

# Crédito social

De Wikipedia, la enciclopedia libre

*No debe confundirse con el [Sistema de Crédito Social](#) de China en cuanto a confiabilidad.*

El **crédito social** es una filosofía [distributiva](#) de [la economía política](#) desarrollada por [C. H. Douglas](#). Douglas atribuyó las [recesiones económicas](#) a las discrepancias entre el costo de los bienes y la compensación de los trabajadores que los fabricaban. Para combatir lo que él veía como una deficiencia crónica de [poder adquisitivo](#) en la economía, Douglas prescribió la intervención del gobierno en la forma de la emisión de dinero libre de deuda directamente a los consumidores o productores (si vendían su producto por debajo del costo a los consumidores) con el fin de combatir tal discrepancia. <sup>[1]</sup>

En defensa de sus ideas, Douglas escribió que "los sistemas fueron hechos para los hombres, y no los hombres para los sistemas, y el interés del hombre, que es el [autodesarrollo](#), está por encima de todos los sistemas, ya sean teológicos, políticos o económicos". <sup>[2]</sup> Douglas dijo que los Creditistas Sociales quieren construir una nueva civilización basada en la "[seguridad económica absoluta](#)" para el individuo, donde "se sentará cada hombre bajo su vid y bajo su [higuera](#); y nadie los atemorizará". <sup>[3]</sup> <sup>[4]</sup> En sus palabras, "lo que realmente exigimos de la existencia no es que seamos puestos en la [utopía](#) de otro, sino que seamos puestos en condiciones de construir una utopía propia". <sup>[5]</sup>

La idea del crédito social atrajo un interés considerable en el [período de entreguerras](#), con el [Partido del Crédito Social de Alberta](#) distribuyendo brevemente "[certificados de prosperidad](#)" a la población de Alberta. Sin embargo, Douglas se opuso a la distribución de certificados de prosperidad que se basaban en las teorías de [Silvio Gesell](#). <sup>[6]</sup> La teoría del crédito social de Douglas ha sido cuestionada y rechazada por la mayoría de los economistas y banqueros. El destacado economista [John Maynard Keynes](#) hace referencia a las ideas de Douglas en su libro *[The General Theory of Employment, Interest and Money](#)* <sup>[7]</sup> pero en su lugar plantea el [principio de la demanda efectiva](#) para explicar las diferencias en la producción y el consumo.

Teoría económica[[editar](#)]

## Factores de producción y valor[[editar](#)]

Douglas no estaba de acuerdo con [los economistas clásicos que reconocían](#) sólo tres [factores de producción](#): [la tierra](#), [el trabajo](#) y el [capital](#). Si bien Douglas no negaba el papel de estos factores en la producción, consideraba la "[herencia cultural de la sociedad](#)" como el factor principal. Definió la herencia cultural como el conocimiento, las técnicas y los procesos que se nos han ido acumulando de forma incremental desde los orígenes de la civilización (es decir, el [progreso](#)). En consecuencia, la humanidad no tiene que seguir "[reinventando la rueda](#)". "Somos simplemente los administradores de esa herencia cultural, y en esa medida la herencia cultural es propiedad de todos nosotros, sin excepción". <sup>[8]</sup> [Adam Smith](#), [David Ricardo](#) y [Karl Marx](#) afirmaron que [el trabajo crea todo el valor](#). Si bien Douglas no negó que todos los costos se relacionan en última instancia con cargas laborales de algún tipo (pasadas o presentes), negó que el trabajo actual del mundo cree toda la riqueza. Douglas distinguió cuidadosamente entre [valor](#), [costos](#) y [precios](#). Afirmaba que uno de los factores que daban lugar a una mala dirección del pensamiento en términos de la naturaleza y función del dinero era la casi obsesión de los economistas por los valores y su relación con los precios y los ingresos. <sup>[9]</sup> Si bien Douglas reconocía el "[valor en uso](#)" como una teoría legítima de los valores, también consideraba que los valores eran subjetivos y no capaces de medirse de manera objetiva. Por lo tanto, rechazó la idea del papel del dinero como un estándar o medida de valor. Douglas creía que el dinero debía actuar como un medio de comunicación por el cual los consumidores dirigían la distribución de la producción.

Sabotaje económico[[editar](#)]

Estrechamente asociada con el concepto de herencia cultural como factor de producción está la teoría del crédito social del sabotaje económico. Si bien Douglas creía que el factor de producción de la herencia cultural es primordial para aumentar la riqueza, también creía que el sabotaje económico es el factor principal que la disminuye. La palabra riqueza deriva de la palabra [inglesa antigua wela](#), o "bienestar", y Douglas creía que toda producción debía aumentar el bienestar personal. Por lo tanto, la producción que no aumenta directamente el bienestar personal es un despilfarro o sabotaje económico.

El efecto económico de cargar todos los residuos de la industria al consumidor reduce de tal manera su poder adquisitivo que un porcentaje cada vez mayor del producto de la industria debe exportarse. El efecto de esto en el trabajador es que tiene que hacer muchas veces la cantidad de trabajo que debería ser necesaria para mantenerlo en el más alto nivel de vida, como resultado de un incentivo artificial para producir cosas que no desea, que no puede comprar y que no son de utilidad para el logro de su nivel interno de bienestar. <sup>[10]</sup>

Mediante los métodos modernos de contabilidad, el consumidor se ve obligado a pagar todos los costes de producción, incluidos los residuos. El efecto económico de cargar al consumidor con todos los residuos en la industria es que el consumidor se ve obligado a hacer mucho más trabajo del necesario. Douglas creía que el esfuerzo desperdiciado podría estar directamente relacionado con la confusión con respecto al propósito del sistema económico, y la creencia de que el sistema económico existe para proporcionar empleo con el fin de distribuir bienes y servicios.

Pero puede ser aconsejable echar un vistazo a algunas de las causas próximas que operan para reducir el retorno del esfuerzo; Y para comprender el origen de la mayoría de los casos específicos, hay que tener en cuenta que el sistema económico existente distribuye bienes y servicios a través de la misma agencia que induce los bienes y servicios, es decir, el pago por obra en curso. En otras palabras, si la producción se detiene, la distribución se detiene y, como consecuencia, existe un claro incentivo para producir artículos inútiles o superfluos a fin de que se puedan distribuir mercancías útiles ya existentes. Esta razón perfectamente simple es la explicación de la creciente necesidad de lo que se ha dado en llamar sabotaje económico; el colosal despilfarro de esfuerzo que se lleva a cabo en todos los ámbitos de la vida sin ser observado por la mayoría de la gente porque están tan familiarizados con él; un despilfarro que, sin embargo, puso a prueba el ingenio de la sociedad para extenderlo de tal manera que el clímax de la guerra sólo se produjo en el momento en que fue necesaria una exhibición culminante de sabotaje organizado para preservar el sistema de la combustión espontánea. <sup>[11]</sup>

### **Propósito de una economía**[\[editar\]](#)

Douglas afirmaba que había tres posibles alternativas políticas con respecto al sistema económico:

