

BUILDING A COMMON ECONOMIC ECOSYSTEM

The Greeks called "**oikos**" to the home, including all its contents, and "**nomia**" to the law, for this "**Economy**" is the set of goods, rules and customs by which household administrate.

All the people have at least three houses: our intimate house, a world of our dreams, desires, habits and memories, the house where we dress, sleep and eat, and a larger house that is common to all of us, this house is our planet where we humanize.

All this seems obvious, but in reality not all households give due importance, therefore, often the neglect.

Two of these houses, at least not belong to any state or government, therefore they can not govern in their laws, but is possible govern in ours, the consensus of all. The intimate house and the common house, has a economy based on the needs of all people. In an economy that discern between desire and what is a need can consider that resources are unlimited.

Resources are limited when they become the pillars of the wishes of someone, who believe the dreams of others,with things that others not need.

The common is not a state. The common is so great that you can only take care if there is decentralized. The common is the agreement of people who are part of a community. The groups of people who join must maintain their autonomy and the right not to be a network.

BIODIVERSITY

All of us, are many people who are living in different territories with different social, ancestral, economic, environmental and cultural issues, then why we have to operate allof us with the same currency with the same language, with the same boundaries, with the same flags?

Horizontality is not to have all the same, we don't come from the same place and experience, horizontality, equity and equality is diversity.

THE POWER OF RESPECT

Gentlemen, I didn't want to think about, but without reputation there is no respect, and that is why it has not cost us any effort to lose respect for the power and take over the respect for ourselves, and for our common.

We know the social and economic context of which we speak so we do not want to nurture and build on our desires, or blame for our suffering, because until there is a solution for everyone, **we must continue fighting, and to fight we need health and disobedience, because fear is the first thing we have lost.**

SOCIAL CURRENCIES

The exchange has existed since prehistoric times, since excedents products can be consumed afterwards are created. The use of social money goes back to antiquity, in fact it is believed to be an exchange of social value.

Our economic ecosystem have to be biodiverse, we trade in everything, direct exchanges, working hours, social currencies, state currencies or criptomoney.

We prioritize direct exchange, one that occurs directly without setting a numerical value, one gives the other what they need and vice versa, creating a network of mutual support. In a time of transition, solidarity has been absolutely corrupted, we just learn to rebuild and consolidate networks, to have trust and reciprocity, in this moment we still need to set up a numerical value to our exchange, this is the social currencies.

Confidence: In most cases we not directly exchange face to face, we don't know with who we exchange, then we exchange bread for tomatoes, and tomatoes for shoes. **Reciprocity:** We do not know to establish a primary value to our need, so there are products that we value more than others.

The existence of a social currency depends only on a Community Agreement of people who exchange that give a certain value; They are not created by banks or governments. The economy generated is completely real, without any speculative aspect. Far from being a simple differential fact, the adoption of this system of exchange is a key tool in changing the prevailing economic relations; for many reasons:

- Banks can provide credit and invent money. The euro is accumulated for a small group because money creates monetary benefits, that promoting dishonesty and corruption; destroy the local economies, force to compete, create poverty and bring a cultural and social degradation. It must return more money that theres is in circulation. This also affects is you are not in debt because generates a trade war, makes us all "competitors", we resort to new debt, to conquer new markets, misleading advertising and the

overexploitation of resources and people. Money pushes us to confrontation. Contrary to what we used to believe, not all the money is the same. Interests and other complex mechanisms to "make the money work" lead to instability and stagnation of real or productive economy, easing financial "bubbles" that accelerate the economy but end up leaving people with no money and no job, choking the real economy or productive.

Given the complexity of the problem sophisticated ways to redress imbalances are searched and so people end up putting the service of money. For example it was conducted with public funds the biggest bailout in the history of the global financial system. Conventional money encourages despoil natural resources and exploits people.

