PEDAGOGICAL MANUAL FOR

SOCIAL EXCHANGES

Taking care of our common goods

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WHY A MANUAL FOR SOCIAL EXCHANGES?

This Manual is an invitation to motivate and strengthen local and circular economies based on the recognition of community processes, resources and needs. The reader will find a path of 5 modules that will allow him/her to understand the relevance of traditional forms of exchanges and to find strategies to identify, value and optimize them through the use of digital technologies such as time banks.

Through this Manual we want to support with practical and methodological tools, the design and development of local networks of communication and exchanges that correspond to the needs, dreams, worldviews and dynamics of each community. The content is inspired by the experience of the project "Community Communication Networks for the Strengthening of Social Exchange" and the accompaniment provided by Colnodo and Turimetria in the year 2022 for the design, management and sustainability of the "Poliniza Network" in the municipality of La Macarena, Meta, in central eastern Colombia.

The experience of this community network is the basis for this Manual to motivate other communities to recognize and strengthen local exchanges and the particular ways of sharing and living in the territories.

This document has been built from a literature review related to community connectivity processes and solidarity economies, and lessons learned from other experiences in Latin America have also been compiled. Although the Manual covers

traditional social exchanges as a whole, the development of the activities focuses on the creation and management of time banks.

We invite you to navigate the waters of the Guayabero River that inspired the illustrations and narrative of this Manual to glimpse the ways of thinking about the territory from collective dreams.

CONTENTS

LOCNET COMMUNITIES OF PRACTICE

This manual is the result of one of the projects undertaken by the communities of practice (CoPs) supported by the Local Networks (LocNet) initiative. LocNet is a collective effort headed by Rhizomatica and the Association for Progressive Communications (APC) that works with partners in Africa, Asia and Latin America and the Caribbean. Its goal is to support the development of bottom-up approaches for the construction of communications infrastructures known as community networks (CNs)[1]. APC and Rhizomatica want to contribute to an ecosystem that permits the emergence and growth of such networks. To achieve its goals, LocNet adopts various strategies related to exchange among peers and institutional strengthening, training and tutoring, policy and promotion, technological innovation and sustainability, and gender and women's participation.

In recent years, LocNet has provided advice, financial resources and forums to support various CNs and other partners. The purpose of the CoPs is to increase collaboration among community networks worldwide through online collaborative spaces created in relation to different topics of interest for CN professionals.

The CoPs approach includes activities seeking to enhance support on key issues of interest for the CN community, bringing together the different lines of work in

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1   These initiatives are best understood as a collective undertaking by local communities to connect in a meaningful way and construct relevant digital networks. Since 2017, the LocNet initiative has accompanied and supported their efforts.

technology and innovation from previous years. In this sense, a CoP is a group of people who share a common concern, a set of problems or interest in an issue and who join forces to pursue both individual and collective goals. CoPs are often centred on exchanging best practices and creating new knowledge to drive advances in a given area, and one of their crucial components is constant interaction.

WHY SUSTAINABILITY IS OF INTEREST FOR COMMUNITY NETWORKS

LocNet's CoPs approach brings together people and activities aimed at enhancing support for key issues of interest to community networks, which includes addressing not only the lack of connectivity and digital exclusion, but also other basic human rights of marginalised communities, having as a goal meaningful uses of the internet and digital technologies to meet specific needs such as empowerment against discrimination and oppression, and pursuing a better quality of life collectively and individually. In addition to technical aspects, funding sources and a good regulatory environment, the continuity of a community network depends on human relationships and the meaning that network will acquire in the daily lives of various communities. Looking at the vastly disparate aspects that sustain community networks, therefore, is a fundamental part of the process.

Bearing in mind that human, social, environmental and technological practices should not be dissociated, LocNet's CoPs worked so that the knowledge produced and exchanged met this premise in a holistic way. In order to do that, the CoP on Sustainability has sought ways to give back to the local and circular economy by using community networks (through documentation and improvement of time bank methodologies and tools, social currencies and captive portal); encouraging the production and use of local content and platforms; and researching the main obstacles to the implementation and sustainability of community networks, considering them as common goods and not a telecommunications service.

The topics and methodologies for these learning exchanges and forms of interaction were defined collectively and not hierarchically, with the goal of inclusion of gender, race/ethnicity, diverse abilities and different levels of knowledge, validating empirical knowledge and promoting an environment free of prejudice. Our goal is to use this approach to incentivise and share the dynamics of technology design and production, and sustainability practices that are community-centred and take into account the situatedness of tech practices from the start.

We hope you enjoy the following pages, give us feedback, share your comments and ideas, and join LocNet's CoP on Sustainability for new undertakings and co-creations: https://t.me/+Gvy90-aem-I2MDJh

MANUAL STRUCTURE

This manual is divided into the following five modules:

RECOGNISING AND DEVISING THE STRATEGY: The moment when we recognise the ground we walk on, that is, our culture, cosmovision and needs. It consists of what is done and dreamed around the life plan we have in the territory. At this stage, we approach the concepts of community, territory, common goods, community dreams, and the community's own communication.

DISOÑAR (DREAMING AND DESIGNING): Here we "prepare the land to sow" and rely on the community's role in the design, construction and care of community dreams. We learn about the concepts of local exchange networks, prosumption (product produced and consumed by a "prosumer"), mingas, barter, multi-barter, community tourism, time banks, social exchange strategy and communication strategy.

BUILDING: We "sow into the soil" that we have prepared along this path, so that our dream will materialise through collaborative creation, using the forms of exchange that best fit the reality of our territory. The concepts we address here are time, participatory management, value, use value, exchange value, and convening.

USING AND TAKING CARE OF THE PROCESS: Here we talk about strengthening and sustaining the links and relationships woven so that our dream can continue, and we reflect on the actions and agreements necessary to take care of our process. The concepts we learn in this module are limits in the management of a common good, rules of appropriation, rules of provision, collective choice, supervisory action, graduated sanctions, conflict resolution, organisational rights and nested entities.

CELEBRATING, SHARING, REFLECTING: It is time to enjoy the process and the results of the dream, and to analyse and evaluate what has happened throughout the process, to share them with other communities. The final step is to "water the fruits" and continue working on the dream. The concepts that will guide us are milestones, culture, gathering and reflection.

Each module consists of three main sections: A theoretical introduction or context, in which we learn concepts and curious facts, and reflect on questions based on the story of Silverio and Alejandrina depicted there. Then, there is a weaving section, in which we define concretely the concepts addressed in the story and pose different questions that inspire us to develop a practical activity, which is the last section. Here, we have devised workshops and activities that you can hold in your territory. These practical activities consist of a methodology that allow you to approach new concepts from the experiences of the community. This methodology has the following sections:

1 **CONTEXT**

It usually starts with an icebreaker or an integrated activity that allows us to revisit past workshops. It answers the questions: where are we? And what have we done?

2 **EXPERIENCE**

It is an activity that leads to situations that are taking place in the community. It answers the question: how are we doing it?

3 **REFLECTION**

Based on the experience, we propose some guiding questions for designing an action plan that enriches the conversation. It answers the questions: how can we enrich what we have been doing? And how do we create new strategies?

4 **ACTION**

This is a central moment of the methodology where all the reflections are taken into consideration in order to collaboratively build on them.

5 **EVALUATION**

Here, we evaluate how people felt and what they take with them. It is also the right moment to think about setting a task or something for the participants to think about.

In addition, the lessons learned in the experiences of La Red Poliniza and Trocaturismo are presented, and complementary material is offered to expand the knowledge of what is addressed in each module.

CONTEXT

LA MACARENA, META – RED POLINIZA AND THE TROCATURISMO PLATFORM

The project objective was to strengthen the local fabric and productive initiatives through common goods, such as social exchanges and a community network that was named Red Poliniza, and it emerged from the alliance between Asociación de Mujeres Gestoras de Paz, ASOMACARENA, Asociación Colnodo, and Turimetría. The latter organisation is a collective model that arose from the logistical and intellectual support of the Asociación Iberoamericana de Bancos de Tiempo, which has been extending support internationally to this type of dynamics in more than 20 countries.

We have been supporting the implementation of the community network Red Poliniza since January 2022. . Work has been done for the construction and strengthening of capacities, based on the participation and training of diverse rural community actors such as women, young people, communication groups, community leaders, entrepreneurs and Community Action Boards (JACs).

