2. Clarifying and acting upon the responsibility for Global Stewardship behind any interim holding of responsibility and management. [In Archbishop Welby's recent phrase 'curbing individualism!']
3. Replacing hierarchical Authoritarianism with universally beneficial hierarchies, giving dignity to every role. [Welby again, 'End Bossiness']

Hope this helps, Peter

Mon, Oct 9, 1:27 PM (1 day ago)

John Courtneidge: to Peter, Rodney, Simon, Claudius, Desmond, Janet, Mary, Steve
Thanks Peter. The word 'Stewardship' is the concept of 'Co-operative Careship' but without the connotations of a secular Lord's Steward.

Wed Oct 11 2023- 5:41pm

Mary Fee: to John, Rodney, Simon, Claudius, Desmond, Janet, Steve

Hi John This is a difficult time to think about economic issues, with the terrible conflict between Israel and the occupants of the Gaza strip - a modern-day ghetto - causing a dangerous crisis - when no-one turned up to the proposed zoom, it used up most of the BBC Radio 4 news coverage: - https://en.wikipedia.org/wiki/Gaza_Strip#History

In coordinating CCMJ, over the years, Peter has sent out hundreds of messages passing on information about a whole variety of organisations - the Global Table "Matters in the Air" goes back to 2010 – <https://globaltable.org.uk/wp/archives/4761>, and messages forwarded to CCMJ members

and associates go back to 2012 - <https://ccmj.org.uk/wp/archives/date/2012/06> and continues today. Peter tells me that he also engages in many individual and small group dialogues, and the one discussing the Buckminster Fuller Institute's 40 year celebrations seems to have been one such - as you will recall I only knew about it since you copied me in: <https://ccmj.org.uk/wp/archives/8179>.

Both sites also have links pages: <https://ccmj.org.uk/links.htm> • <https://ccmj.org.uk/wp/links> • <https://globaltable.org.uk/wp/links> - where sadly some will no longer work - but others have yet to be added, eg Rodney's latest - <https://www.binaryeconomics.net/wordpress/> - which has its own links page - <https://www.binaryeconomics.net/wordpress/references/links/> and <https://universalparadigm.org> - there's always more work to be done on them.

I know you've been on a personal quest to persuade different organisations, including CCMJ, to adopt the plan for Co-operative Socialism, as laid out in your own website <https://www.co-operativesocialism.org>. I've just checked the links page - <https://www.co-operativesocialism.org/links/> - and one of them that did adopt it - Labour Action for Peace - no longer seems to have its own website and so the discussion eventually turned in this direction and Rodney started a new specific topic: <https://ccmj.org.uk/wp/archives/8203> .

In the discussion on both topics, we have received some interesting responses from the academics amongst us, who have the ability to endlessly turn this way and that around issues, as well as expressing themselves in poetry. One thing they don't seem to do is to home in on one solution as if it's the answer to everything. If you pay attention to current discussions in politics - as I am doing within the Labour Party - they have to address very detailed issues, eg whether child benefit should be denied to mothers for a third and subsequent children, whether there should be more support for pre-school education, whether local authorities should have sufficient funding to build more homes - and how the planning processes are managed, etc etc.

I understand that the inspiration for founding CCMJ was partly the realisation that banks lend out much more money than they receive as deposits and then charge interest - its early papers are evidence of these discussions - <https://ccmj.org.uk/papers.htm>. However, I believe that Credit Unions only lend out money that has been deposited with them but even so, they still charge interest - their business model depends on it. But nowhere else other than in your explanation of the plan for Co-operative Socialism have I seen anyone proposing that any modern-day society can manage without money or ownership - it seems to me that it harks back to communism, which as far as I know resulted in horrible failure and social injustice in both the Soviet Union and in China.

Issues such as whether we should continue to use the capitalist model are way beyond most people's comprehension. Some detailed issues - how to avoid various excesses in the economic system - were addressed by The Network Project - <https://www.thenetworkproject.org.uk/workshops/> - but I did not hear any of them discussing the **abolition of money** - you can create it as complementary currency, as has been successfully done as Local Exchange Trading Schemes, and by fiat issue of vouchers in various places such as refugee camps - or the **abolition of ownership** - but you can create shared ownership in housing and business co-ops.

Corruption of the way money is managed was addressed by the Network Project, and are currently in discussion in the mainstream eg offshore banking and non-dom tax status, but banning the concept of ownership is never considered - although I was aware in the commune where we used to go on holiday in Scotland for many years, that there was pooling of money that some members earned outside in order to provide for household expenditure - but that's only a larger version of the agreement within many marriages that they have joint bank accounts.

So whatever discussions ensue, I doubt that anyone will support the adoption of your plan for Co-operative Socialism. I've been re-reading the many papers by which you present it on your website, but it's very difficult to grasp, and if you do wish to pursue this, I would advise that you try to gather a support group to refine and modify it - in fact to use a co-operative process - so that it becomes a more viable proposal.

Best wishes to all, Mary

Wed Oct 11 2023- 6:41pm

Simon Mouatt: to Mary, John, Rodney, Claudius, Desmond, Janet, Steve

John - Democratic Socialism is the opposite of practical in a hostile culture, whilst spreading capital ownership via a Universal Paradigm change is possible as a transition without upsetting any major apple carts. Plus many people have bought the Hayek inspired position that planning starts off as well meaning but concludes in serfdom: https://en.wikipedia.org/wiki/Friedrich_Hayek – see also Hayek's book – The Road to Serfdom: https://en.wikipedia.org/wiki/The_Road_to_Serfdom

Wed Oct 11 2023 9:23pm

John Courtneidge: to Mary, Peter, Rodney, Simon, Claudius, Desmond, Janet, Steve

Thanks Rodney. Yes, the plan for Co-operative Socialism is the only concrete alternative to Capitalism. The events in Palestine impel a global solution all the more urgently.

Hence my focus on that - as the next available step towards The Kingdom here on Earth.

Very best wishes all, John