Our euro exchange is always unbalanced, the value of the currency is not 0, because the currency also changes debt, corruption, taxes, borders, inequality, treaties, inflation. Does not have the same weight who buys than sells, the one with the capital and the one with the product. A speculative capital market always devalues the producer

- **Social currency and exchange tool allows us to live, but are not used to speculate.** It is created through a real activity, work -the production of goods or provision of a service- and not through credit or the debt. Products and services in social money are backed by the community, by mutual trust, transparency and the participation of people. Social money is generated to create jobs and enhance and exchange skills, that is a good antidote to not consume to the indiscriminate credit.
- **Systems Community Exchange eliminates the need for an intermediary,** there is maximum reliability to know who delivers value and are only based on the investment of effort from people in other people. Information money is not a thing, for these reason does not have to be created and distributed, and can not be exhausted. No one can take over more of the social product that has previously contributed or can contribute. Remains where it has generated and where it is needed, and does not escape into "centers of money."

The social currency is a balanced exchange, both seller and buyer have the same rights and responsibilities. The real value of the currency is 0, the exchange is a balance equation that sums 0, but if we have to choose to set a direction, is better than the weight is in seller or producer, to the one who has the product, not who has the capital. Therefore, value of products puts the producer or who provides the service, because the value is based on the actual need, trust and reciprocity and not in the capital. Who has offered the product or service collect after the social currencies. It is not paid. This philosophically forces the confidence in the exchange and also prevents the product was devalued in terms of capital accumulation.

- **Negative amounts of debt lose their character** as they have not a period of "maturity," and do not increase having no interest rates; they only show an imbalance between the received and provided, a fact that you can always be compensated in time. In addition, negative amounts are needed to also have positive as it is a zero-sum system. To be red only indicate that it will have to offer something at some point to make up the

balance, but about the principle "each according to his needs."

Each network allows its users to have a negative balance limit, there are networks like the Bages Ecoarxa [1] allow up to be on 500 units in the negative, considering that producer: could be ill, lost production due to rain or need time to rest. The negative limit that is allowed in each account is established by each group.

- Because there are not all the products in every region, **each network set the limit of exchange products out his network**, to self-regulate their growth and balance of people, resources and diversity of trade.
- It makes no sense to accumulate social currency, because in normal circumstances anyone can easily generate and market their products and services to exchange. In some cases the social currencies has expiration or an oxidation process, accumulated social currency loses value if is not exchanged.
- The most important, **social currency is reinforcing the local economy**, exchanges occur in our immediate environment and the currency does not travel to other markets where there is greater profitability; trust relationships between the users go beyond the economic value and encourage the creation of self-managed real communities. When exchange in social currency we take care of our network, because all products and services are supported by the community, we generate wealth in our environment, products we need, diversity, decentralization, autonomy, sovereignty and return because the value exchange is not numeric value is the value of the network itself, mutual support, trust and relationships between people.

Story of Return

<< A producer of Terres d'Ebre told me:

. Look, my green lettuce cost to me on whole life a half hour of work, including the sow, the irrigation, plant, cleaning land, prepare, put in the basket and transport to the market. If the value of my hours is 5 units, the lettuce costs to me 2,50 units And who will buy me lettuces to 2.50 units? Where is the **Return**?

If my mechanical takes me 10 units hour, if I charge the same price hour my green lettuce would be 5 units?

.-I say: You're right.

Time passed and I gave him the contact for a ecological dining school just start in the bioregion. This producer use to sold the organical vegetables in the city of Barcelona, in the most expensive shops for the richest people, only people who could pay a reasonable value to organic vegetables.

One day he called me and said: I found a part of **Return**: If the organic vegetables are for ecological dining school of my bioregion, I get part of Return, my food give

healthy who will struggle after, and also I keep a relationship with my neighbors: they ask me about the varieties, seasonal vegetables, seeds, etc. I stop to sell organic vegetables only people that can buy but is not the concerned or for the environment, i stop to make trips with polluting fuel, while i earn time to my stuff >>

ECOXARXAS (ECO-NETWORK)

Social currencies are many such groups are organized and set a value on their exchange. In Catalonia in the close of the Cooperativa Integral Catalana [2] and the Ecoxarxas [3], we have different currencies for each network, so we have the hours, trocks, laies, ecos, senys, coops ...