Looking to consolidate an initiative designed for the reconstruction of dignified community life and making use of information and communication technologies (ICTs), we thought of a strategy that would reflect the community's dreams and the local initiatives to address various issues. For example, the non-compliance with the Final Peace Agreement signed between the Revolutionary Armed Forces of Colombia FARC-EP and the national government. This armed conflict has affected the

municipality in profound ways: migration to major cities in the country as a result of lack of opportunities and access to higher education; and deforestation as a result of extensive cattle ranching. Hence, strategies were devised to make community-based tourism experiences possible.

The communication strategy, expressing the long-term vision of the network, is called Conectar para reconstruir El Refugio de Paz y Soberanía (Connecting to rebuild the Refuge of Peace and Sovereignty). El Refugio (The Refuge) refers to the territory where La Macarena is located, as it once sheltered people from across the country who were displaced by the armed conflict during the 1950s and 1960[2]s.

While developing this strategy, spaces were provided for the design and construction of the community internet and intranet network, generating sustainability initiatives around community tourism and social exchanges. Currently, Red Poliniza is a scenario where different experiences around common goods converge.

During the initial project implementation phases, some of the territory's common goods were identified. These included access roads, both terrestrial (trails) and aquatic (river pory), which are managed and maintained exclusively by the community that lives in the region. Tolls, monthly subscriptions, contributions for each head of cattle, or payment agreed upon for every hectare of produce are ways to raise collective contributions from individuals.

Rural schools also receive community support from those who live in the territory and who, in general, recognise these institutions as pedagogical spaces from which their relatives and neighbours benefit, and they thus consider education as a common good. This space is maintained through mingas[3] (also called convites) or other types

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2   Displacements to this territory continued in the following decades

3   Refers to the collaborative work or solidarity gathering of a group of people for an activity of common benefit

of voluntary contributions by those who inhabit and frequent these places. The vast biodiversity of endemic flora and fauna in the region, entrance to the Colombian Amazon, is also considered a common good.

One of the activities carried out within the framework of La Red Poliniza to raise awareness of social exchanges and common goods is the Experience of social exchanges: Bringing our community together through the community soup. This is a space built with people who lead productive experiences in the municipality. In this activity, different individuals from the community identified how Red Poliniza could help sustain the common goods of the territory and how it is possible to sustain the community network with each person's contribution.

One of the many lessons learned from this activity was how the community recognised traditional exchange models such as bartering, mingas and collaborative work in the territory. Examples are here the crossing of a river in canoes, word-of-mouth promotion and dissemination of information about tourism ventures or services, and bartering of handicraft products. These exchanges facilitated the conversation on the importance of social exchanges and the use of technologies to promote them. The Trocaturismo platform was presented thus and a pilot of its use carried out.

MODULE 1
RECOGNISING AND
DEVISING THE STRATEGY

"Recognising our territory"

Presentation

Welcome to the "Recognise and devise the strategy" module from the Pedagogical Manual on Social Exchanges for Community Networks. This module is the stage to recognise our territory and its conditions to "plant the seed" that will allow us to believe in and identify possibilities to manage community resources based on reciprocity, cooperation, the territory's collective dreams and, above all, what unites us as a community: our way of understanding and inhabiting the territory together.

We are aware that some concepts can be a bit complex to approach, thus we invite you to the story of Alejandrina and Silverio, inhabitants of the municipality of La Macarena. Through their experience, they will accompany you throughout this manual and guide you to find strategies in your community to strengthen local and circular economies by means of process recognition, cultural dynamics, resources and your territory's specific needs. So, let's get on with it!

THE GUAYABERO AND THE DREAMS OF THE RIVER

People of La Macarena claim that the riverbed carries the voices of ancestors who inhabited this territory, which is known as one of the wonders of the world. Its serranía (mountains) harbour thousands of stories like that of Silverio, a 60-year-old who navigates his canoe through the stories and memories of the Guayabero, one of the most representative rivers of this Colombian region for being the only method of transportation and communication for many communities.

It is 5:30 in the morning and, like every other day, Silverio witnesses the eastern plain sunrises that have inspired songs and poems, the singing of birds, and the sound of howler monkeys swinging through the trees.

"It is said that there, behind the Sierra de la Macarena, lives the last Tinigua. The Tiniguas were Indigenous people who inhabited the serranía, but the armed conflict had many implications for this community. Nowadays it is believed that there is only one man left – named Sixto Muñoz – who lives in the jungle, grows his own food and medicinal plants, preserving the ancestral knowledge of his community. He is the last speaker of the original language that will be irretrievably lost when he dies," says Silverio, even as his canoe rocks, leaving the swirling water behind.

Today Silverio is ferrying Alejandrina in his canoe. She is a young speaker from the region who leads several community communication projects in the territory.

Alejandrina goes to the farmer's market every Saturday to document the stories that are interwoven in this community space. Given that Silverio has been part of the Colectivo Defensa por el Río Guayabero for 30 years, every time Alejandrina travels in the canoe with him, she takes the opportunity to quiz him about the myths of the region, his own stories and his experiences as an environmental leader.

— "Unbelievable! There are so many stories in our territory, that's why I always have my tape recorder ready to capture the best ones. By the way, Don Silverio, I heard that the Guayabero River Defence Collective, of which you are part, is leading an activity. What is it about?"

— "Ah, yes, Alejandrina. It turns out that many people in the community are unaware of the importance of nature for our territory and they don't know how to take care of the forests, the land, the rivers, and all the natural and cultural wealth. That is why we decided to undertake an initiative for people to care for our common goods."

— "Common goods? Umm, I don't think I understand what this is all about!"

— "Yes, but it is not as unknown as it seems. Briefly, common goods are the physical and intangible resources shared by a group or community. For example, natural resources such as the forest, water, rivers, and biodiversity; or cultural resources such as history, customs and beliefs."

— "I understand much better now but, I mean, what would make these common resources different from others? It would be the way in which communities or groups of people manage them, right?"

— "Yes, Alejandrina! It is about a communitarian and collective vision; the commons are woven from cooperation and reciprocity."

— "Hmm… Speaking of cooperation and reciprocity, I was just going to the farmers' market. We really know about cooperation there!"

—"That's exactly what it is about, good thing that you mentioned it. As I was saying, common goods can be tangible and intangible. For example, an intangible good can be the traditions we have as a community: the farmers' market, our celebrations, and our culture."

—"Oh, Don Silverio! Hands down you are a great leader for the community. How about I interview you the next time we travel together so that more people get to know your history and everything you are doing for the territory and you can tell me a little more about the common goods."

—"Well, cameras are not my thing, but we can try and see how it turns out," laughs Silverio, and then whispers, "Alejandrina, do you hear that sound?"

Alejandrina remains silent for a moment and replies in a low voice, "Uh, no, I don't hear anything, only the river!"

—"The river, dear Alejandrina, is what I want us to listen to; the riverbed is our dreams, our stories, and how it got here to this territory. We could be in any other place in the world, but we are right here navigating in the songs of the birds, in the mystery of nature, and in the awakening of the sky."