1. La primera de ellas es que se trata de un gobierno disfrazado, cuyo objetivo principal, aunque ciertamente no el único, es imponer al mundo un sistema de pensamiento y acción.
2. La segunda alternativa tiene cierta similitud con la primera, pero es más sencilla. Supone que el objetivo primordial del sistema industrial es la creación de empleo.
3. Y la tercera, que es esencialmente más simple aún, de hecho, tan simple que parece completamente ininteligible para la mayoría, es que el objeto del sistema industrial es simplemente proporcionar bienes y servicios. <sup>[12]</sup>

Douglas creía que era la tercera alternativa política sobre la que debía basarse un sistema económico, pero la confusión de pensamiento ha permitido que el sistema industrial se rija por los dos primeros objetivos. Si el propósito de nuestro sistema económico es entregar la máxima cantidad de bienes y servicios con la menor cantidad de esfuerzo, entonces la capacidad de entregar bienes y servicios con la menor cantidad de empleo es realmente deseable. Douglas propuso que el desempleo es una consecuencia lógica de que las máquinas reemplacen al trabajo en el proceso productivo, y cualquier intento de revertir este proceso a través de políticas diseñadas para lograr el pleno empleo sabotea directamente nuestra herencia cultural. Douglas también creía que las personas desplazadas del sistema industrial a través del proceso de mecanización aún deberían tener la capacidad de consumir los frutos del sistema, porque sugirió que todos somos herederos de la herencia cultural, y su propuesta de un dividendo nacional está directamente relacionada con esta creencia.

### **La naturaleza crediticia del dinero**[\[editar\]](#)

Douglas criticó la economía clásica porque muchas de las teorías se basan en una [economía de trueque](#), mientras que la economía moderna es monetaria. Inicialmente, el dinero provenía del sistema productivo, cuando los ganaderos perforaban discos de cuero que representaban una cabeza de ganado. Estos discos podían ser intercambiados por maíz, y los productores de maíz podían intercambiar el disco por una cabeza de ganado en una fecha posterior. La palabra "pecuniario"<sup>[13]</sup> proviene del latín *pecunia*, que original y literalmente significa "ganado" (relacionado con *pecus*, que significa "bestia").<sup>[14]</sup> Hoy en día, el sistema productivo y el sistema monetario son dos entidades separadas. Douglas demostró que los préstamos crean [depósitos](#), y presentó [pruebas matemáticas](#) en su libro *Social Credit*.<sup>[15]</sup> El crédito bancario comprende la gran mayoría del dinero y se crea cada vez que un banco otorga un préstamo.<sup>[16]</sup> Douglas fue también uno de los primeros en comprender la naturaleza crediticia del dinero. La palabra [crédito](#) deriva del latín *credere*, que significa "creer". "La cualidad esencial del dinero, por lo tanto, es que un hombre crea que puede obtener lo que quiere con la ayuda de él".<sup>[17]</sup>

Según los economistas, el dinero es un [medio de intercambio](#). Douglas argumentó que este pudo haber sido el caso cuando la mayor parte de la riqueza fue producida por individuos que posteriormente la intercambiaron entre sí. Pero en las economías modernas, la [división del trabajo](#) divide la producción en múltiples procesos, y la riqueza es producida por personas que trabajan en asociación entre sí. Por ejemplo, un trabajador del automóvil no produce ninguna riqueza (es decir, el automóvil) por sí mismo, sino sólo en conjunción con otros trabajadores del automóvil, los productores de carreteras, gasolina, seguros, etc.

En esta opinión, la riqueza es una fuente de información a la que la gente puede recurrir, y el dinero se convierte en un [sistema de venta de entradas](#). La eficiencia obtenida por los individuos que cooperan en el proceso productivo fue denominada por Douglas como el "[incremento inmerecido](#) de la asociación", cuyas acumulaciones históricas constituyen lo que Douglas llamó el patrimonio cultural. El medio de recurrir a este fondo común es el dinero distribuido por el sistema bancario.

Douglas creía que el dinero no debía ser considerado como una mercancía, sino más bien como un billete, un medio de distribución de la producción.<sup>[18]</sup> "Hay dos lados en esta cuestión de un boleto que representa algo que podemos llamar, si queremos, un valor. Está el billete en sí mismo, el dinero que forma lo que llamamos '[demanda efectiva](#)', y hay algo que llamamos un precio opuesto a él".<sup>[18]</sup> El dinero es la demanda efectiva, y los medios para reclamar ese dinero son los precios y los impuestos. A medida que el capital real reemplaza al trabajo en el proceso de modernización, el dinero debe convertirse cada vez más en un instrumento de distribución. La idea de que el dinero es un medio de intercambio está relacionada con la creencia de que toda la riqueza es creada por el trabajo actual del mundo, y Douglas rechazó claramente esta creencia, afirmando que la herencia cultural de la sociedad es el factor principal en la creación de riqueza, lo que hace que el dinero sea un mecanismo de distribución, no un medio de intercambio.

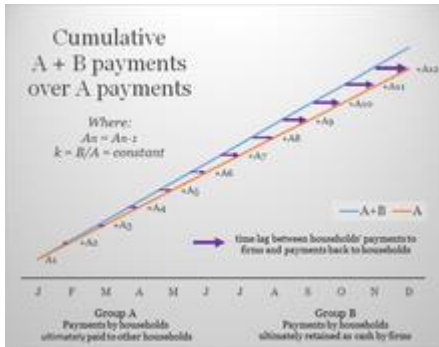
Douglas también afirmó que el problema de la producción, o [la escasez](#), se había resuelto hace mucho tiempo. El nuevo problema era el de la distribución. Sin embargo, mientras la economía ortodoxa haga de la escasez un valor, los bancos seguirán creyendo que están creando valor para el dinero que producen haciéndolo escaso.<sup>[19]</sup> Douglas criticó el sistema bancario por dos motivos:

1. por ser una forma de gobierno que ha estado [centralizando](#) su poder durante siglos, y
2. por reclamar la propiedad del dinero que crean.

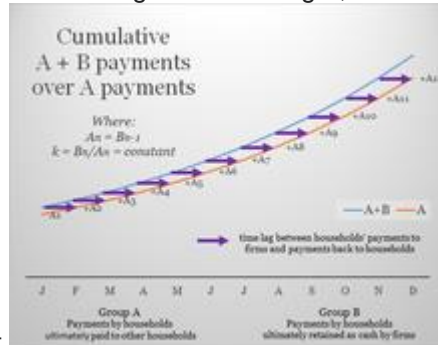
The former Douglas identified as being anti-social in policy.<sup>[20]</sup> The latter he claimed was equivalent to claiming ownership of the nation.<sup>[21]</sup> According to Douglas, money is merely an [abstract](#) representation of the real credit of the community, which is the ability of the community to deliver goods and [services](#), when and where they are required.

