

# Campaign Sharing and Assembling

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## **The illusion of currency and humanity's crisis**

The financial bubble, which burst in 2008 due to an overly ambitious and fraudulent banking system, created the belief that multimillionaires who manage the system represent real values and, as a result, produce monumental gains. Supported by the digital technologies that permit the advancement of time and space at the speed of light, these multimillionaires have penetrated the consciousness of the common people of the whole world...They have made many believe that one can live, whether an enriching life or a life of survival, without the need to contribute to real values, values that would be the fruit of their creativity, responsibility, and reciprocity.

## **Speculation economy has reached unimaginable dimensions: it is worth 125x more than the currency of bills and coins.**

The **real economy** is productive, it generates employment, and it is based on agriculture and industry. On the other hand, the **financial economy** the one that develops the stock market and great investments, where currency is moved very quickly, highly speculative, and where the latest financial crises are based.

Throughout history, a public discourse, created by humanity with the end of facilitating exchange values necessary for life, has stayed in the hand of bankers and politicians. These groups have progressively taken power of the creation, emission, and administration of a circulating medium that has become very lucrative for a few. Those who refuse to conform to charging interest for the use of this resource have been corrupted through arbitration, inflation, and speculation.

The economic crisis initiated in 1929 was the original cause for World War II. Now, the crisis of 2008 is generating new forms of warfare that are much more devastating than those of the past century. The Vietnam War implicated giant military expenses that drove the Nixon administration in 1971 to no longer recognize the Bretton Woods Agreement at the end of World War II, disconnecting the value of the dollar to the value of gold. This initiated the era of arbitrary currency in the hands of global monetarists who, like gods, have created, through limitless erratic ambitions, a world today that is on the decline with great human and environmental damage.

There is no amount of false morality on how to manage the sanity of this dominating currency (other than more work, more austerity, more competition, more savings, and also including more generosity towards those who control it, etc. etc.)... What we propose is a structural change, a

Mutation in our relationship with currency. We must free ourselves from being submitted by currency, by its disastrous mechanisms, and the people who accomplish and take advantage of currency. We need to dare to develop new symbols of value that make our existence dynamic in the spirit of solidarity, sustainability, and subsidiary.

Today we have great uneasiness in the world and a great consciousness of the need to act on this monetary question. The 2008 financial crisis has provoked great mobilizations; more than 900 mobilizations in 80 countries have been registered (Source: Truthout). The current primary campaigns in the United States demonstrate the attention put on the role of banks, the stock market, and all the speculation placed upon the environment and natural resources.

### **A Complete Ecosystem**

The last few decades of the world, and the last twenty years here in Mexico, initiatives have emerged to create a sane currency exempt from the zeal of profit. This is an effort to promote Credit as a mode of networking between its activists. It must be based on a reliance on a Circulation that promotes unity and bond between the members of a network that produces use values congenial with Nature.

We propose to identify ourselves with the social processes that within the proposed sense, and to establish a reciprocity of mutual benefit. A reciprocity where the sharing of tangible and intangible values, materials, and cultures, are a form of reconstructing the current wasteful society and to protect an environment that is so harmed today. We visualize a better future for all of humanity with the participation of today's diverse generations.

Throughout the seven years of its existence, The Ecosystemic Dialogues have accomplished the identification and harmonization, within itself, numerous local-global processes that create a fortune of platforms that overcome the already understood limitations of States and the Market. Moreover, it has overcome the limitations of the Currency that hegemonizes the world today.

And now, we will list some of the most notable initiatives:

#### *Networks and exercises of Multitrueke:*

- **Red Multitrueque Tláloc.** Mexico City. Its currency, tlaloc, serves as a memory of acts of gratitude and as an identifier for its adherents. Offers panels, public forums, and sessions of Cinemoneda to inform, debate, and orient the whole person of good will.
- **Multitrueke Mixiuhca.** Mexico City. Utilizes the community currency, "Mixiuhca," to carry

out exchanges based on fair prices between *prosumer* and without the necessity of conventional currency. Consumers in solidarity can participate in offers in the network, by exchanging conventional money for “cacaos,” neutralizing the entropic and consumerist effects of conventional money.