—"Dreams, Don Silverio, dreams," says Alejandrina yearningly. "It seems that sometimes we forget to dream, I dream a lot though. I want to travel around the world and record everything people want to tell with my camera!
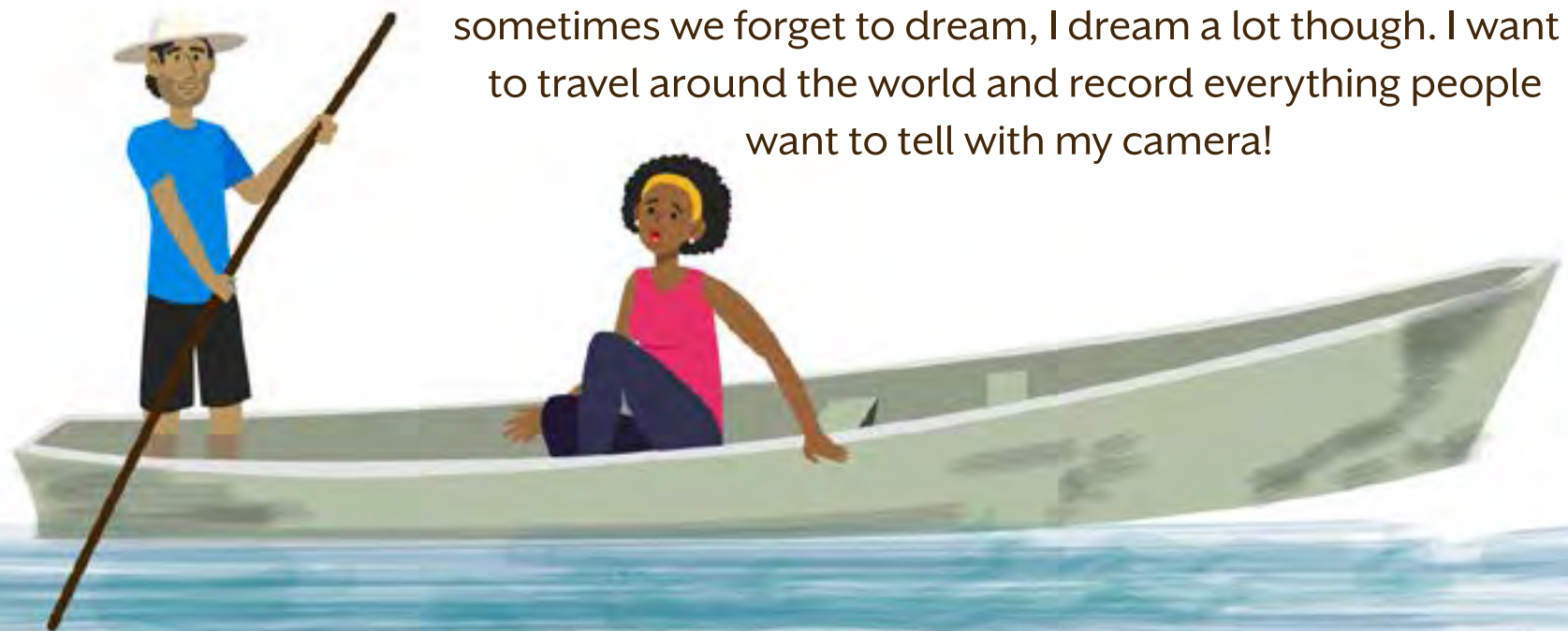
Well, I have neither a camera nor money to travel, but my mother always tells me that I must believe my heart and what it longs for (laughs) meanwhile, I will have to look for another recorder. Can you believe this recorder, which I love so much, was given to me by my father before he left… Well, you already know the story, Don Silverio, but I was recently doing some interviews there in Caño Cristales, or the River of the Gods as my grandmother calls it, and I dropped it, and it doesn't work very well anymore. But Don Silverio, tell me, what do you dream about?"

—"Oh, Alejandrina! I have been living here for so many years and I have always had a dream on every trip I make along the river. I still dream that all the people from the community can unite to take care of everything that surrounds us, but that won't be possible until we recognise our territory. We are here, Alejandrina!"

—"Don Silverio, thank you very much. With us talking, I didn't realise what time it was," says Alejandrina as she walks away and, without either noticing, leaves her tape recorder in the canoe.

—"Goodbye, Alejandrina, see you soon!"

—"Thank you, Don Silverio, and don't lose hope, maybe someday this dream will come true, and I will be able to travel the world!"

LET'S THINK ABOUT IT!

What problems are there in the community where Silverio and Alejandrina live?

Are there people in your community like Silverio and Alejandrina? What makes them similar?

•How do you think Silverio and Alejandrina can support each other's activities?

DID YOU KNOW THAT...
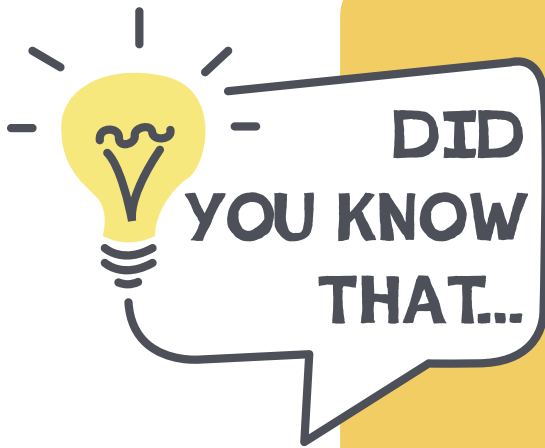
Sea salt, seashells, cotton textiles and fish were among the first items exchanged in barter.

The armed conflict in Colombia and the Peace Agreement made it clear that peace is a common good par excellence.

Weaving

CONCEPTS TO REMEMBER

COMMUNITY: A group of people who share common elements such as habitat, culture, customs, spirituality, interests, celebrations and life projects.

Examples: Embera Indigenous reservation, Junta de Acción Veredal de Las Delicias in La Macarena, free software community, community tourism network.

TERRITORY: Basis for the physical, social and cultural reproduction of one or more communities. While sometimes it is valued as a place for extractivism, merchandise and exploitation, the territory ideally exemplifies the coexistence between the human group and nature. For many Indigenous communities in Colombia, good living means finding that harmonious relationship between people, cosmovision and nature.

Example: Ancestral territories of the Indigenous, agro-food peasant territories.

COMMON GOODS: All the goods that a community, group and/or society uses in common without any profit motive. It is the relationship between a resource, the people who use it and the agreements for its care and sustainability. Common goods are born of reciprocity, cooperation, non-redistribution and non-competition. These can be tangible and intangible.

Examples: Natural resources such as forests, land, rivers and biodiversity; public spaces such as roads and schools; creative works; and intangible goods such as language, culture and festive celebrations.

OWN COMMUNICATION: This communication is established on the basis of a community, ways of life and how knowledge, traditions, norms and customs are transmitted. The communities' worldview is made visible through their own communication and is resource for the defence of their territory. Each community has certain spaces and elements (media, channels, and technologies) that are guided by community communication principles.

Examples: Word-of-mouth, smoke, drums, whistles, loudspeakers, community radio, theatre, cinema, assemblies, weaving and intergenerational meetings.

COMMUNITY DREAMS: A community's medium and long-term projections according to its own conditions, practices, problems, and cultural elements that characterise them. In many rural communities, especially Indigenous communities, they are the basis for designing and building their life plans.

Examples: The women of ASOMACARENA dreamed up a community network La Red Poliniza, which is operating today, and it benefits the community.

RECOGNISING THE TERRITORY!

Before "sowing the seed", we must know the territory, its potential and threats to ensure that the "seed will germinate". We invite you to reflect on the following questions that will help guide the conversation with your community.

- **What identifies our territory, who lives here, and what do we do?**

- **What makes us part of the same community?**

- **What are our forms of local communication?**

- **What are our dreams as a community?**

- **What are the common goods in our territory? Which are tangible and intangible?**

- **How do we currently organise ourselves to take care of them**

Practical activity

Local network management group and community communication network.

Three hours

OBJECTIVES:

- To know the established interests/services of each person in the territory and how this relates to the objectives and life plans of the community.

- To recognise the common goods of the territory and how they are managed/administered (reciprocity, trust, norms).

- Identify how our own communication is present in this management.

- Provide a space to recognise ourselves collectively and generate strategies that allow for the sustainability and care of the common goods.

1 MOMENT

CONTEXT: WHO ARE WE HERE? WHAT DO WE BRING?

DESCRIPTION	The group is divided into pairs and asked to work with a person they do not know very well.
	Each pair develops the following questions. Each person takes notes or draws their partner's answers on a sheet of paper.
	• What is your name?
	• What do you like to do?
	• What do you do for a living?
	• Do you offer a product or service?
	• What do you need to strengthen /continue your personal project?
	Then, there will be a few minutes for each person to share their partner's information with the rest of the group.
TOOLS	• White paper sheets
	• Pencils
	• Colours
	• Markers
TIME	• 30 mins

2 MOMENT

EXPERIENCE: FROM THE INDIVIDUAL GOOD TO THE COMMON GOOD

DESCRIPTION	Picking up the conversation, suggest to participants to think of strategies, so that what we have and require can be achieved in a collective way. Examples of common goods will be given and written on a poster with the title, ***Our common goods***, divided into two sections with the subtitles: • **What I have** • **What I offer** Each person will be given a sticky note or index card to write their answer and place then it on each of the sections of the board. Based on the contributions, a question will be asked: Can we use these resources to support each other as a community, and can these resources become common goods?
TOOLS	• Sticky notes or index cards • Bookmarks • Poster board with the title, *"Our common goods"*, divided into two sections with the subtitles **"What I have"** and **"What I offer"**.
TIME	40 minutos

3 MOMENT

REFLECTION: ARE WE COMMONERS?