Different people spontaneously are joined in the territory by local centers that we call ecoxarxas, (econetworks), they can be connected or not to Integral Catalan Cooperative. An Ecoxarxa or Ecored is a network that exchange goods, services and knowledge with the objective to recover the ethical and human dimension in economic activities, overcoming individualism and competitiveness, promoting an economy based on trust, transparency, reciprocity, solidarity, cooperation and ecology. It encourages the local economy, developing local businesses, **Hide Summerged Economies start to be visibles like a Natural Social Economies**, they have a proximity responsible consumption, organic agriculture and good and confidence human relationships that allow basic needs without using the currency, creating support mechanisms between people, and allowing them to develop new skills beyond the purely professional skills.

Periodic meetings for Ecoxarxas are a space for coordination to exchange experiences and nurture learning, sharing good practices and obstacles overcome. There bioregional ecoxarxes meetings (including those that are geographically close), allowing a level of coordination and progressive network construction.

Cooperative Integral Bordeness Network, [4] actively promotes the development of social currencies and bioregional ecoxarxes in their respective territories. There is a European meeting of social currencies [5] and other similar initiatives in France and Portugal. Recently there have been two international meetings in Lyon and in the Hague, and and a third in Brazil.

PRACTICAL EXPERIENCE: USE OF SOCIAL CURRENCY IN COOPERATIVA INTEGRAL CATALANA

Ecocoop was the social currency adopted in the CIC, was create as the same general criteria. Later, it was necessary to create the **ecobàsic**, an independent currency to facilitate the redistribution of resources, with the primary aim of covering basic needs of the people involved with the common. This currency was supported with a budget in euros from the common

cooperative economy, and it was not cumulative and only can use for access to basic needs.

The ecobàsic was really useful for a whole period in which the level of acceptance of social currency was limited, when the ecocoop could not guarantee an adequate redistribution and supply in social currency. [6]

Evaluation of the difficulties, obstacles and gaps

To establish a real system of social currency there are several important issues which will be used to assess this experience: [7]

1. Creation and redistribution social currencies must be real supported of goods and services, if such services are attributed by reciprocity (in the form of basic allowance) for the dedication provided to common these must be supported by tomatoes, massage or chairs, if they are not supported we are producing inflation and loss of confidence in the social currency.

<<A social currency begins like this: Pepe gives 100 tomatoes by 20 units of social currency. With these 20 units ask for a massage with Rosa. Rosa has 20 units for the massage and take 10 units for oil massage to Juan. Juan has purchased five liters of oil to Mary. Juan is in negative 50 units, he has -50 units and he will go replenishing while he is selling oil massages >>

Exchange network can be moved by a small critical mass (30-40 people are enough) that is associated locally for create a economic relations network based on trust and proximity in a bioregional region. The currency is generated when allowed by the network an exchange occurs (the seller has a positive balance equal to the value exchange agreement and buyer has the same value in negative).

Each network agree the exchange with other networks, it occurs generally with needs of products which do not exist in proximity. Social currencies are usually allowed to change for official currency (Euro), we call this: **decapitalization**. It is impossible exchange social currencies by euros, because our intention is to subtract hegemony of capitalist economy.

2. Take care of output balance in social money with other networks with compromised productive projects that have real capacity to supply. If the network has not stable products or services, it is possible that this currency is exchanged primarily on other networks.

3. Some producers initially pushed for the social currency, when there was still no sufficiently established network. This generate positive balances accumulates in social currency, unable to give them out.

4. System Community Exchange accepted more social currencies than they producers accepted, without it being supported in tangible goods and services or a budget euros. This generated a greater output of euros and an accounting imbalance.

Social Currency Products Provision

The application for the beginning of the 2013, of reciprocity principle [11] as producers agreement, ensured that they can have access to provision products on a proportional basis to the social currency that they had accepted.

The extension of the confidence in the social currency and the gradual incorporation of a increasingly diverse productive network, enables more people, family units and collective projects to supply their daily needs: food, hygiene, health, services and machinery with a social currency, through the local pantries (rebostos) [12].

The **Self-management Provision Catalan Network (CAC, Central d'Abastiment Català)** [13] that promotes the CIC and the pantries, like a common services accept the payment 100% in social currency to the consumers. The CIC common budget supports in euros, the part that cannot be covered in social currency to the producers. Producers are also consumers and balance the inputs and outputs, doing adds is 0. The CAC has facilitated the creation and consolidation of a pantries network, planning supply through collective orders with decentralized logistics routes, which allow to connect and coordinate in a stable way communications between bio-regions scattered across the territory.