- **Fausto.** School of Economics, UNAM, Mexico City. Laboratory where economic students reflect on and practice the use of the community currency called 'Fausto'
- **Multitrueke Kuni.** Querétaro, Qro. Multitrueke system that belongs to a network of sustainable and ecological projects called Querétaro Transition.
- **Verdillete.** Querétaro, Qro. Multitrueke created for children in primary school, where they can learn to be prosumers caring for the environment
- **Casa de las Sábilas.** Nezahualcóyotl City, State of Mexico. Monthly fair of exchange for prosumers in the east of the city, utilizes the 'Sabila'
- **Flor de Maíz (Flower of Maize).** San Vicente Chicoloapan, State of Mexico. Trueke fair that takes place in a horticultural center, that aims to find ways of self-sufficient nutrition and to promote an economy of solidarity there as well
- **National Fair for Worthy and Sustainable Life.** Dolores Hidalgo, Gto. Prompted by the Mexican Network of Community Commerce, it has conducted more than 15 annual fair, utilizing the “mezquite” for exchanges.

#### *Education/ communication*

- **The Little School.** Organization for the promotion of the study and knowledge of Ecosystems, Economy of Solidarity, Community Currencies, solidarity networks, and papers of Vital Society...Nourishing our campaigns for Sharing to Create Community through knowledge and “*conacimientos*”... The Little School also has a library that specializes on “*bibliopraxis*.”
- **Seminar on Economy of Solidarity in the School of Economics in the UNAM**
- **Un-institutional initiative for the education of children.** Mexico City. With the close collaboration of fathers, mothers, and children; assume life practices of Economy of Solidarity, like being a prosumer, mutual help, reciprocity, etc.
- **La Coperacha.** Mexico City. News agency for Economy of Solidarity and cooperativism.

- **MayFirst.** Mexico-USA. Cooperative of technological services users, provides services related to an Internet based on collectivism and collaboration.
- **Cinemoneda.** Mexico City. Initiative for dialogue and reflection on economic topics and proposals for a decent life through films, documentaries or short film

#### *Holistic Health*

- **Natural Therapy Circle.** Mexico City. Assumes the responsibility of individual health to dissolve the power of pharmaceuticals and the health industry, both with a zeal for profit that has been imposed on the sick
- **Systemic Health.** Mexico City. Initiative by professor of the IPN.
- **Natural Health Initiative.** Coatepec, Veracruz
- **Natural Health for in CEDSA (Center for Agricultural Development).** Mexico City and Dolores Hidalgo, Guanajuato.

#### *Productive Undertakings*

- **Cooperativa Tijpani.** Mexico City. Produces nutrients from organic consumable goods and creates bridges with students to learn how to create cooperativist forms of economic organization.
- **Semillas al pan.** Mexico City. Produces artisan bread. Before mechanized and submissive employments, we create spaces that satisfy necessities that require productions and necessities that require decent work...a method of living with dignity.
- **Taller de jabones.** Mexico City. Elaborates ecological detergents and soaps.

#### *Ecosystems*

- **Huerta Autogestiva.** Zoyatzingo, State of Mexico. Utilizing diverse permaculture techniques to make land into a productive entity that supports the construction of a

nourishing sovereignty, but also to create a space for reflection that can germinate not only seeds but ideas and utopias as well.

- **Microcuenca Independencia.** Dolores Hidalgo, Guanajuato. CEDESA's historic fight for the care for water has lead to the training of its community management. Its conscious conservation and its defense against the exclusive and merely mercantile uses of five municipalities in the surroundings of Dolores Hidalgo
- **Indigenous Zoque Movement for the recuperation and conservation of the Chimalapas Rainforest.** Matías Romero, Oaxaca. Illegal logging and ranchers have invaded and looted the Chimalapas Rainforest, one of Mexico's lungs, for decades. Indigenous *zoques* who have belonged to the land since ancestral times, have mobilized in a peaceful form to defend the Rainforest.
- **Mushroom Fair.** Metepec, State of Mexico. Processes of valorization and acknowledgement of the biodiversity in the territory through the historic activity of collecting mushrooms in a Mazahua community.
- **Ajusco Ecological Reserve.** Tlalpan, Mexico City. One of the main lungs of the city, and also an oyamel ecosystem that could adapt itself to the inhospitable medium that is the Cuenca de Mexico. Nonetheless, the danger of deforestation and privatization of these lands is unrealized.
- **El Seco.** Puebla. Produces wheat, maize, and apples without agrotoxins, providing networks of multitrueque for urban production. It is a bond for mutual cooperation between countryside and city