The A + B theorem<sup>[edit]</sup>

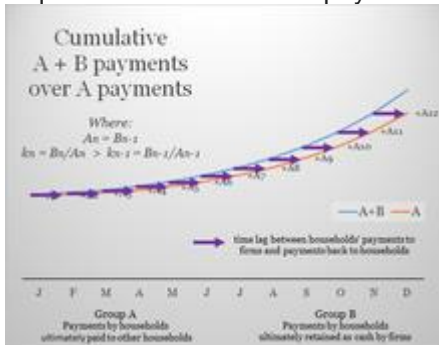
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Cumulative payments **A+B** with steady payments of both **A<sub>n</sub>** and **B<sub>n</sub>**. In this case the time between present and the future time where the accumulated total of **A** can cover the current total of **A+B** grows ever larger, which results in the



accumulation of loan credit or export credit. Cumulative payments **A+B** with a constant ratio of payments **B<sub>n</sub>** over payments **A<sub>n</sub>**. Payments **A<sub>n</sub>** accumulated by next period are able to cover past payments **B<sub>n-1</sub>**, however, this requires that payments **A<sub>n</sub>** and **B<sub>n</sub>** rise exponentially over time



Cumulative **A<sub>n</sub>+B<sub>n</sub>** payments with an increasing ratio of payments **B<sub>n</sub>** over payments **A<sub>n</sub>**. Payments **A<sub>n</sub>** accumulated by next period are able to cover past payments **B<sub>n-1</sub>**, however, this requires that payments **A<sub>n</sub>** and **B<sub>n</sub>** rise exponentially over time.

In January 1919, "A Mechanical View of Economics" by C. H. Douglas was the first article to be published in the magazine *New Age*, edited by [Alfred Richard Orage](#), critiquing the methods by which economic activity is typically measured:

It is not the purpose of this short article to depreciate the services of accountants; in fact, under the existing conditions probably no body of men has done more to crystallise the data on which we carry on the business of the world; but the utter confusion of thought which has undoubtedly arisen from the calm assumption of the book-keeper and the accountant that he and he alone was in a position to assign positive or negative values to the quantities represented by his figures is one of the outstanding curiosities of the industrial system; and the attempt to mould the activities of a great empire on such a basis is surely the final condemnation of an out-worn method.

In 1920, Douglas presented the A + B theorem in his book, *Credit-Power and Democracy*, in critique of accounting methodology pertinent to income and prices. In the fourth, Australian Edition of 1933, Douglas states:

A factory or other productive organization has, besides its economic function as a producer of goods, a financial aspect – it may be regarded on the one hand as a device for the distribution

of purchasing-power to individuals through the media of wages, salaries, and dividends; and on the other hand as a manufactory of prices – financial values. From this standpoint, its payments may be divided into two groups:

Group A: *All payments made to individuals (wages, salaries, and dividends).*

Group B: *All payments made to other organizations (raw materials, bank charges, and other external costs).*

Now the rate of flow of purchasing-power to individuals is represented by A, but since all payments go into prices, the rate of flow of prices cannot be less than A+B. The product of any factory may be considered as something which the public ought to be able to buy, although in many cases it is an intermediate product of no use to individuals but only to a subsequent manufacture; but since A will not purchase A+B; a proportion of the product at least equivalent to B must be distributed by a form of purchasing-power which is not comprised in the description grouped under A. It will be necessary at a later stage to show that this additional purchasing power is provided by loan credit (bank overdrafts) or export credit.<sup>[22]:22-23</sup>

Beyond [empirical](#) evidence, Douglas claims this [deductive theorem](#) demonstrates that total prices increase faster than total incomes when regarded as a [flow](#).

In his pamphlet entitled "The New and the Old Economics", Douglas describes the cause of "B" payments:

I think that a little consideration will make it clear that in this sense an overhead charge is any charge in respect of which the actual distributed purchasing power does not still exist, and that practically this means any charge created at a further distance in the past than the period of cyclic rate of circulation of money. There is no fundamental difference between tools and intermediate products, and the latter may therefore be included.<sup>[23]</sup>

In 1932, Douglas estimated the cyclic rate of circulation of money to be approximately three weeks. The cyclic rate of circulation of money measures the amount of time required for a loan to pass through the productive system and return to the bank. This can be calculated by determining the amount of [clearings](#) through the bank in a year divided by the average amount of [deposits](#) held at the banks (which varies very little). The result is the number of times money must turnover in order to produce these [clearing house](#) figures. In a testimony before the Alberta Agricultural Committee of the Alberta Legislature in 1934, Douglas said:

Now we know there are an increasing number of charges which originated from a period much anterior to three weeks, and included in those charges, as a matter of fact, are most of the charges made in, respect of purchases from one organization to another, but all such charges as capital charges (for instance, on a railway which was constructed a year, two years, three years, five or ten years ago, where charges are still extant), cannot be liquidated by a stream of purchasing power which does not increase in volume and which has a period of three weeks. The consequence is, you have a piling up of debt, you have in many cases a diminution of purchasing power being equivalent to the price of the goods for sale.<sup>[24]</sup>

According to Douglas, the major consequence of the problem he identified in his A+B theorem is exponentially increasing debt. Further, he believed that society is forced to produce goods that consumers either do not want or cannot afford to purchase. The latter represents a favorable [balance of trade](#), meaning a country exports more than it imports. But not every country can pursue this objective at the same time, as one country must import more than it exports when another country exports more than it imports. Douglas proposed that the long-term consequence of this policy is a [trade war](#), typically resulting in real war – hence, the social credit admonition, "He who calls for Full-Employment calls for War!", expressed by the [Social Credit Party of Great Britain and Northern Ireland](#), led by [John Hargrave](#). The former represents excessive capital production and/or military build-up. Military buildup necessitates either the violent use of weapons or a superfluous accumulation of them. Douglas believed that excessive capital production is only a temporary correction, because the cost of the capital appears in the cost of consumer goods, or taxes, which will further exacerbate future gaps between income and prices.



In the first place, these capital goods have to be sold to someone. They form a reservoir of forced exports. They must, as intermediate products, enter somehow into the price of subsequent ultimate products and they produce a position of most unstable equilibrium, since the life of capital goods is in general longer than that of consumable goods, or ultimate products, and yet in order to meet the requirements for money to buy the consumable goods, the rate of production of capital goods must be continuously increased.<sup>[25]</sup>

### **The A + B theorem and a cost accounting view of inflation**[\[edit\]](#)

The replacement of labour by capital in the productive process implies that overhead charges (B) increase in relation to income (A), because "B" is the financial representation of the lever of capital".<sup>[22]:25</sup> As Douglas stated in his first article, "The Delusion of Superproduction":<sup>[26]</sup>

The factory cost – not the selling price – of any article under our present industrial and financial system is made up of three main divisions-direct labor cost, material cost and overhead charges, the ratio of which varies widely, with the "modernity" of the method of production. For instance, a sculptor producing a work of art with the aid of simple tools and a block of marble has next to no overhead charges, but a very low rate of production, while a modern screw-making plant using automatic machines may have very high overhead charges and very low direct labour cost, or high rates of production.

Since increased industrial output per individual depends mainly on tools and method, it may almost be stated as a law that intensified production means a progressively higher ratio of overhead charges to direct labour cost, and, apart from artificial reasons, this is simply an indication of the extent to which machinery replaces manual labour, as it should.