DESCRIPTION	The story of the **Stone Soup** will be read.
	Afterward, a joint reflection on the story will begin with the following questions:
	• How is this similar to what we have been talking about?
	• Do you think this soup became a common good? Why or why not?
	• What was the management/administration that took place?
	• How was communication used to make this happen?
	• If this "soup" was to be repeated, how could it be continued? Can communication be part of that strategy?
	Based on these reflections of the story and the individual assets, the community is invited to think about the ingredient that each person would bring to cook the communitarian soup.
TOOLS	The story of the "Stone soup"[4]
TIME	30 mins

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4   Have a look at annex 1

4 MOMENT

ACTION: RECOGNISING THE ROAD THAT WE HAVE TRAVELLED UNTIL NOW AND WHAT WE HAVE YET TO DO

DESCRIPTION	The group is invited to draw a map of the territory (the place where they live) and locate the physical limits, rivers, meeting points, homes of the people.
	Then, the group is invited to place the drawings and texts that emerged from the first part (Context) in the places where their homes or businesses are located on the map. And they are asked to identify other common goods in the territory that we are interested in taking care of/sustaining.
	After this, we are going to have a billboard divided into three:
	• How have we managed these common goods? What have we learned?
	• How could we improve this management?
	• What do we need to start doing in case we have not managed them?
	• How is communication involved? What media, channels and technologies do we use or need to start using?
	Each person is invited to write their thoughts on sticky notes or index cards, which are added to the bulletin board and shared aloud with the rest of the group.
TOOLS	Sheets of bond paper, markers, sticky notes, index cards, colours, pencils, glue
TIME	1 hour

5 MOMENT

EVALUATION: BUILDING OUR LOCAL NETWORK

DESCRIPCIÓN	To wrap up the workshop, a circle is drawn around the map and a net made with wool while each person responds: • What do I take with me from this activity? • How did I feel? • What network are we building here? • What are the dreams we have in the community and how local network management can contribute to make this dream come true?
TOOLS	Wool
TIME	20 mins

LESSONS LEARNED IN THE RED POLINIZA PROCESS

- During the process of development of the Red Poliniza, through the identification of resources and individual needs and the mapping of the territory and common goods, we learned that:

- Individually, people have resources (knowledge, tools, spaces, services and goods) that they can offer voluntarily to the common good or that they are interested in exchanging with resources of other members of the community.

- One of the difficulties is that there is no place/platform to store this information of what is being offered and what is needed and to manage the exchange.

- In the case of La Macarena, there are experiences of common goods management such as roads maintenance, forest care and rural schools support. The lessons learned from these experiences were the basis to propose organisational models for new common goods, as is the case of the community internet network and the use of a local social exchange book.

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MODULE 2
DISOÑAR (DESIGNING THE DREAM)

"Preparing the soil for sowing"

Presentation

Welcome to the second module called **Disoñar**. This section allows us to think about our communication strategy and the steps, time, responsibilities, and the actions needed to carry it out. It is the moment to "sow the seed", our dream, which will become a social exchange model that uses communication as a strategic resource. We will get to know some traditional forms of exchange, which we have probably used at some point in our community life. At the end, we will make an action plan that will allow us to implement the exchange strategy for our territory.

OTHER POSSIBLE WORLDS WITH A TASTE OF THE COUNTRYSIDE

Before continuing his journey along the Guayabero river, Silverio stopped under a loquat tree to take shelter from the sunrays that coloured the morning sky. He took out a snack he had wrapped in banana leaves before leaving home, gently untied the cabuya, opened each banana leaf and prepared to enjoy the scenery as he ate.

—"Hmm... what delicious, cold meat, food in leaves is more delicious!" he exclaimed to himself as he savoured it. "My mother sure knew how to spoil us with the snacks she kept in our backpacks for us to take after a long workday," reminisced Silverio as a bird circled him.

—"I need to hear all the mysteries that you told me every morning about this beautiful territory. I remember when you said you dreamed that someday people would take more care of the river. That is why I decided to be part of the Collective for the Defence of the Guayabero River, but maybe it is a little late, dear mother," said Silverio. The bird, which had been ceaselessly circling all this while, landed in a corner of the canoe and began singing the most beautiful song he had ever heard.

Silverio focused more and more on the bird's colours and its melodious song.

—"What!? Where am I?" he said, as he rubbed his eyes over and over again.

—"Quiet, Silverio, we are in an ancient settlement of the Tiniguas."

—"Who is this?" said Silverio, looking surprised.

—"That doesn't matter now, can you see them? They are the ancient Tiniguas. Did you know that their name means "word or language of the old ones"? They have surely passed on a lot of their wisdom to us, haven't they?"

—"What are they doing? Does it look like they are exchanging their food?"

—"That's right. Today is barter day, many of them exchange the food they produce for food they don't have."

—"Ah, yes, barter… At home, we used to do the same with my brothers, but with the house chores. I helped my brothers with the work I was good at and they helped me with the chores I didn't like so much!"

—"It is something like that, dear Silverio!" –Laughter. "The truth is that this practice of exchange has been with us throughout history and not only the Tiniguas but also the oldest populations have done it for thousands of years."

—"I recently heard from Alejandrina that this practice can be found in the farmers' market, but it seems that people are not very interested in it. I think I will ask her, maybe we can even do something so that more people join, and we can even exchange our knowledge. Many of us have spent all our lives in the countryside: this is what makes us happy. We could exchange a lot of knowledge, tools and even offer our services to work the land. It will be very difficult though, almost nobody will be encouraged to participate." He paused.

—"Of course they will, Silverio, it's all about disoñar (designing the dream)!"

—"Disoñar? What is that?"

—"It is what we have been doing for years to live: creating while we dream, like you at this moment."

—"I have to tell Alejandrina about this…"

—"Silverio, Silverio! Wake up, Don Silverio!" A cry in the distance.

—"I forgot my tape recorder!" – It is Alejandrina.

—"And the bird? And the Tiniguas?"

—"I don't think you slept very well, Don Silverio," said Alejandrina with a laugh.

- "On the contrary, I had a very revealing dream!"

—"Revealing? You have to tell me more about it."

Silverio told Alejandrina everything he had learned about the Tiniguas and how they could create a strategy for their territory, dreaming of other possible worlds from the countryside.

LET'S THINK ABOUT IT!

> **What does disoñar mean for Silverio?**

> **How could Silverio's dream be articulated in the farmers' market?**

> **Why do barter and other forms of exchange where money is not used make other worlds possible?**

DID YOU KNOW THAT...
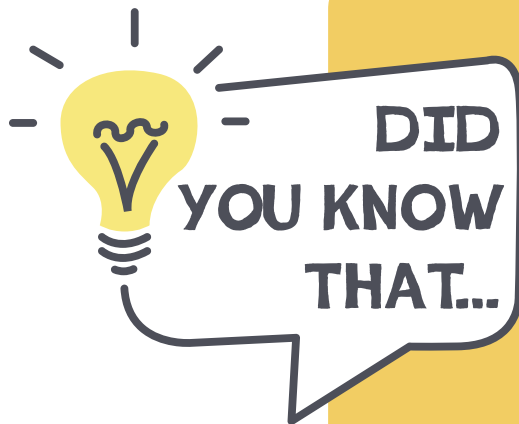
- **Bartering is a practice that has existed since the Neolithic period, approximately 10,000 BCE. It began with the appearance of the agricultural and cattle-raising society when humanity abandoned its traditional nomadic lifestyle and settled in different regions to cultivate land.**

- **Barter, mingas and other forms of exchange are part of what is understood as a solidarity economy or a social economy. It originated in the 18th century, with the rise of cooperativism, but has gained greater strength since the 1980s, on the basis of civil society initiatives that responded to the problems generated by capitalist globalisation. It also developed from transformative alternatives, where the economy is focused on the valorisation of human beings and not on the prioritisation of economic profit.**

Weaving

CONCEPTS TO REMEMBER

LOCAL EXCHANGE NETWORKS: Organised platforms or spaces that allow the circulation of physical and immaterial goods (such as knowledge) in a territorially determined community.

Examples: Farmers' markets where agricultural products can be exchanged.

PROSUMPTION: Products, services or experiences that have been produced and consumed by the same person or collective for their own benefit and/or that of others, without necessarily involving monetary compensation.

Examples: A home garden, where people consume the food they produce.

MINGAS: It is also called convites or tequios from the Quechua mink'a, and means a gathering of people to do some work for the benefit of the community.

Examples: Collective agricultural work or the assembly of a mobile tower to settle a node of the community network.

BARTER: Direct exchange of goods and services between people and/or communities without money. It is considered one of the first forms of trade in history and a dynamic that strengthened the cultural connection between

different social groups. In some communities, barter is called mano de vuelta (which roughly translates as "giving a hand in return).

Example: When a farmer fertilises a neighbour's garden, and the neighbour gives part of his/her harvest in exchange.

MULTI-BARTER: Barter that takes place between several people in such a way that goods and services circulate, connecting each participant with different networks of offers and needs.