There are still difficulties to reach high percentages of social currency acceptance by producers (mainly raw materials), is basic to prioritize the producers more committed as providers with social currency. It is strengthening the relationship with existing producers, searching non-perishable basic food accept at least 50% of social currency.

Virtual Networks that reinforce the Physical Networks

The use of the computing platforms for the exchange of social currencies established an increase in the use of social currency and promulgate a greater knowledge of it, the technology makes sense if the **virtual tools strengthen the physical networks between people**.

The last five years, CIC used a system of virtual exchange for social currency, managed through a computing platform the **Community Exchange System, CES** [14].

In Catalunya were created many networks and was also the place where greater number of exchanges was materialized that create a large growth by this it was necessary to create a new computing platform **IntegralCES** [15] designed collaboratively in free software [16], that protects the security of the users and their exchanges, responds to our needs, implements new features, and improves usability, more intuitive and easy to use, decentralized, with servers self-management in Catalonia, allowing an important degree of proximity and agility to resolve maintenance issues, and that at the same time was a highly flexible production system while maintaining the robust rules and concepts that the original CES was developing during the last decade.

The central part of **IntegralCES** is a software of central banking: accounts, transfers, etc, with

the particularity that the income and payments is in social currencies. The entire system is divided into groups of exchange to identify the local behavior of the networks of exchange. Each group has its own currency and configurable rules, but they can interact through the currency conversion. IntegralCES is available to be shared with all the local communities around the world who wish.

It was necessary to create the use conditions [17] to determinate the use of IntegralCES and to be sustainable by the community. Everybody can believe that software is free: Google, MSN, Facebook. What we do not know is that when we use these comercial software, the people become the product to sell. Software development and maintenance self-managed by the community is much more difficult to understand that the tomatoes value. The work of the programer and sistem administrator use to be not visibles. There was a big discussion about the payment, if it was to be proportional to the number of transactions, the number of users, or the value of these transactions. Finally we chose for exchange 1 monetary unit by each user, and each network will talk with their users and collect the units.

The IntegralCES transactions are compatible with the CES and in the future will be able to connect with other computer systems, such as other managers of social currency, orders manager of CAC, Coopfunding, [18] cooperative market, mobile phones, etc.

COLLECTIVE AUTOPILOT

In the context of overall decline is necessary to open the possibilities of a self-management of the public from another place and with other intentions, the public nowadays is the other side coin's of the private sector, that is why we are supporting the **common, collective or communal**, expanding the **collective Autopilot** from individual actions and socializing the disobedience as practice for transforming.

In times of prosperity (for a part of the world) the society is lethargic with the consumption sirens and the cradle submission suckled.

“We will have to repent in this generation not merely for the hateful words and actions of the bad people but for the appalling silence of the good people.” **Martin Luther King**

In 2012 it introduced the [Manual economic disobedience](#) [19], and the 2013 grow similar proposals as [Disobedience by the right to have a home](#) [20]

Fortunately, we are the most informed generation in the history, lots of collective have started a revolution, it is "**now or never and no excuses.**" Disobedience and insumision go beyond a purely ideological question, tries to make sense. We talk about our dignity, in consistency between we feel, we say, we think and we do, losing the fear, because they (capitalists powers) want to remove everything except the right to consume and the duty to obey .

Minorities who disobey are qualitatively important, just as active as criticism with political

decisions, able to imagine a better social order, for the is a civic duty more useful and necessary. Their actions are not motivated by self-interest but by a desire to universalize proposals that objectively improve life in society and therefore are have to be a public proposals.

The story reminds us the marches of Gandhi to liberate India from the British Empire, the objectors conscientious to military service, objector soldiers to the Vietnam war, or the black people in USA, sitting in a public place forbidden to the color people.

The [Right of Rebellion](#)[21] is an initiative to generate a massive civil disobedience, committed by common good and for these reasons, we are rebels to the constitution, objectors to the State and disobedient to any authority that represents him, we are citizens of the popular assemblies in the postcapitalistas projects or nucleos in which we participate, organizing and creating free spaces of the control and submission.