If overhead charges are constantly increasing relative to income, any attempt to stabilize or increase income results in increasing prices. If income is constant or increasing, and overhead charges are continuously increasing due to technological advancement, then prices, which equal income plus overhead charges, must also increase. Further, any attempt to stabilize or decrease prices must be met by decreasing incomes according to this analysis. As the [Phillips Curve](#) demonstrates, inflation and unemployment are trade-offs, unless prices are reduced from monies derived from outside the productive system. According to Douglas's A+B theorem, the systemic problem of increasing prices, or inflation, is not "too much money chasing too few goods", but is the increasing rate of overhead charges in production due to the replacement of labour by capital in industry combined with a policy of full employment. Douglas did not suggest that inflation cannot be caused by too much money chasing too few consumer goods, but according to his analysis this is not the only cause of inflation, and inflation is systemic according to the rules of cost accountancy given overhead charges are constantly increasing relative to income. In other words, inflation can exist even if consumers have insufficient purchasing power to buy back all of production. Douglas claimed that there were two limits which governed prices, a lower limit governed by the cost of production, and an upper limit governed by what an article will fetch on the open market. Douglas suggested that this is the reason why deflation is regarded as a problem in orthodox economics because bankers and businessmen were very apt to forget the lower limit of prices.

### **Compensated price and national dividend**[\[edit\]](#)

Douglas proposed to eliminate the gap between purchasing power and prices by increasing consumer purchasing power with credits which do not appear in prices in the form of a price rebate and a dividend. Formally called a "Compensated Price" and a "National (or Consumer) Dividend", a National Credit Office would be charged with the task of calculating the size of the rebate and dividend by determining a national [balance sheet](#), and calculating [aggregate](#) production and consumption statistics.

The price rebate is based upon the observation that the real cost of production is the mean rate of consumption over the mean rate of production for an equivalent period of time.

where

- $M$  = money distributed for a given programme of production,
- $C$  = consumption,
- $P$  = production.

The physical cost of producing something is the materials and [capital](#) that were consumed in its production, plus that amount of consumer goods labour consumed during its production. This total consumption represents the physical, or real, cost of production.

where

- Consumption = cost of consumer goods,
- Depreciation = depreciation of real capital,
- Credit = Credit Created,
- Production = cost of total production

Since fewer inputs are consumed to produce a unit of output with every improvement in process, the real cost of production falls over time. As a result, prices should also decrease with the progression of time. "As society's capacity to deliver goods and services is increased by the use of plant and still more by scientific progress, and decreased by the production, maintenance, or depreciation of it, we can issue credit, in costs, at a greater rate than the rate at which we take it back through prices of ultimate products, if capacity to supply individuals exceeds desire."<sup>[22]:132</sup>

Based on his conclusion that the real cost of production is less than the financial cost of production, the Douglas price rebate (Compensated Price) is determined by the ratio of consumption to production. Since consumption over a period of time is typically less than production over the same period of time in any industrial society, the real cost of goods should be less than the financial cost.

For example, if the money cost of a good is \$100, and the ratio of consumption to production is  $\frac{3}{4}$ , then the real cost of the good is  $\$100(\frac{3}{4}) = \$75$ . As a result, if a consumer spent \$100 for a good, the National Credit Authority would rebate the consumer \$25. The good costs the consumer \$75, the retailer receives \$100, and the consumer receives the difference of \$25 via new credits created by the National Credit Authority.

The National Dividend is justified by the displacement of labour in the productive process due to technological increases in productivity. As human labour is increasingly replaced by machines in the productive process, Douglas believed people should be free to consume while enjoying increasing amounts of leisure, and that the Dividend would provide this [freedom](#).

#### **Critics of the A + B theorem and rebuttal**[\[edit\]](#)

Critics of the theorem, such as J. M. Pullen, Hawtrey and [J. M. Keynes](#) argue there is no difference between A and B payments. Other critics, such as Gary North, argue that social credit policies are inflationary. "The A + B theorem has met with almost universal rejection from academic economists on the grounds that, although B payments may be made initially to "other organizations," they will not necessarily be lost to the flow of available purchasing power. A and B payments overlap through time. Even if the B payments are received and spent before the finished product is available for purchase, current purchasing

power will be boosted by B payments received in the current production of goods that will be available for purchase in the future."<sup>[27]</sup>

A. W. Joseph replied to this specific criticism in a paper given to the Birmingham Actuarial Society, "Banking and Industry":

Let  $A_1+B_1$  be the costs in a period to time of articles produced by factories making consumable goods divided up into  $A_1$  costs which refer to money paid to individuals by means of salaries, wages, dividends, etc., and  $B_1$  costs which refer to money paid to other institutions. Let  $A_2, B_2$  be the corresponding costs of factories producing capital equipment. The money distributed to individuals is  $A_1+A_2$  and the cost of the final consumable goods is  $A_1+B_1$ . If money in the hands of the public is to be equal to the costs of consumable articles produced then  $A_1+A_2 = A_1+B_1$  and therefore  $A_2=B_1$ . Now modern science has brought us to the stage where machines are more and more taking the place of human labour in producing goods, i.e.  $A_1$  is becoming less important relatively to  $B_1$  and  $A_2$  less important relatively to  $B_2$ .

In symbols if  $B_1/A_1 = k_1$  and  $B_2/A_2 = k_2$  both  $k_1$  and  $k_2$  are increasing.

Since  $A_2=B_1$  this means that  $(A_2+B_2)/(A_1+B_1) = (1+k_2)*A_2/(1+1/k_1)*B_1 = (1+k_2)/(1+1/k_1)$  which is increasing.

Thus in order that the economic system should keep working it is essential that capital goods should be produced in ever increasing quantity relatively to consumable goods. As soon as the ratio of capital goods to consumable goods slackens, costs exceed money distributed, i.e. the consumer is unable to purchase the consumable goods coming on the market."

And in a reply to Dr. Hobson, Douglas restated his central thesis: "To reiterate categorically, the theorem criticised by Mr. Hobson: the wages, salaries and dividends distributed during a given period do not, and cannot, buy the production of that period; that production can only be bought, i.e., distributed, under present conditions by a draft, and an increasing draft, on the purchasing power distributed in respect of future production, and this latter is mainly and increasingly derived from financial credit created by the banks."<sup>[28]</sup>

Incomes are paid to workers during a multi-stage program of production. According to the convention of accepted orthodox rules of accountancy, those incomes are part of the financial cost and price of the final product. For the product to be purchased with incomes earned in respect of its manufacture, all of these incomes would have to be saved until the product's completion. Douglas argued that incomes are typically spent on past production to meet the present needs of living, and will not be available to purchase goods completed in the future – goods which must include the sum of incomes paid out during their period of manufacture in their price. Consequently, this does not liquidate the financial cost of production inasmuch as it merely passes charges of one accountancy period on as mounting charges against future periods. In other words, according to Douglas, supply does not create enough demand to liquidate all the costs of production. Douglas denied the validity of [Say's Law](#) in economics.