Example: A person who has salt at his disposal exchanges it with someone for meat, and then the latter exchanges that salt with another person for fruit.

COMMUNITY-BASED TOURISM: Tourism strategy focused on the common good of territories. Its motivation is strength knowledge, uses and customs with a sense of rootedness, which implies intercultural relations focused on preserving and disseminating heritage values.

Example: The initiative of Trocaturismo, which is the first time bank that facilitates, through its platform, tourism exchanges and experiences based on respect, knowledge and interaction of people in the territories.

TIME BANKS: A type of collective bank that exchanges services, favours, knowledge and products among members using time as a form of payment complementary to money. It creates a mutual credit that interrelates resources among users of the same community or collective.

Example: A person who has culinary skills and wants to learn to play the guitar joins the time bank and offers his/her hours to cook or to teach cooking in exchange for guitar lessons.

SOCIAL EXCHANGE STRATEGY: Set of actions taken by a community to develop exchanges in which money is not the only form of exchange, in such a way that the needs are met through the circulation of products and services.

Example: The use of barter or time banks as alternative forms of economy where money is not the only form of exchange.

COMMUNICATION STRATEGY: This stems from the objective to recognise what is to be communicated, according to the conditions, problems and dreams in common. Actors, channels and media are defined and the modes and means of local communication such as radio, television, theatre, music, assemblies, meeting spaces, word-of-mouth, billboards and other spaces that use information and communication technologies such as digital centres, educational institutions or public libraries are recognised as mediums. Communication is understood as a tool and an alternative to strengthen local processes such as environmental care, education, health and culture, among others.

Example: The community internet and intranet network Weinüin Walapüin of the municipality of Uribia, in the region of La Guajira in the north of Colombia, chose as a vision of their communication strategy to: "Strengthen communication with loved ones who are outside the territory (in addition to education and Wayúu culture) through union, dialogue, commitment, effort, research, and trust of the entire community."

RECOGNISING THE TERRITORY!

We invite you to reflect on the following questions that will help you think about a communication strategy for the consolidation of the local exchanges network:

- **What benefits can our community find when we use local exchange models?**

- **How can media, channels and technologies be used to strengthen or encourage social exchanges?**

- **How can we use our own forms of communication to build a network of local exchange?**

- **What forms of local exchange are or have been present in our community?**

Practical activity

Local network management group and community communication network

Three hours

OBJECTIVE:

- Identify the forms of social exchange present in the community.

- Define a timeline of actions aimed at using communication as a strategy for the strengthening and sustainability of social exchanges in the short, medium and long term.

MOMENT

CONTEXT: DREAM MANDALA

DESCRIPTION

Considering the reflections on dreams in the previous module and the network we built, we will create a mandala of dreams and goods, in which each colour represents a level of dreams. In the centre, we place the name of the community or a word that represents them with a colour (e.g. yellow).

Participants take a card of the same colour, which represents the level of individual dreams. Each person writed down a dream and an individual asset to offer (knowledge, talent, skill) that he/she has (e.g. red).

Next, participants write on cards of the colour that represents the level of collective dreams (e.g. blue). To build this level, the following question is asked:

- How can my individual dreams and goods contribute to the collective dreams or be fulfilled through the community and common goods?

The following levels are built from the collective dreams and goods by linking these categories and assigning them a name that groups them. As shown in the image:

Based on the information in the mandala, the dreams of the community are written on a board as objectives.
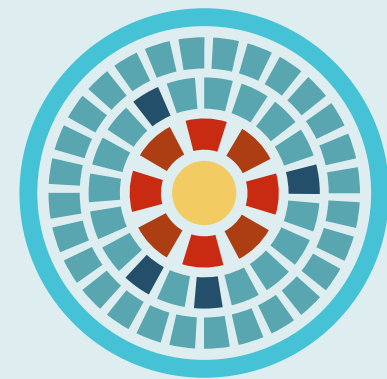
TOOLS	• Index cards with three different colours, to represent each level of analysis. • Sheet of paper (bond, kraft, etc.) • Markers • Tape
TIME	30 mins

2 MOMENT
EXPERIENCE

DESCRIPTION	On a sheet of paper or index cards, the forms of exchange discussed in this module will be written as: mingas or convites, barter and multi-barter, and time banks. The advantages and disadvantages of each form of exchange will be discussed, and additionally, an example of how these exchanges have been applied in the community given. The ideas are conveyed on index cards or on the bulletin board.
TOOLS	• Sheets of paper • Marker pens • Index cards • bibliographic cards • Tape
TIME	30 mins

3 MOMENT
REFLECTION

DESCRIPTION	Based on what was built in the previous exercise, it is suggested that participants reflect on the following questions: • What forms of social exchange could work best for our community and fulfil our dreams? What characteristics should they have? Based on the discussion, we will define what form or forms of social exchange we would like to implement: • What forms of coomunication might work for us to facilitate the communication strategy? Based on this reflection, it will be conveyed on a sheet of paper with the title: **Our communication strategy.** At this point, it is important to define the form of communication that will be used to implement social exchange. For example, whether it is word-of-mouth, megaphoned, internet platforms, intranet, etc.
TOOLS	• Paper • Markers • Tape
TIME	30 mins

4 MOMENT
ACTION

DESCRIPTION	After the actions have been identified, divide a sheet of paper into three parts as follows, each indicating a period of time:

SHORT-TERM 6 months	MID-TERM 1 year	LONG-TERM 3 years

In each of these parts, we will identify actions of the communication strategy that can be carried out in the short, medium and long term and that can become an action plan.

The person accompanying the workshop must help the community establish the priorities identified (i.e. it is necessary to reflect on what is most important and most urgent, and what can be expected or projected in the long term).

TOOLS	• Sheets of paper • Markers • Tape

TIME	1 hour

5 MOMENT
EVALUATION

DESCRIPTION	This person invites workshop participants to reflect on the following questions: • What is needed in the community to be able to carry out each phase (short, medium, long term)? • How can we measure that the process is developing well? What indicators should it have?
TIME	40 mins

LESSONS LEARNED IN THE RED POLINIZA PROCESS

- The communication strategy established by the Red Poliniza management group was conceived through the recognition of individual and collective dreams and the responsibility to walk them and reach them. During the development, it was found that others could also respond to and support several initiatives in the search for peace and harmony in the territory.

- The management group is essential for the process and implementation of the local exchange network. This is because they are the ones who know about the dynamics in the territory, the management models of its common goods, and the different actors who can contribute or be interested in the network to create synergies, among other community elements that are adapted to each context when building a local exchange network.

- Social exchanges were present throughout the design and construction of the internet and intranet community network. One example of this is the minga that was carried out (where several people get together to pool in their efforts) for the erection of a mast and the installation of a network node. Another social exchange is disseminating knowledge of the territory and compiling it in videos or podcasts among others hosted in the local server and available to the users of the network.

References

Redes AC (2020) ¿y si repensamos las tecnologías para la comunicación? Available at: https://www.redesac.org.mx/_files/ugd/68af39_f3ccc6549625453ba8ef88a00b69f558.pdf

MODULE 3
BUILDING

"It's time to sow!"

Presentation

We got to the third module called Building, where we address the steps and moments needed to implement forms of local exchange, which link all forms of community communication. This is where we see the seed break the shell and become a plant, as it were.

This section invites us to put the time bank into practice as an example of the implementation of local exchange strategies that can be used in our community. It is the moment to effectively materialise our dreams and desires. In this module, we focus on the development of an example of social exchange, the time bank. However, let us not forget that this decision should be evaluated in each community as a possible alternative of exchange (barter, minga, time bank), according to their availability, skills, culture and willingness to participate in this type of social exchange.

THE POWER OF UNION AND COLLECTIVE WORK

—"Welcome to the first assembly of 'Social Exchanges'," says Alejandrina, holding a megaphone in her hand. "Along with Silverio, we have been talking about the possibility of creating our own network of exchanges in the territory. Let's remember that for some months now, starting with the farmers' market, we have undertaken the initiative, trueque al campo (country barter), where we can exchange the products we harvest with other interested people. However, we have evidenced low participation, what could be happening?"

Some murmurings are heard in the background until someone raises a hand and says:

—"My name is Flor. I come from a village located two hours from here. Many of us do not know how to benefit from this initiative as we do not receive money directly. To be honest, I don't understand it very well."

—"Thank you, Flor," says Silverio, "I will ask all of you a quick question: since the moment you woke up, how long did it take you to get to the meeting today?"

—"Hmm, I always get up very early, so five hours approximately," someone replied.