"When the government violates the rights of the people, insurrection is for the people and for each portion of the people the most sacred of rights and the most indispensable of duties."
(Declaration of the Rights of Man and the Citizen of 1793)

Civil Disobedience

It is a public practice, non-violent, political and conscient contrary to any law or order of authority considered unfair or unlawful, that civil society undertakes; with the objectives of void and inaugurate a new legality in those social and civil rights that the law denies.

In Spain, the only way of political expression is limited to the institutional channels and go to vote every four years - without direct mechanisms of participation and assessment - then the disobedience becomes an essential tool for exposing and express rejection of an unjust law or policy.

Outsiders: No return trip

It doesn't cost very much be one people more of the many that we can not integrate into the capitalist system, to be inside and to follow its silly rules has become too complicated, for a time we tried to go in but once we lose our fear, it is extremely difficult to follow a system so badly designed. We have no access to free social healthy or education, the transport tickets to move to work are very expensives, is impossible get a job with contract and we have to work in precarious work conditions in spite of being very well prepared, we have no access to a righth home conditions, and we are forced to squat houses that are abandoned, the fines are excessive, even there are fines for put the clothes hanging in the window.

<< Seep in the metro is a one-way trip, once time you do, it becomes almost impossible to stop>>

Many times there is not an ideological step prior to become an outsider, the system itself in his selfishness and competition kick us out. Because capitalist system to be competitive is causing

the loss values of solidarity, and the own ego fed makes our judging and let guilty to others of their circumstances: by coming from another country, by not want to be exploited in a work, is the system is so well designed that wants all suffer and we have to be equally unhappy. Not to end up living in subhuman misery conditions, only remains is to organize ourselves, for we don't struggle alone against the established system and we are not weak alone, we have to put all our efforts to generate our system, based on trust, reciprocity and basis the people.

Self-management is a one-way, and it is also a busy road, to have to try again many times, with community flames, frustration, and responsibility, to give the best of each one of us, it isn't easy, but the saliva and the skin of the *person who is and outsider, breathing differently*.

Integral Disobedience

The Integral Disobedience implies breaking the social contract with the State of the territory where are living, to make a new form agreement with a community where the individual feels really participate. In the framework of the **Integral Revolution** [22] arise new communities of reference where people can participate actively in the process of definition of rights and responsibilities of their own.

A rural community self-managed, an autonomous area or a integral cooperative are three examples of these new institutions. Instead of delegate our sovereignty in a alleged parliamentary democracy highly corrupt, we choose to be directly involved in the decision-making processes through a collective *democracy, that without being a method nowadays still totally horizontal in the decision-making, is a method that we are constantly checking at the same moment we are learning*.

<<We must have patience and be runners. First and foremost good humor, forget about the complaints, the justifications and hallway gossip>>

When we move from an implicit social contract with the state, that we have not signed, for a new form explicit we are moving to live in society is to be living in freedom. We can choose to be part at the same time of several communities, including how we organize our participation and commitment; from the more experiential and small, to the more structured and comprehensive, this can be supplemented because none is totalitarian, and any attempt to control all areas of the individual, only those areas in which each person decides be linked.

The local assemblies, the ecoarxas (econetworks) and Integral Cooperatives are self-managed spaces to cover needs of the community of people who participate daily in politics and that supposedly democratic institutions of the State do not cover.

"Never doubt that a small group of people can change the world"

It is not our long-term strategy the improvement of society from the inside by institutional channels or protesting, or through reforms, actions of lobbies, etc ... In fact, the regression in social rights that we are living in the last five years, demonstrates that what cost decades be

achieved by the way of struggle and the social movements, the capitalist system is able to remove in a legislature. We recognize the value of complaint, awareness, scratching, empowerment and dignity that social mobilization processes we are living in a enthusiastic, serious and persistent; and we celebrate the short-term victories that can be achieved by this way, do not cease to be important as the struggle to the defense of the right to have a home of the [Platform of Affected by the Mortgage](#) (PAH) [23]

Disobedience to the economic self-management.

There is for who want to stop act forced by economic pressure and want to dedicate their time to an activity that really make feel good and also who are wishing to have their money, as a result of his work, goes to people that they believe and not to the banks , politicians salaries, weapons or large infrastructures.