While John Maynard Keynes referred to Douglas as a "private, perhaps, but not a major in the brave army of heretics",<sup>[29]</sup> he did state that Douglas "is entitled to claim, as against some of his orthodox adversaries, that he at least has not been wholly oblivious of the outstanding problem of our economic system".<sup>[29]</sup> While Keynes said that Douglas's  $A+B$  theorem "includes much mere mystification", he reaches a similar conclusion to Douglas when he states:<sup>[original research?]</sup>

Thus the problem of providing that new capital-investment shall always outrun capital-disinvestment sufficiently to fill the gap between net income and consumption, presents a problem which is increasingly difficult as capital increases. New capital-investment can only take place in excess of current



capital-disinvestment if future expenditure on consumption is expected to increase. Each time we secure to-day's equilibrium by increased investment we are aggravating the difficulty of securing equilibrium to-morrow.<sup>[29]</sup>

The criticism that social credit policies are inflationary is based upon what economists call the [quantity theory of money](#), which states that the quantity of money multiplied by its velocity of circulation equals total purchasing power. Douglas was quite critical of this theory stating, "The velocity of the circulation of money in the ordinary sense of the phrase, is – if I may put it that way – a complete myth. No additional purchasing power at all is created by the velocity of the circulation of money. The rate of transfer from hand-to-hand, as you might say, of goods is increased, of course, by the rate of spending, but no more costs can be canceled by one unit of purchasing power than one unit of cost. Every time a unit of purchasing power passes through the costing system it creates a cost, and when it comes back again to the same costing system by the buying and transfer of the unit of production to the consuming system it may be cancelled, but that process is quite irrespective of what is called the velocity of money, so the categorical answer is that I do not take any account of the velocity of money in that sense."<sup>[30]</sup> The Alberta Social Credit government published in a committee report what was perceived as an error in regards to this theory: "The fallacy in the theory lies in the incorrect assumption that money 'circulates', whereas it is issued against production, and withdrawn as purchasing power as the goods are bought for consumption."<sup>[31]</sup>

Other critics argue that if the gap between income and prices exists as Douglas claimed, the economy would have collapsed in short order. They also argue that there are periods of time in which purchasing power is in excess of the price of consumer goods for sale.

Douglas replied to these criticisms in his testimony before the Alberta Agricultural Committee:

What people who say that forget is that we were piling up debt at that time at the rate of ten millions sterling a day and if it can be shown, and it can be shown, that we are increasing debt continuously by normal operation of the banking system and the financial system at the present time, then that is proof that we are not distributing purchasing power sufficient to buy the goods for sale at that time; otherwise we should not be increasing debt, and that is the situation.<sup>[24]</sup>

#### Political theory[[edit](#)]

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C.H. Douglas defined democracy as the "will of the people", not rule by the majority,<sup>[32]</sup> suggesting that social credit could be implemented by any political party supported by effective public demand. Once implemented to achieve a realistic integration of means and ends, party politics would cease to exist. Traditional [ballot box](#) democracy is incompatible with Social Credit, which assumes the right of individuals to choose freely one choice at a time, and to contract out of unsatisfactory associations. Douglas advocated what he called the "responsible vote", where anonymity in the voting process would no longer exist. "The individual voter must be made individually responsible, not collectively taxable, for his vote."<sup>[33]</sup> Douglas believed that party politics should be replaced by a "union of electors" in which the only role of an elected official would be to implement the popular will.<sup>[34]</sup> Douglas believed that the implementation of such a system was necessary as otherwise the government would be controlled by international financiers. Douglas also opposed the [secret ballot](#) arguing that it resulted in electoral irresponsibility, calling it a "Jewish" technique used to ensure [Barabbas](#) was freed leaving Christ to be crucified.<sup>[34]</sup>

Douglas considered the constitution an organism, not an organization.<sup>[33]</sup> In this view, establishing the [supremacy](#) of [common law](#) is essential to ensure

protection of [individual rights](#) from an all-powerful parliament. Douglas also believed the effectiveness of [British government](#) is determined structurally by application of a Christian concept known as [Trinitarianism](#): "In some form or other, sovereignty in the [British Isles](#) for the last two thousand years has been Trinitarian. Whether we look on this Trinitarianism under the names of King, Lords and Commons or as Policy, Sanctions and Administration, the Trinity-in-Unity has existed, and our national success has been greatest when the balance (never perfect) has been approached."<sup>[33]</sup>

Oponiéndose a la formación de partidos de Crédito Social, C.H. Douglas creía que un grupo de aficionados electos nunca debería dirigir a un grupo de expertos competentes en asuntos técnicos.<sup>[35]</sup> Si bien los expertos son los responsables últimos de lograr resultados, el objetivo de los políticos debería ser presionar a esos expertos para que obtengan los resultados políticos deseados por la población. Según Douglas, "la función propia del Parlamento es obligar a que se lleven a cabo todas las actividades de naturaleza pública para que los individuos que componen el público puedan obtener el máximo beneficio de ellas. Una vez que se capta la idea, se hace evidente el absurdo criminal del [sistema de partidos](#)".<sup>[36]</sup>

Historia[[editar](#)]

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C. H. Douglas, fundador de la teoría económica del "crédito social", en [Edmonton, Alberta](#), Canadá.

C. H. Douglas fue un [ingeniero civil](#) que cursó sus estudios superiores en [la Universidad de Cambridge](#). Sus primeros escritos aparecieron sobre todo en la revista intelectual británica [The New Age](#). El editor de esa publicación, [Alfred Orage](#), dedicó las revistas *The New Age* y más tarde *The New English Weekly* a la promulgación de las ideas de Douglas hasta su muerte en la víspera de su discurso en la BBC sobre el crédito social, el 5 de noviembre de 1934, en la serie *Poverty in Plenty*.

El primer libro de Douglas, *Economic Democracy*, fue publicado en 1920, poco después de que su artículo *The Delusion of Super-Production* <sup>apareciera</sup> en 1918 en la *English Review*. Entre las otras obras tempranas de Douglas se encuentran *The Control and Distribution of Production, Credit-Power and Democracy*, *Warning Democracy* y *The Monopoly of Credit*. De considerable interés es la evidencia que presentó al Comité Selecto de Banca y Comercio de la Cámara de los Comunes de Canadá en 1923, al [Comité Macmillan de Finanzas e Industria](#) del Parlamento Británico en 1930, que incluyó intercambios con el economista [John Maynard Keynes](#), y al Comité de Agricultura de la [Legislatura de Alberta](#) en 1934 durante el mandato del

Gobierno de Agricultores Unidos de Alberta en 1934 durante el mandato [del Gobierno de Agricultores Unidos de Alberta](#) en 1930.[Provincia canadiense](#).

Los escritos de C. H. Douglas engendraron un movimiento mundial, más prominente en la Commonwealth británica, con presencia en Europa y actividades en los Estados Unidos, donde Orage, durante su estadía allí, promovió las ideas de Douglas. En los Estados Unidos, el grupo Nueva Democracia fue dirigido por el autor estadounidense [Gorham Munson](#), quien contribuyó con un importante libro sobre crédito social titulado *Aladdin's Lamp: The Wealth of the American People*. Mientras que Canadá y [Nueva Zelanda](#) tuvieron éxitos electorales con partidos políticos de "crédito social", los esfuerzos en Inglaterra y Australia se dedicaron principalmente a presionar a los partidos existentes para que implementaran el crédito social. Esta función fue desempeñada especialmente por la secretaria de crédito social de Douglas en Inglaterra y las [Ligas de Derechos de la Commonwealth](#) en Australia. Douglas continuó escribiendo y contribuyendo a las revistas del Secretariado, inicialmente *Social Credit* y poco después *The Social Crediter* (que continúa siendo publicado por el Secretariado) durante el resto de su vida, concentrándose más en temas políticos y filosóficos durante sus últimos años.