—"For me, it was four hours," said a canoeist.

—"It took me six!" exclaims Flor.

—"Very well, now you have seen the value of time. We got up very early to work the land before we arrived here, we travelled down the river to keep our appointment. Is there is anything more valuable than our time? We need time to study, to work, to share with our family and to cultivate each one of the foods that we can exchange in the farmers' market; that is, we are giving and receiving time in exchange, isn't it true?"

—"Thank you, Silverio, now we have a proposal for you. Why don't we review the needs each of you have and that the exchanges network can solve? For example, in my case, I need someone who can fix an audio recorder that got damaged recently."

—"I could help you, Alejandrina, I am the one who fixes the radios at home," says Jaime, a local resident.

—"Thank you, Don Jaime. Now tell us what you need."

—"Well, since it is harvesting season, I need someone to help me at the farm three times a week."

—"I can do it, I like working in the fields," says Candelaria, a student volunteer who recently arrived in the region.

—"Well, Candelaria, what could you possibly need from the network?" Alejandrina asks.

—"Right now, I have nowhere to stay because I am travelling the territory and I can't always stay in the same place."

Several people raise their hands to offer lodging to Candelaria. Thereafter each person begins to express what they need and what they can offer to the network.

In this way, the community became aware of the initiative undertaken by Alejandrina and Silverio to strengthen reciprocity and the traditions of relationships in the territory. With the realisation of the value community potlucks and bazaars, they met every month to monitor the exchanges and think of new strategies to strengthen the network, where new talents, offers and improvements were recognised. Even Silverio was able to convene several people to organise clean-up days at the Guayabero river.
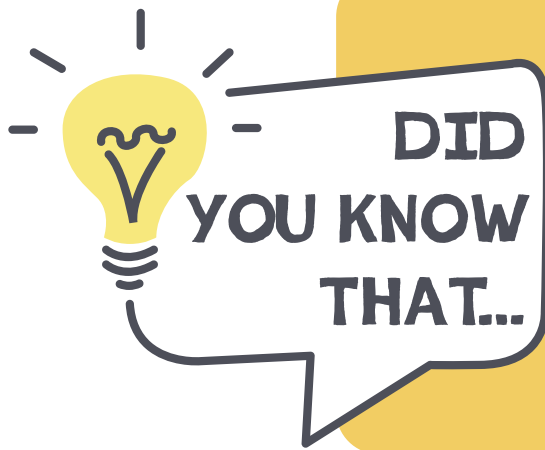
LET'S THINK ABOUT IT!

What was achieved with the community's union?

Why was Silverio's reflection important to value time?

How did we assess the needs expressed and the way people offered solutions?

DID YOU KNOW THAT...

Today, time bank-type exchange systems are present in more than 20 countries, with more than 1,000 time bank networks worldwide and hundreds of thousands of users.

CONCEPTS TO REMEMBER

TIME: Physical quantity to measure the duration or separation of events. Time makes it possible to place events in sequences, establishing a past, a future and a present. Time is a scarce resource, essential for the realisation of any activity that generates value.

Example: The time needed to read this booklet will allow us to learn more about how to exchange our products locally in the community.

PARTICIPATORY MANAGEMENT: It is how a community organises itself to manage its common resources, such as the time of its members, taking into account the infrastructure and other resources necessary to ensure sustainable governance of these resources.

Example: The care and administration of a community aqueduct, maintenance of roads or paths, seed custodians or any collective aimed at managing the common good.

VALUE: Measuring the amount of individual, familial and community work contributed to the development of a product or service.

Example: Given the amount of time, knowledge, materials and labour required for the production of a handicraft item, it has a high value in the market, as in the case of fique carpets that command over US$ 50 dollars per square metre in the market.

USE VALUE: Relative measure of the value established between an object and its consumer, considering the utility that the object represents to the consumer.

Example: The use value of a glass of water for someone suffering from thirst in the middle of the desert is much higher than for someone living in a place where there's plenty of water.

EXCHANGE VALUE: Accounting unit that represents the value of one object over another when they are intended to be exchanged.

Example: If a producer of automobiles produces one car per day and a producer of motorcycles can produce three per day, an exchange of three motorcycles per car would be possible in that market. In turn, each of the above goods will have a market value, exchangeable for money.

CALL: Leadership process that seeks to call for the active participation of different actors related to community life in spaces of social fabric or community work. This can be open to anyone who wishes to contribute, or confined to specialised actors who can contribute to specific issues in the community.

Example: The call to participate in an assembly of the Local Action Board where key decisions will be made for community life.

RECOGNISING THE TERRITORY!

Why is time a valuable resource?

What activities do I spend most of my time doing?

In what ways can I use my time for the benefit of my community?

When I share my time with someone, what do I expect in return?

How do I keep track of the time I have invested in an activity?

Practical activity

Local network management group and community communication network

Two hours and 10 minutes

OBJECTIVES:

- To put into practice the time bank model as one of the forms of local exchange.

- Reflect on the usefulness and challenges of implementing a time bank in the community

1 MOMENT

CONTEXT: COMMUNITY TIME

DESCRIPTION	All participants will be asked how long took them to attend this meeting (from the time they woke up to the time they arrived at the event). • Then, the facilitator will reflect that although there are personal times, there are also community times, like the ones observed in the short, medium and long-term planning in the Disoñar (designing the dream) module exercise. Then, the following question will be discussed in plenary: • Is time a common good? Why?
TOOLS	None
TIME	20 mins

2 MOMENT
EXPERIENCE: OUR COMMUNITY RESOURCES

DESCRIPTION	Each participant receives several pieces of paper with two different colours (for example, yellow and blue) and then write their names on them.
	On the yellow paper they write their needs and/or desires. On the blue paper, they write skills, trades or professions, and products they can make available to the group. Then, under each word written on the "skills, trades, professions and products" paper, participants write a number that will be equivalent to the hours they are willing to give for the development of the activity volunteered (considering the time it takes in each participant's trade/profession).
	Next, the coloured papers assigned to "needs and desires" are placed on a table at one end, and the coloured papers assigned to "skills, trades, professions and products" at the other end. The word 'resources' ise placed in the centre since both parts make up the resources of the community.
	The idea now is for people to look at what others offer and need, in order to make the exchanges. For example, if one person has written she would like to learn carpentry and can offer her hours as a farmer, and another has offerred her work as a carpenter, both can get together and exchange papers with their respective names. Each person should keep the roles of services or products offered by the other person.
TOOLS	Index cards or iris paper in two different colours, markers
TIME	40 mins

3 MOMENT

REFLECTION: TURNING TIME INTO A UNIT OF AN AVERAGE OF EXCHANGES

DESCRIPTION	To reflect on the previous exercise, the facilitator asks:
	• Do the activities, services and products that emerged from the exercise have the same value?
	In terms of time banks, it is necessary to reflect on the value that an hour has as a unit of exchange, regardless of the service offered or demanded. From what was gathered in this conversation, the equivalent value of an hour as a unit of measure is therefore susceptible to be exchanged as "credit".
	* For more information on the conversion of time into money, see the section, ***Recommendations for a time bank.***
TOOLS	• Sheet of paper
	• Markers
	• Tape
TIME	20 mins

4

ACTION: KEEPING A RECORD OF OUR EXCHANGES

DESCRIPTION

With the exchanges garnered in the previous exercise, and according to the number of hours offered, participants now proceed to fill in a chequebook format, like the one shown below. The idea is that both people involved in the exchange fill out their chequebooks.

For example, Maria wants to learn carpentry and offers her work as a farmer, to which she has assigned five hours. Jorge can exchange carpentry classes with her, to which he can allot two hours.

By filling in Maria's chequebook, she would have a positive balance of three hours in her favour, which she can exchange for another service and product:

DESCRIPTION	In Jorge's case, since he only had two hours of carpentry classes, he has no balance from this exchange.
	The objective is that these forms are filled for each exchange made between products and services that have taken place.
TOOLS	• Chequebook format printouts (These can also be drawn.) • Pens
TIME	30 mins

5 MOMENT

EVALUATION: REFLECTING ON TIME BANKS

DESCRIPTION	To conclude, we will reflect on the following questions: • Can time banking work for our community? • What are the benefits of this form of exchange? • What are the challenges? The workshop facilitator ends the activity by reminding that the participants once it has been defined that, for example, one hour is equivalent to three credits in time banks, it is necessary to assign a value in credits to products and services since they all have different values.
TOOLS	None
TIME	20 mins

RECOMMENDATIONS FOR A TIME BANK

1. 1As the resources to be exchanged in the time banks are both services and products, a frame of reference for exchange must be established; i.e. assigned an equivalent in money or another unit of measure to facilitate exchange and the assignment of value.