Individual and collective actions of economic disobedience

- **Insumision in the personal income tax.**

This proposal is inspired by the tax objection to the military budget, which is a successful operation longtime ago. We propose to extend the percentage to 25% of the budget adding other items that also we consider unfair: Public Debt with the 15.27 % of the State budget, interests of the public debt with 9.46 % , military defense, security police, prison system , monarchy, senate , elections and political parties and church.

This money after you can distribute it in the way you want, if is in a projects close to you, you'll see in a direct way as with your taxes a project is growing.

To carry out this action it is important to strengthen the resistance box of the insubordination taxes, to be able to respond collectively to the support needs of the people untamed.

- **Insubordination to the VAT.**

When a person is single-handedly as autonomous worker the taxes are much higher than if a group of autonomous agree to have a legal form like a cooperative. The part of taxes to be paid to the State if they were autonomous workers may be directed to the common budget of the cooperative and with this operation all of us win.

In addition between the cooperative members is more easier balance the VAT, between the inputs and outputs, making the an equation 0, so that you do not have to pay VAT or VAT return to the cooperative.

- Other actions would be: **total tax insumision, insolvency, or auditing public debt**, to not be paid.

- There are strategies to make longer the judicial process for example the **eviction**; where the

owner that has signed a mortgage contract that knowseven their heirs may assume, puts its house available to people who need it, and it rents to a low social price to someone they trust, he will integrate into a **crusaders rentals network** . Through the rental we can lock the evictions of buildings for at least 5 years.

The commendable work of the **PAH** in the entire territory has shown that we can defend the right to housing in the street through various forms of social pressure, reducing the number of people have been chased from their homes.

- Another case would be to generate a **Cooperative Social Housing** as a tool for self-organize.
- The **Campaign removes your money** [24], is promoting a action to transfer deposits from the conventional banking entities toward social banks and alternatives as are Coop57, Fiare, Oikocredit, SomEnergia and CASX for **leave to collaborate with the banks** .
- We can organize ourselves **as debtors of mortgages unaffordable or organize to buy back the unpaid debts**.
- **Investigate current legality**, in the choice of legal form with usefulness criterion for not legitimize the State. The "legal persons" versus " natural persons" differ in their own immateriality, are criminally irresponsible, which be equivalent to say that those who constitute a association "with their own personality independent of each of the associated" do not respond to the law for the crimes they commit such association.

Alternatives to the system

- **The economic offices of disobedience** (ODE) are both physical and virtual spaces of collective learning where people with disobedient intentions share their doubts and their knowledge, through mutual support and cooperation will help to take new steps to be applied in their personal and collective life.
- **Integral cooperatives** are a model for subverting the savage society, a tool for construct a power countervailing from the base, on the basis of self-management, self-organization and direct democracy, which enables us to liberate ourselves from the current dependence on the structures of the system into an arena of full freedom of conscience, free of authority and where every one of us we can develop full and equal conditions and opportunities, recovering the human and emotional relations, based on trust.

The basic principles are the minimum agreements that must assume all those processes that interact in the framework of a integral cooperative.

It is essential the respect for the autonomy and the strengthening of this through solidarity, eliminating the bureaucracy and foster the confidence and the free autopilot.

Participation must be fully open (according to the foundation of the assembly) and free (apart

from being associated or not), and it is essential that the decisions are made using the formula in the consensus, to ensure respect for the diversity of views and positions at the same time that cohesionate the group for a optimal development of the process.

The best form of self-organization is one that is configured in decentralized network; that is the way of self-protection and survival that there is more effective. If any of the nodes is attacked or is corrupted from inside, the network will maintain its robustness thanks to the multireciprocity interconnections between nodes that participate in it. Node, as any active group in the network that acts, produces changes and interconnects with the other.

The network is composed of different spaces for self-organization according to the territory it covers. The autonomous projects are initiatives that perform a specific activity of life and are based on mutual trust between its members. The **local self-management nodes** are spaces for interaction based on the proximity where collective initiatives and autonomous projects interact in a high level of confidence. The territorial reference it would be a neighborhood of a city, town east, a set of small towns close to each other, etc. The **self-management bioregional networks** (called ecoxarxes or ecoredes) are the bioregional space or county where interact items mentioned above on equal terms.