### **Origins**[\[edit\]](#)

It was while he was reorganising the work at Farnborough, during World War I, that Douglas noticed that the weekly total costs of goods produced was greater than the sums paid to individuals for [wages, salaries](#) and [dividends](#). This seemed to contradict the theory of classic [Ricardian economics](#), that all costs are distributed simultaneously as [purchasing power](#). Troubled by the seeming difference between the way money flowed and the objectives of industry ("delivery of goods and services", in his opinion), Douglas decided to apply [engineering](#) methods to the economic system.

Douglas collected data from more than a hundred large British businesses and found that in nearly every case, except that of companies becoming [bankrupt](#), the sums paid out in salaries, wages and dividends were always less than the total costs of goods and services produced each week: [consumers](#) did not have enough income to buy back what they had made. He published his observations and conclusions in an article in the magazine *The English Review*, where he suggested: "That we are living under a system of accountancy which renders the delivery of the nation's goods and services to itself a technical impossibility."<sup>[38]</sup> He later formalized this observation in his A+B theorem. Douglas proposed to eliminate this difference between total prices and total incomes by augmenting consumers' [purchasing power](#) through a National Dividend and a Compensated Price Mechanism.

According to Douglas, the true purpose of [production](#) is [consumption](#), and production must serve the genuine, freely expressed interests of consumers. In order to accomplish this objective, he believed that each citizen should have a beneficial, not direct, inheritance in the communal [capital](#) conferred by complete access to consumer goods assured by the National Dividend and Compensated Price.<sup>[22]:4:108</sup> Douglas thought that consumers, fully provided with adequate [purchasing power](#), will establish the policy of [production](#) through exercise of their monetary vote.<sup>[22]:89–91</sup> In this view, the term [economic democracy](#) does not mean [worker control](#) of industry, but democratic control of credit.<sup>[22]:4–9</sup> Removing the policy of production from [banking institutions](#), government, and industry, social credit envisages an "[aristocracy](#) of producers, serving and [accredited](#) by a democracy of consumers".<sup>[22]:95</sup>

### **Political history**[\[edit\]](#)

During early years of the philosophy, the management of the [British Labour Party](#) resisted pressure from some trade unionists to implement social credit, as hierarchical views of [Fabian socialism](#), economic growth and [full employment](#), were incompatible with the National Dividend and abolition

of [wage slavery](#) suggested by Douglas.<sup>[*citation needed*]</sup> In an effort to discredit the social credit movement, one leading Fabian, [Sidney Webb](#), is said to have declared that he did not care whether Douglas was technically correct or not – he simply did not like his policy.<sup>[39]</sup><sup>[*better source needed*]</sup><sup>[*relevant?*]</sup> In the [Irish Free State](#) promoted by [Maud Gonne](#),<sup>[40]</sup> and subsequently by [Denis Ireland](#),<sup>[41]</sup> Douglas's ideas briefly spawned the [Irish Social Credit Party](#). Confused in the public mind with the [Communist Party of Ireland](#), its meetings were attacked.<sup>[40]</sup>

#### **Aberhart administration**<sup>[*edit*]</sup>

In 1935, the world's first<sup>[*citation needed*]</sup> [Social Credit](#) government was elected in [Alberta](#), Canada led by [William Aberhart](#).<sup>[42]:127</sup> A book by Maurice Colbourne, entitled *The Meaning of Social Credit*, had convinced Aberhart that the theories of Major Douglas would facilitate for Alberta's recovery from the [Great Depression](#).<sup>[*citation needed*]</sup> Aberhart added a heavy dose of [fundamentalist Christianity](#) to Douglas' theories, and the [Canadian social credit movement](#), which was largely nurtured in Alberta, thus acquired a strong [social conservative](#) influence.<sup>[*citation needed*]</sup> However, some historians believe that neither Aberhart nor his supporters understood the works of Douglas, and simply rallied around Aberhart's charisma.<sup>[42]:127</sup>

Douglas fue consultado por el gobierno provincial de 1921-1935 [de la Unión de Agricultores de Alberta](#) en Alberta, pero la UFA sólo vio dificultades para tratar de introducir el Crédito Social.<sup>[*cita requerida*]</sup> Douglas se convirtió en asesor de Aberhart, pero se retiró después de un corto tiempo y nunca visitó Alberta después de 1935 debido a diferencias estratégicas.<sup>[*cita requerida*]</sup> Aberhart buscó consejo ortodoxo con respecto a las finanzas de la provincia, y la correspondencia entre ellos fue publicada por Douglas en su libro, *The Alberta Experiment*.<sup>[43]</sup>

Mientras que Aberhart, el [Primer Ministro](#), quería equilibrar el presupuesto provincial, Douglas argumentó que el concepto de un "[presupuesto equilibrado](#)" era inconsistente con los principios del Crédito Social. Douglas afirmó que, bajo las reglas existentes de contabilidad de costos financieros, equilibrar todos los presupuestos dentro de una economía simultáneamente es una aritmética imposible.<sup>[44]</sup> En una carta a Aberhart, Douglas declaró:<sup>[44]</sup> Esta parece ser una ocasión adecuada para enfatizar la proposición de que un Presupuesto Equilibrado es bastante inconsistente con el uso del Crédito Social (es decir, el Crédito Real, la capacidad de entregar bienes y servicios "como, cuando y donde se requiera") en el mundo moderno, y es simplemente una declaración en cifras contables de que el progreso del país es estacionario. es decir, que consume exactamente lo que produce, incluidos [los bienes de capital](#). El resultado de la aceptación de esta proposición es que toda [apreciación del capital](#) se convierte automáticamente en propiedad de aquellos que crean y emiten dinero [es decir, el sistema bancario] y el necesario desequilibrio del presupuesto queda cubierto por las deudas.

Douglas envió a Alberta a dos asesores técnicos de crédito social del Reino Unido, L. Denis Byrne y George F. Powell. Pero los primeros intentos de aprobar una legislación de crédito social fueron dictaminados [ultra vires](#) por la [Corte Suprema de Canadá](#) y/o el [Consejo Privado](#) de Londres.<sup>[*cita requerida*]</sup> Basándose en las teorías monetarias de [Silvio Gesell](#), William Aberhart emitió un sustituto de la moneda conocido como [certificados de prosperidad](#). Estos [vales](#) se depreciaban intencionadamente cuanto más tiempo se conservaban,<sup>[45]</sup> y Douglas criticó abiertamente la idea:

La teoría de Gesell era que el problema del mundo era que la gente ahorra dinero, por lo que lo que había que hacer era hacer que lo gastaran más rápido. La desaparición del dinero es la forma más pesada de tributación continua jamás concebida. La teoría detrás de esta idea de Gesell era que lo que se requiere es estimular el comercio, que hay que hacer que la gente

compre bienes frenéticamente, una idea perfectamente sólida siempre y cuando el objetivo de la vida sea simplemente comerciar.<sup>[46]</sup>

Proporcionaron poder adquisitivo a muchos albertanos empobrecidos en el tiempo en que estuvieron en circulación.<sup>[cita requerida]</sup>

Aberhart introdujo una medida de crédito social, con el establecimiento de un sistema bancario de propiedad del gobierno, las [Sucursales del Tesoro de Alberta](#), todavía en funcionamiento hoy en día y ahora entre los pocos bancos de propiedad del gobierno en América del Norte que sirven al público.<sup>[cita requerida]</sup> (Véase, a modo de comparación, [el Banco de Dakota del Norte](#)).