This entire grouping aspires to concretize a "Comradeship of GAIA" that has the vitality between its components and the capacity to influence public spheres to have positive effects on the Macro and Mega

## **Our 2016 Campaign Sharing and Assembling**

Learning to share use values between different generations, from individuals to organizations with the common goal of consolidating ecosystemic processes.

### **What can be shared? Whatever that's need!**

- **Goods:** rural, industrial, urban, educational, domestic and office, real estate and land, and vehicular and transportation productive equipment.
- **Services:** time and labor; knowledge and techniques; education and culture; lodging and hospitality; administration and public relations
- **Conventional Currency:** through occasional donations in cash or through periodic quotas

The campaign awards privilege the donations of services or goods. This way, the appropriate use of time and material resources can be utilized. It also evades unnecessary consumerism and, little by little, we can overcome the enchainment to the concept of private property, moving from the use of supported common goods to figures such as commodates, sharecropping, copyleft, etc.

### **Transforming Toxic Currency to Wholesome Currency.**

We nonetheless still need conventional currency. In this sense, the proposal implies that the portion of donated conventional currency is transformed to a circulating, alternative common currency called an *eco-value*. It would be accepted between prosumer (producer-consumers) of multitrueke networks.

As we know, considerable amounts of conventional money are distributed by agencies and foundations with the goal of “reducing poverty and alleviating the destruction of the environment. Through projects labelled ‘projectiles for development,’ money that promotes indiscriminate consumerism and ends the financing of large capitalist warehouse, such as Walmart, which in turn distributes goods whose production and transport implicate a large entropic and anti-ecological weight. The use of *eco-value* assures that new economic foundations are created. Whether through interpersonal or intergroup networks, these foundations are truly ecosystemic and sustainable. Only by creating circuits where we evade the escape energy and wealth (symbolized by values), and created processes of autopoiesis.

### **What is the Campaign “Sharing and Assembling”**

To participate in campaign:

1. I offer a gift [*don*] of: time, objects, places, and money

- a. The gift in money serves to...
2. Pay for transportation and public services
3. Convert to a reserve for “eco-value”
4. Grants support in “eco-value” to volunteers in ecosystemic processes
5. Volunteers purchase products from multitruque networks
6. Prosumers of multitruque networks are supported

*Bottom captions*

1. To offer gifts of time, space, objects, and conventional money goods; this will be granted periodically or by single occasion.
2. Part of the donated money will be employed to pay for transportation of public services.
3. Other part of the money will be converted into *eco-values* (1 eco-value is equivalent to MXN\$1) The value transforms toxic currency to a fertilizer for prosumers
4. *Eco-values* are given to volunteers of ecosystemic processes as a support mechanisms for their personal stability.
5. The volunteers could then purchase foodstuff, hygienic, health, and cultural products in multitruque networks.
6. By utilizing these values, they strengthen multitruque networks and the productions initiatives that generated within them

***Returning to the personal without excluding the Internet***

In the last few years, creative initiatives based on the sharing of information, virtual tools, transportation, hospitality, etc. have emerged principally through the Internet. Platforms, such as Wikipedia, have created a boom for collaboration based on reflections that emphasize a return to terms such as “common goods” and an “economy free of charge.” Within this boom, there is also reference to open code movements and free software, like those that defend water, air, and land.

A paradigmatic case of micro-patronage is crowdfunding. Before the crude necessity of financing needed for projects, this is an alternative that ceases to depend on public resources or foundations. Crowdfunding converts itself to an important element of self-management of a process. But although the funding is collective, when the offer is redirected to the market, the process of sharing and donation becomes functional to the neoliberal system. The market has depended on the free appropriation of labor and resources. Historically, the system has appropriated domestic labor, but now it has extended itself to the relationships of the gift in social networks, including natural resources. This is how the language of sharing, of pro-common,

the commons, or gratuitousness are easily co-opted and are put at the service of their antithesis: exclusive privatization.