The Integral Cooperativa is a frame of reference and coordination, from where are generated collective and collaborative, legal tools (cooperatives), telematic tools, media tools or software platforms, and, especially, plans of action, methods and protocols to manage in the self-sufficiency and self-organization.

There are currently 20 integral cooperative developments in the Spanish territory.

- **Integral Cooperative Public System.**

The major objective of a integral cooperative is to cover the basic needs of all the participants, through collectives actions and self-management: power, education, health, housing, transport and energy.

Understand the public and collective like a good, not private or state, but an original form of management emanating from the cooperation between humans, the public like the common, communal. There is a need to promote the collectivization of property, land, housing, and recovering healthy, public education, transporte, supply and production as common services self-managed outside the monopoly of the State and capital.

The **basic allowance cooperative** is a project to generate common resources (monetary or otherwise) to ensure the basic needs of the people that are part of a community (and hence the society), these resources cannot be accumulated.

The **cooperative work** [25] is another tool for people or projects that need resources they are able to interact with those other, the relationship between applicant and who offer is completely

horizontal and without intermediaries, and the remuneration may be monetary (in euro or social currency) as non-monetary.

Coopfunding [26] is a tool of collective micromecenaje, in which there is any tax to the platform and the projects can stay as long as they need, without having to return resources if they not achieve their objective.

The CIC has several public services are as the CAC, transport office and others under development by its complexity as health or education.

We emphasize the **XCTIT (Network of Science and Technology)** [27] , a multidisciplinary network of engineers, designers, electricians, wood turners and mechanics working together as public service collecting the technological needs of the common, to do **science** not just based on the large companies and corporations, but accessible to the population, the **technical** to recover the ancient crafts and technology to be documented and distributed freely.

The XCTIT fight against desertification (economic, cultural, environmental) that happens in a population if aging technologies being introduced, which generated dependence, which are not understood or are inadequate for the social social, environmental or cultural contextual of its population, understanding that the devastation and recovery are almost impossible if they remain within the heavy chains that creates the capitalist system.

<<We develop technology only if is necessary technology>>, **XCTIT** make **Re-appropriate Technologies** , those that require few resources, means less cost and low impact on the environment, re-appropriate to industrialisation, which incorporate to our technologies and everyday life our ancestral traditions inherently environmental, sustainable and holistic, advancing technologies in a progress to our scale that does not dehumanize us nor alienates, re-appropriate to the science immobile and the interests of power, decentralized, organic, transmutable, described as an Open Source Hardware, collaborative and open, that have the most simple and feasible level of technology that effectively ensures the goal, taking into account all environmental factors, economic, political, cultural and emotional, resourcing, raw materials, manufacturing, intermediate products, marketing, maintenance, innovation and learning.

Have created a free license of devices, products and processes taking into account the user, the context and the choice of most suitable materials from the point of view of the sustainability **License CIC CTital** [28] that works as a control of versions of sustainability and improvements by providing total transparency.

The XCTIT uses the most basic technology to deploy systems tailored to our needs and that the market does not facilitate, works in self-managed and open collective workshops, developing tools in collaboration between users and professionals, with who uses, needs, or creates the tool or device, implementing new processes and knowns, researching new prototypes of everyday objects more sustainable and efficient, fighting against the obsolescence and readjusting old machinery, recovering old trades, and auto-financing with our products.

- **Integral economic system.**

The reality of economic relations is much more simple and understandable for the majority of human beings than the mechanisms that show us the system, we develop tools that facilitate the economic interrelationships that promote self-sufficiency and the collective relationship network. The construction of an integral economic system of a transition able to interact with the reality of the capitalist economy, with the aim of abandoning it little by little, developing an ecosystem that includes the economic exchanges, social currency, barter, goods, services, labor, crytomoney and other possibilities, based on the needs of the people and that at the same time report to the common, expropriating resources to the capitalist system to build new systems self-managed.

- **Alternatives Finance Network**

CASX [29] (Cooperative financing social network) is a **self-service banking** that emerges in the spring 2012.

The people joined in saving their economic resources (savings or donations) that at this time we don't need to use collectively, and with these resources self-managed finance projects, to nurture and strengthen the human relationships.