In 1938, Aberhart's Alberta Social Credit Party had 41,000 paid members, forming a broad coalition ranging from those who believed in Douglas' monetary policies to moderate [socialists](#).<sup>[42]:127</sup> The latter group helped influence the party to form alliances with the [Co-operative Commonwealth Federation](#) and various [communist](#) groups in various local and provincial elections.<sup>[42]:127</sup> However, as it became apparent that the party was failing to deliver on its promises to control prices and distribute [social dividends](#), the party's membership fell rapidly, totaling just 3,500 by 1942.<sup>[42]:127</sup>

### Later activities<sup>[edit]</sup>

Under [Ernest Manning](#), who succeeded Aberhart after his death in 1943, the [Alberta Social Credit Party](#) saw a major revival, with a post-war economic boom and high oil revenues helping the party retain power for a quarter of a century.<sup>[42]</sup> However, the party soon departed from its origins and became popularly identified as a [right wing populist](#) party,<sup>[citation needed]</sup> focusing much of its efforts on combatting Alberta's unions,<sup>[42]:131–138</sup> and implementing a [red scare](#).<sup>[42]:131</sup> In the Secretariat's journal, *An Act for the Better Management of the Credit of Alberta*,<sup>[47]</sup> Douglas published a critical analysis of the Social Credit movement in Alberta,<sup>[48][49]</sup> in which he said, "The Manning administration is no more a Social Credit administration than the British government is Labour". Manning accused Douglas and his followers of [anti-Semitism](#), and purged "Douglasites" from the Alberta government.<sup>[citation needed]</sup> The [British Columbia Social Credit Party](#) won power in 1952 in the province to Alberta's west, but had little in common with Social Credit bank reform, Major Douglas or his theories.<sup>[citation needed]</sup>

Social credit parties also enjoyed some electoral success at the federal level in Canada.<sup>[citation needed]</sup> The [Social Credit Party of Canada](#) was initiated mostly by Albertans, and eventually created another base of support in [Quebec](#).<sup>[citation needed]</sup> Social Credit also did well nationally in [New Zealand](#), where it was the country's third party for almost 30 years.<sup>[citation needed]</sup>

### Philosophy<sup>[edit]</sup>

Douglas described Social Credit as "the policy of a philosophy", and warned against considering it solely as a scheme for monetary reform.<sup>[50]</sup> He called this philosophy "practical Christianity" and stated that its central issue is the [Incarnation](#). Douglas believed that there was a [Canon](#) which permeated the universe, and [Jesus Christ](#) was the Incarnation of this Canon. However, he also believed that Christianity remained ineffective so long as it remained [transcendental](#). Religion, which derives from the Latin word *religare* (to "bind back"), was intended to be a binding back to reality.<sup>[51]</sup> Social Credit is concerned with the incarnation of Christian principles in our organic affairs. Specifically, it is concerned with the principles of association and how to maximize the increments of association which redound to satisfaction of the individual in society – while minimizing any decrements of association.<sup>[52]</sup>

The goal of Social Credit is to maximize [immanent sovereignty](#). Social credit is consonant with the Christian doctrine of [salvation](#) through [unearned grace](#), and is therefore incompatible with any variant of the doctrine of salvation through works. Works need not be of Purity in intent or of desirable



consequence and in themselves alone are as "filthy rags". For instance, the present system makes destructive, obscenely wasteful wars a virtual certainty – which provides much "work" for everyone. Social credit has been called the Third Alternative to the futile [Left-Right Duality](#).<sup>[53]</sup>

Although Douglas defined social credit as a philosophy with Christian origins, he did not envision a Christian [theocracy](#). Douglas did not believe that religion should be mandated by law or external compulsion. Practical Christian society is Trinitarian in structure, based upon a constitution where the constitution is an organism changing in relation to our knowledge of the nature of the universe.<sup>[33]</sup> "The progress of human society is best measured by the extent of its creative ability. Imbued with a number of natural gifts, notably reason, memory, understanding and free will, man has learned gradually to master the secrets of nature, and to build for himself a world wherein lie the potentialities of peace, security, liberty and abundance."<sup>[54]</sup> Douglas said that social crediters want to build a new civilization based upon absolute economic security for the individual – where "they shall sit every man under his vine and under his [fig tree](#); and none shall make them afraid."<sup>[3][4]</sup> In keeping with this goal, Douglas was opposed to all forms of taxation on real property. This set social credit at variance from the land-taxing recommendations of [Henry George](#).<sup>[55]</sup>

Social credit society recognizes the fact that the relationship between man and God is unique.<sup>[56]</sup> In this view, it is essential to allow man the greatest possible freedom in order to pursue this relationship. Douglas defined freedom as the ability to choose and refuse one choice at a time, and to contract out of unsatisfactory associations. Douglas believed that if people were given the economic security and leisure achievable in the context of a social credit dispensation, most would end their service to [Mammon](#) and use their free time to pursue spiritual, intellectual or cultural goals resulting in self-development.<sup>[57]</sup> Douglas opposed what he termed "the pyramid of power". [Totalitarianism](#) represents this pyramid and is the antithesis of social credit. It turns the government into an end instead of a means, and the individual into a means instead of an end – *Demon est deus inversus* – "the Devil is God upside down." Social credit is designed to give the individual the maximum freedom allowable given the need for association in economic, political and social matters.<sup>[58]</sup> Social Credit elevates the importance of the individual and holds that all institutions exist to serve the individual – that the State exists to serve its citizens, not that individuals exist to serve the State.<sup>[59]</sup>

Douglas emphasized that all policy derives from its respective philosophy and that "Society is primarily [metaphysical](#), and must have regard to the organic relationships of its prototype."<sup>[60]</sup> Social credit rejects [dialectical materialistic](#) philosophy.<sup>[60]</sup> "The tendency to argue from the particular to the general is a special case of the sequence from materialism to collectivism. If the universe is reduced to molecules, ultimately we can dispense with a catalogue and a dictionary; all things are the same thing, and all words are just sounds – molecules in motion."<sup>[51]</sup>

Douglas divided philosophy into two schools of thought that he termed the "classical school" and the "modern school", which are broadly represented by philosophies of [Aristotle](#) and [Francis Bacon](#) respectively. Douglas was critical of both schools of thought, but believed that "the truth lies in appreciation of the fact that neither conception is useful without the other".<sup>[61]</sup>

#### **Criticism for antisemitism**[\[edit\]](#)

Social crediters and Douglas have been criticized for spreading [antisemitism](#). Douglas was critical of "international Jewry", especially in his later writings. He asserted that such Jews controlled many of the major banks and were involved in an [international conspiracy](#) to centralize the power of finance. Some people<sup>[who?]</sup> have claimed that Douglas was antisemitic because he was quite critical of pre-Christian philosophy. In his book *Social Credit*, he wrote that, "It is not too much to say that one of the root ideas through which