We choose a path not primarily digital and that emphasizes the importance of contact and authentic bond between people and groups that identify as “friends” of Gaia, whether that is friendship based on the quality of actors or friends and donors. This doesn’t impede us from utilizing the Internet, but only as in a secondary tool. Between the donor and the receiver, a facilitator must interact as a regional character that cares for the exchanges between the authentic parts and indicate the common good. In summary, we are forming a self-managing platform for a vital society. Through this formation, a Comradeship is created based on authentic Friendship and Sharing that in its foundation signifies the recycling of use values that will not contribute to the giant entropy generated by large cities and the so-called mega-projects in progress.

We have the fortune of being a mixed culture, which gives us the opportunity to take the best elements of each culture that has formed us. We can substitute the values of mercantile society—competition, speculation, predation—with values of reciprocity, sharing and respect for the environment.

### **To give what is needed is to give to oneself.**

Retaking the daily and unshakeable significance held by indigenous communities through practices, such as Guelaguetza or Tequio<sup>1</sup>, teach us that sharing is a process of togetherness and feeling in community. The beautiful definition of Guelaguetza made by a Zapotec poet says, “It means to have that spirit of serving with other men with the certainty that all forms of happiness and all misfortunes can, for a moment, be felt as one’s own.” It is this acknowledgement of the communal based on empathy that permits for the existence of a profound feeling of reciprocity, a reciprocity that appears as an agreement, and the “gift of yes” between people that share this feeling. Federici explains that “there is no common possible without us negating the basis of our lives in the suffering of others, and to remake a vision where we are not separated from others.” And the basis of that principle of the common good adheres to a significance that overcomes property: “In fact, the ‘common good’ in some sense is the duty that we must subject ourselves to. This means that we have to obtain the slogan ‘there are no commons without community.’” To share is to assume a dialect that gives what is necessary, but above all, it necessitates to give to oneself.

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<sup>1</sup> Forms of reciprocity based on the economy of the gift



## **Comradeship with GAIA**

We need to affirm a social ethic based on honor and solidarity that inspires and nourishes us in order to recover in our daily lives a trust and hope that we will cooperatively leave this giant “black hole.” It won’t occur primarily through manifestos or sermons but it will occur through the Exchange of vital values, and moreover, the giving of these values. We need to practice an Economy of Equity, and above all, an Economy Free-of-Charge.

This is the essence of the Comradeship with GAIA that has inspired the Ecosystemic Dialogues of Network Tlaloc, The Little School, the group “Silver foxes”, and Network Multitruelke Mixiuhca. Among many others, these groups have propelled these initiatives since 2009.

Searching for an image to explain how this ecosystemic process emerges, we find a concept called “rhizome”. Taken for its biological definition, exposed by Deleuze and Guattari, Castells redefines the concept to refer to movements of young people that emerged in Egypt (Arab Spring), Spain (*Indignados*), Greece, and the United States (Occupy Wall Street).

The rhizome grows horizontally and subterraneously through sprouts called bulbs. Bulbs are a species of knots where nutrients accumulate, waiting for the right moment for a new sprout to spring forth and create a new path for the rhizome. The concept of the network (today mostly utilized to name virtual communications) assumes that the connection of two points, individual or procedural, is to functionally operate, implying communication interfaces and linguistic compatibility. Through the concept (inspired by biology) of the rhizome, we who are initially part of a community, expand into distinct paths. Some paths lead to death, while to other lead to the springing of more life and more sprouts.

We are the bulbs within our regions, our ecosystems, propelling the 27th Ecosystemic Dialogue of the second semester of 2016, and previously defining a platform to put in effect the Campaign Sharing and Assembling. The campaign is directed to all individuals and groups of good virtue that desire to involve themselves in the donation of use value and/or currency. Attending the explicit necessities of each ecosystem inscribes to the Comradeship of GAIA. The bulbs act solely as catalysts for the bond between donors and receivers, caring for the authenticity and sustainability of ecosystemic processes.