   The conversion of time into money is relative to each community context. Usually, the strategy to calculate it is to take as a reference the price of a working day in the region and divide it into the hours of work in a day, in order to obtain the cost of one hour of work. This value is then multiplied by the number of hours it takes to complete a service or product, or the time the person has available to perform the activity. For example, if in the community, a workday is eight hours and costs US$ 16, a work hour is calculated thus:

   ## USD16/8=USD2

   This value is then multiplied by the number of hours it takes to carry out one of the activities linked to the time bank.

   In the case of the care economy, DANE (National Administrative Department of Statistics) in Colombia offers a platform that allows the calculation of the value of the activities[5].

2. The people selected in the management group classify the services offered in the time bank and validate the exchanges, taking into account the chosen conversion unit. They also have to verify the passbooks, chequebooks or instruments chosen to keep a record of the exchanges and the available balances each person has

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5   The simulator of unpaid domestic and care work for the household and the community proposed by DANE in Colombia, can be viewed athttps://sitios.dane.gov.co/SimuladorTDCNR/

3. The group is also responsible for ensuring that the agreements for participating and administrating the time bank are being followed to ensure its proper functioning.

4. At the time of the exchange, the management team can assist the negotiation between the participants of the time bank, as by not participating in the exchange of goods or services they are the most neutral figures in the whole market.

5. As for the time bank user registrations, the following need to be considered for each case: contact data, characteristics of the goods, knowledge and services offered, and requests for needs, detailing their characteristics and expected values. Regarding the Poliniza Network, a methodology endorsed by the Ibero-American Association of Time Banks, called Trocaturismo, was used for its creation and sustainability.

6. This platform model, focused on community-based tourism, allows networks, travel agencies and travellers to interconnect in the same ecosystem by using time as transaction credit. This, when first implemented in Red Poliniza, facilitated the validation of physical and digital tools that allowed the use of collective skills around exchanges and social cohesion. Experiences that served to identify key points and challenges, and trading useful recommendations when building or strengthening, and encouraging the use of exchange networks in different corners of Latin America.

7. It is recommended that the credits that each person has to exchange is limited. This is to increase their circulation and avoid their accumulation, in favour or against.

8. In some time banks, resources are classified in ranges of value: high, medium or low, in order to facilitate the exchange of goods, services and knowledge within the same range. These resources can also be grouped based on similar themes. For example, for some products, it could be possible to assign the categories "new" or "used" in order to establish a value in credits.

9. The communication media selected for the exchange (web pages, online groups, among others) can also have information about the people who are part of the network, such as

birthdays, important events, meetings and so on related to the time bank management, in order to strengthen communication and the fabric of the community.

GET TO KNOW TROCATURISMO AND THE RED POLINIZA DIGITAL PLATFORM

Trocaturismo[6] is a multi-barter digital tool that seeks to promote community tourism through the exchange of goods, services and knowledge between associations, travel agencies and travellers through time, heritage or a mixture of both[7].

Inside Trocaturismo, the Digital exchange platform[8] seeks to promote exchange between the members of Red Poliniza. It is an exchange model that allows the circulation of goods, services and knowledge through a time-based exchange.

You can check how Trocaturismo works in the following images:

1. Log in to the Poliniza platform

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6   Trocaturismo Website on: https://www.trocaturismo.com/

7   How Trocaturismo works?: https://www.youtube.com/watch?v=OaRqzDUU_U

8   Digital exchange platform on: https://intercambios.redescomunitarias.co

2. Editing your profile

3. Indicator of hours available for exchange

4. Tolls to receive notifications and send emails about your exchanges
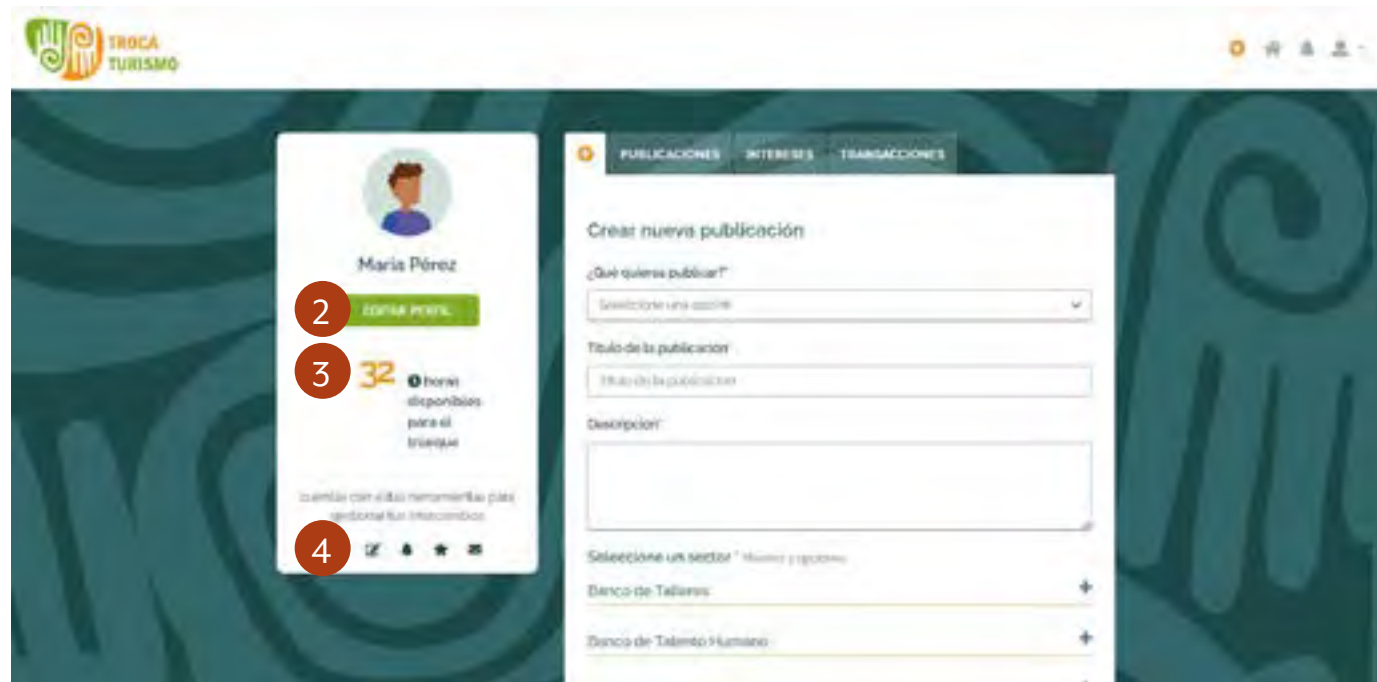
5. Option where you can create a new post