Christianity comes into conflict with the conceptions of the [Old Testament](#) and the ideals of the pre-Christians' era is in respect of this dethronement of abstractionism."<sup>[62]</sup>

Douglas was opposed to abstractionist philosophies because he believed that these philosophies inevitably resulted in the elevation of [abstractions](#), such as the state, and [legal fictions](#), such as [corporate personhood](#), over the individual. He also believed that what Jews considered as abstractionist thought tended to encourage them to endorse communist ideals and an emphasis on [collectives](#) over individuals. Historian John L. Finlay, in his book *Social Credit: The English Origins*, wrote, "Anti-Semitism of the Douglas kind, if it can be called anti-Semitism at all, may be fantastic, may be dangerous even, in that it may be twisted into a dreadful form, but it is not itself vicious nor evil."<sup>[63]</sup> In his 1972 book, *Social Credit: The English Origins*, Finlay argues that, "It must also be noted that while Douglas was critical of some aspects of Jewish thought, Douglas did not seek to discriminate against Jews as a people or race. It was never suggested that the National Dividend be withheld from them."<sup>[63]</sup>

Groups influenced by social credit<sup>[edit]</sup>

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#### **Australia**<sup>[edit]</sup>

- [Australian League of Rights](#)
- [Douglas Credit Party](#)

#### **Canada**<sup>[edit]</sup>

##### **Federal political parties**

- [Social Credit Party of Canada/Canadian social credit movement](#)
- [Ralliement créditiste](#)
- [Abolitionist Party of Canada/Christian Credit Party](#)
- [Canadian Action Party](#)
- [Global Party of Canada](#)
- [Canada Party](#)
- [New Democracy](#)

##### **Provincial political parties**

- [Alberta Social Credit Party](#)
- [Pro-Life Alberta Political Association](#) (active)
- [British Columbia Social Credit Party](#)
- [Manitoba Social Credit Party](#)
- [Social Credit Party of New Brunswick](#)
- [Social Credit Party of Ontario](#)
- [Pauper Party of Ontario](#) (active)
- [Ralliement créditiste du Québec](#)
- [Les Démocrates](#)
- [Parti crédit social uni](#)
- [Social Credit Party of Saskatchewan](#)

##### **Organizations**

- [Pilgrims of Saint Michael](#)
- [Committee on Monetary and Economic Reform](#)
- See also: [Prosperity Certificate](#)

#### **Ireland**<sup>[edit]</sup>

- [Irish Monetary Reform Association](#)

- [Social Credit Party \(Ireland\)](#)

#### **New Zealand**[\[edit\]](#)

- [Country Party](#)
- [Democratic Labour Party](#)
- [New Democratic Party \(New Zealand\)](#)
- [Real Democracy Movement](#)
- [Social Credit Party \(New Zealand\)](#)
- [New Zealand Social Credit Association \(Inc\)](#) <sup>[1]</sup>

#### **Solomon Islands**[\[edit\]](#)

- [Solomon Islands Social Credit Party](#) (active)

#### **United Kingdom**[\[edit\]](#)

- [Douglas Social Credit Secretariat](#)
- [Social Credit Party of Great Britain and Northern Ireland](#)
- [Populist Alliance](#) (active)

#### Literary figures[\[edit\]](#)

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Como la falta de financiación ha sido un impedimento constante para el desarrollo de las artes y la literatura, el concepto de democracia económica a través del crédito social tuvo un atractivo inmediato en los círculos literarios. Los nombres asociados con el crédito social incluyen a [C. M. Grieve](#), [Charlie Chaplin](#), [William Carlos Williams](#), [Ezra Pound](#), [J. R. R. Tolkien](#), [C. S. Lewis](#), [T. S. Eliot](#), [Flannery O'Connor](#), [Fulton Sheen](#), [Dorothy Day](#), [Thomas Merton](#), [Herbert Read](#), [George Orwell](#), [Aldous Huxley](#), [Ray Bradbury](#), [Denis Ireland](#), [Storm Jameson](#), Eimar O'Duffy, [Sybil Thorndike](#), [Bonamy Dobrée](#), [Eric de Maré](#) y el editor estadounidense [James Laughlin](#). [Hilaire Belloc](#) y [G. K. Chesterton](#) defendieron ideas similares. En 1933 Eimar O'Duffy publicó *Asses in Clover*, una exploración de ciencia ficción sobre temas de crédito social. Su libro de economía del crédito social *Life and Money: Being a Critical Examination of the Principles and Practice of Orthodox Economics with A Practical Scheme to End the Muddle it has made of our Civilisation*, fue respaldado por Douglas.




[Robert A. Heinlein](#) describió una economía de crédito social en su primera novela publicada póstumamente en 2003 y escrita en 1938, *For Us, The Living: A Comedy of Customs*, y su novela de 1942 *Beyond This Horizon* describe un sistema similar con menos detalle. En la sociedad futura de Heinlein, el gobierno no se financia con impuestos. En cambio, el gobierno controla la moneda y previene la inflación al proporcionar un reembolso de precios a las empresas participantes y un ingreso garantizado para cada ciudadano.

En su novela *The Trick Top Hat*, parte de su *Trilogía del Gato de Schrödinger* de 1979, [Robert Anton Wilson](#) describió la implementación por parte del Presidente de un futuro alternativo de los Estados Unidos de una forma alterada de crédito social, en la que el gobierno emite un Dividendo Nacional a todos los ciudadanos en forma de "ayudas comerciales", que se pueden gastar como dinero pero que no se pueden prestar a [interés](#) (con el fin de apaciguar a la industria bancaria) y que eventualmente expiran (para evitar la inflación y el acaparamiento).

Frances Hutchinson, Presidenta de la Secretaría del Crédito Social, es coautora, junto con Brian Burkitt, de un libro titulado *The Political Economy of Social Credit and Guild Socialism (La economía política del crédito social y el socialismo gremial)*.<sup>[64]</sup>

Véase también[\[editar\]](#)

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-  [Portal de política](#)
-  [Portal de economía](#)
-  [Portal del Trabajo Organizado](#)

- [Renta básica](#)
- [Dividendo ciudadano](#)
- [Distributismo](#)
- [Reforma monetaria](#)
- [Socialdemocracia](#)
- [Dividendo social](#)
- [Stock y flujo](#)
- [Plusvalía](#)
- [Estado de bienestar](#)

Notas[[editar](#)]

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**Fiction and poetry**[[edit](#)]

- [For Us, The Living: A Comedy of Customs](#), by [Robert A. Heinlein](#)
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Enlaces externos[[editar](#)]

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- [El libro de C.H. Douglas \*Economic Democracy at American Libraries \(La democracia económica en las bibliotecas americanas\)\*](#)
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- [Bryan Monahan, "Introducción al Crédito Social"](#)

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- [Liga Australiana de Derechos](#) – biblioteca en línea
- [El Movimiento de los Camisas Verdes por el Crédito Social Archivos del Partido del Crédito Social de Gran Bretaña](#)
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