One of the objectives is to promote the reduction of the need to have individual bank accounts, depositing our savings accounts in collective and putting them at the service community decisions. Deposits are classified as follows: 1/3 are reserve funds (never are moved and are the warranty return), another 1/3 are funds invested in projects "insurance" to support social initiatives already started and the remaining 1/3 is used to drive projects self-managed basis.

In the case that a project be funded failed, there are various mechanisms to compensate his: through different forms of donations and/or agreeing to an alternative way to return with the people responsible for the project. In this sense CASX, incorporates from origin the possibility of accepting social currencies, goods and services as a form of repayment of a credit.

The main features:

- **No interests** . This is the first banking structure (in the form of cooperative financial services) in the Spanish State, which operates without interests. This means that the loans (credits) and deposits do not generate interest for the participants, not generating money of the money.
- **Self-management** promotion of autonomy and self-organization outside the State.
- **Decision-making**. Assemblies and open working groups to all partners, and partners will choose between all how and why finance.
- **Overcoming bureaucracy**. subvert the legality and put the people in front of the bureaucracy.

This revolutionary project of bank is a tool to create ways of financing and self-managed basis, with a clear desire to break with the obsolete diagrams of economic profitability capitalist.

- **Local self-management nodes.**

A local self-management node are the first space of practical application to draft an integral cooperative, applied in our neighborhood or town, we can create a self social integral system.

- Relations neighborhood community, mutual support and cooperation.
- Social Centers, free shopping, social libraries, etc. ..
- Exchange (barter) of goods, services and knowledge, social currencies, market with social

participation of local businesses and professionals.

- Economic Offices of disobedience, rebelliousness and self tax debtors.
- Coopfunding (microfinance collective) and credit unions without interests. Fiscal self-management.
- Work Exchange and support for the creation of projects of self-employment.
- Housing Office and resource bank of properties available.
- Cooperative Social Housing.
- Public Health Center Self-Service. Health Facilitators.
- Education Office and spaces of collective learning.
- Markers (spaces supply and trade), consumer groups, shops of organic products.
- Community Media.
- Ecofabricacion Laboratories, free repairs and machinery.
- Energy autoproduction Workshops.
- Affinity Groups of activists.
- Popular Assemblies.

COMMON ECONOMY

Is a pool of resources to the collective experience of people who interact one with another, without taking into account the flow of exchanges. It operates under the spontaneous reciprocity, the affinity relations, mutual support and high levels of confidence; without waiting for a compensation in exchange for what has been shared.

There are ecovillages and repopulated places that are working with a community's economy in such a way that all the members of the community put in common its income and expenditure in order to cover their basic needs.

There already exists in many places the free second-hand shops, free libraries, community gardens, resistance boxes, popular free meals, and other examples of common economy without market is not a utopia but increasingly a part of our reality.

COMMON SOCIETY TRANSITION

It is important to do a periodic review of decisions and experiences that accompany us on this path of transition, collect and evaluate the criticism and objections to strengthen the administrating processes in construction.

The coins are a social vehicle of transition in the reconstruction of our economies, with a local rooting and bioregional. The economy is not the exchange and the market, the social currency are only a part of this economic transition. The currency will exist as long as it is useful to the objectives of the communities self-organised to meet their needs.

The new governments want to take control of the wealth of the structures that we are creating, and converting them into forms that can be subject to audit.

The new economic ecosystem has to balance the degrowing of consume and have the ability to absorb little by little more people to grow up in a scalable step manner. **The maximum value of the common economic system are the relationships between people.** If there is no consensus, it has to reinforce the join in the minimum agreements and establish some methods and protocols for self-organization.

Move forward in the **Integral Revolution**, toward the integral self-management among equals, through local assemblies tangled, that in a sovereign way are ensuring the own needs and those of the people who take part. It is in the proximity of these assemblies where there is showing needs, abilities, knowledge, and material resources that can take as a result to decide, organize and carry out the necessary actions to meet these needs.

If you need me, call me!

Elleflâne

Especially thank you all of us that we believe in the CIC and special attention to the efforts to catalyze the economical ecosystem to Jordi Flores, Roger and Economic Office, and also for previous texts to Gorka, Enric Duran and XCTIT.

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