6. Active posts on the platform

7. People interested in my posts

8. When two users decide to make an exchange that is known as a transaction
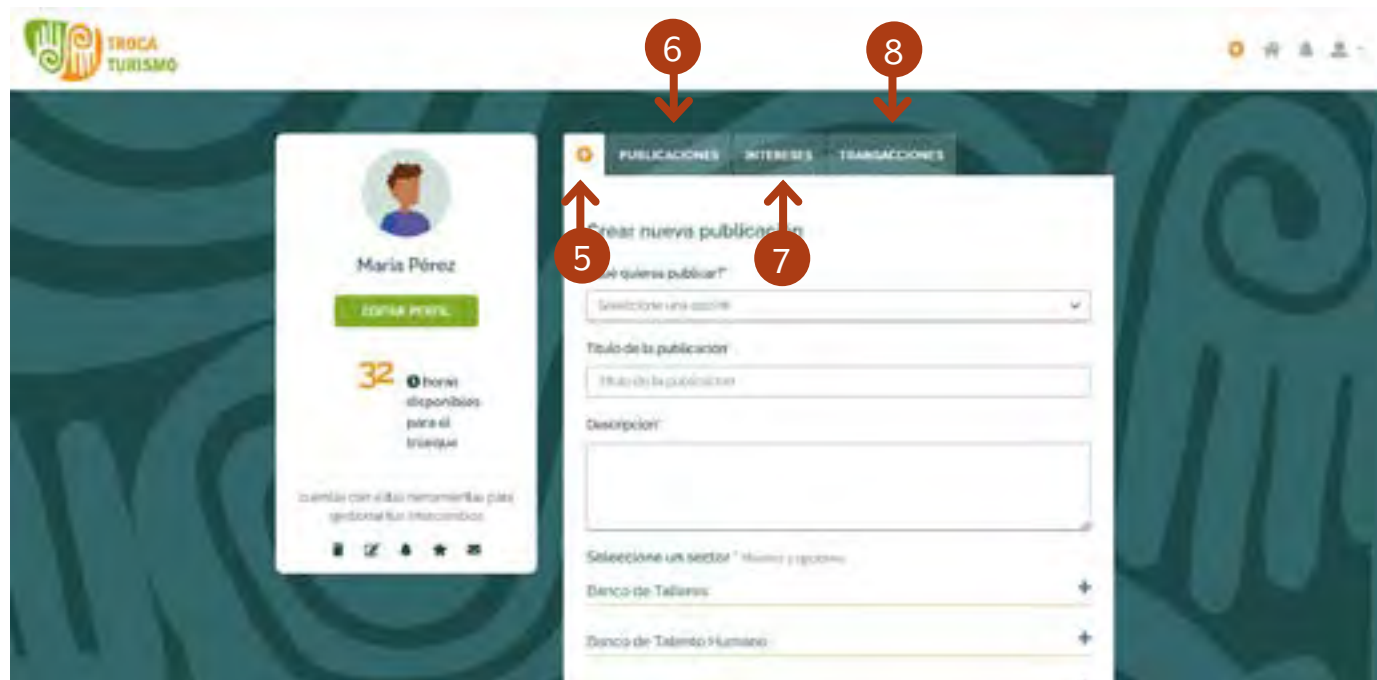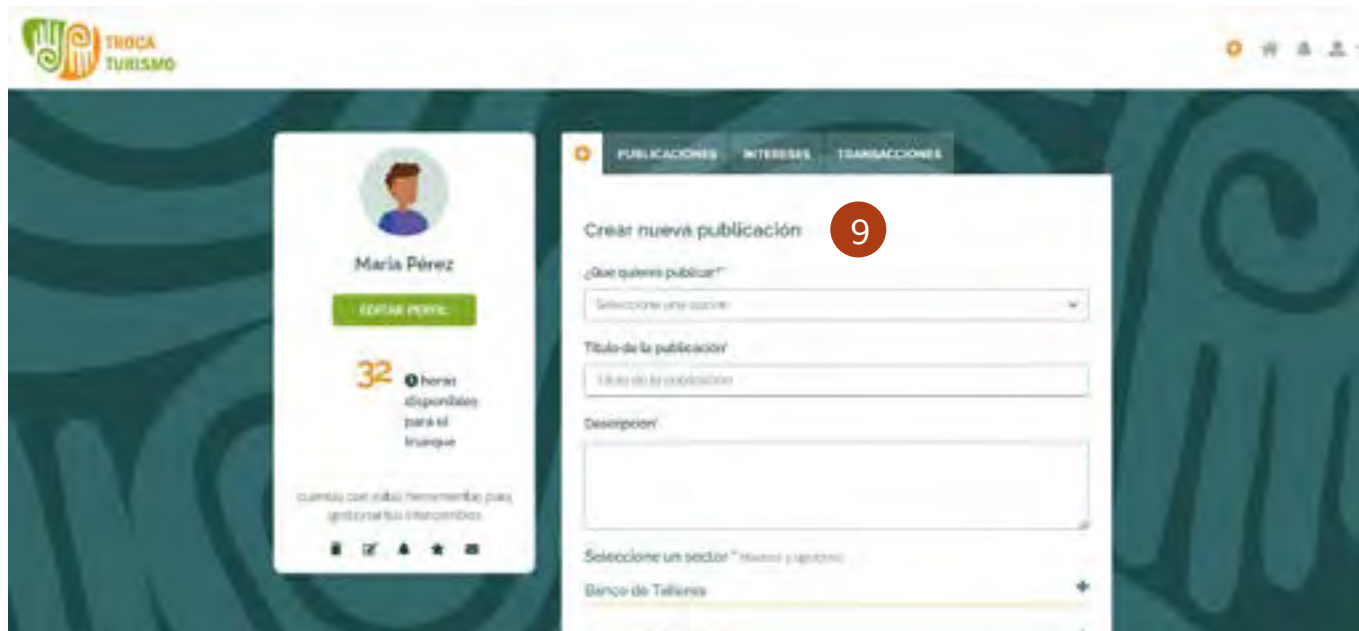
9. It form allows to make new posts
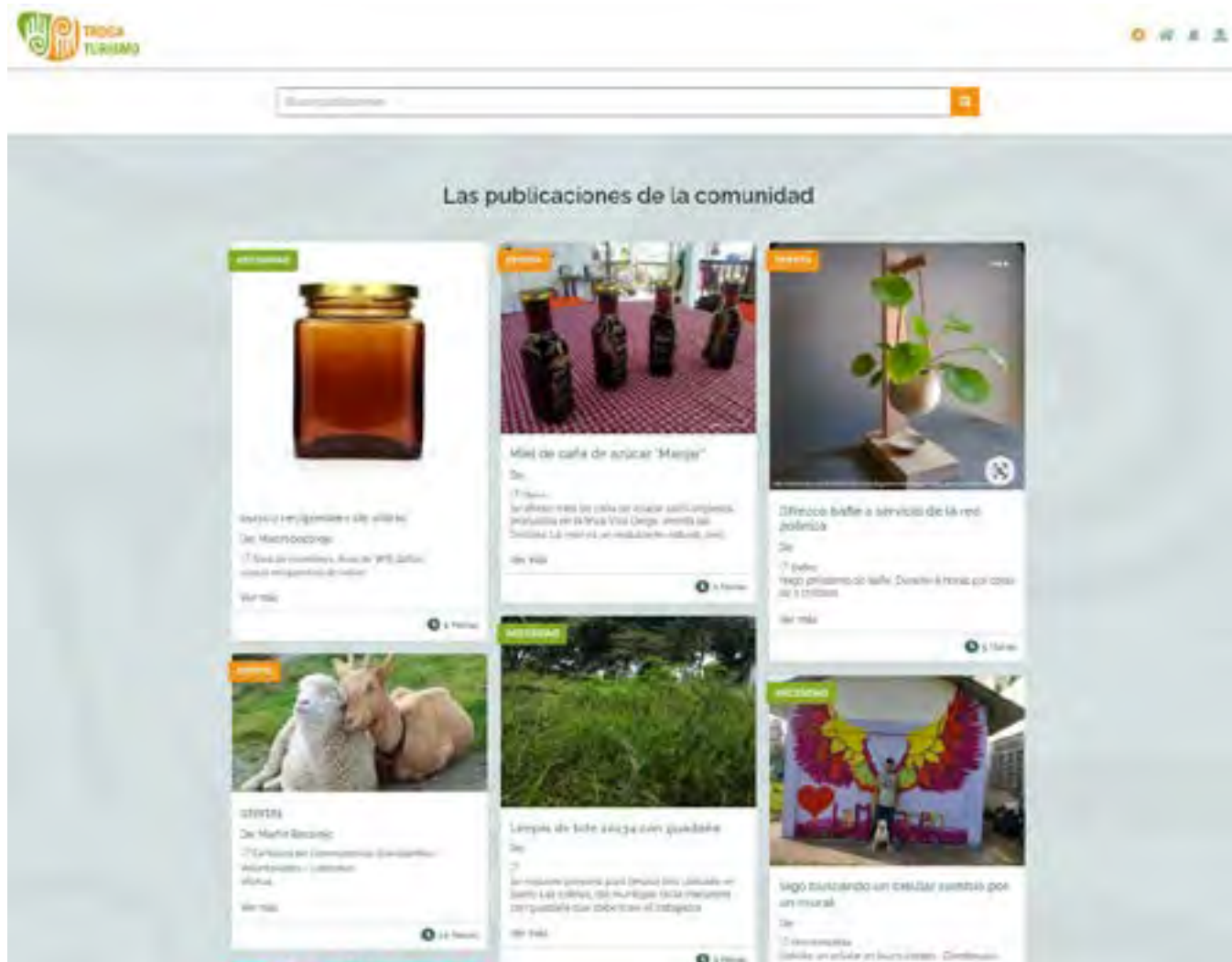
10. The image shows how the offers are displayed within the platform.

LESSONS LEARNED IN THE RED POLINIZA PROCESS

- There are multiple capacities as well as needs in the community. These must be identified collectively to ensure the proper functioning of a time bank, since everyone, from those who energise the economy at a local level to those who seek to exchange products or services from external markets, rely on the community's available supply.

- It is possible to increase the community's supply of goods and services by collectively strengthening local capacities. The greater the cooperation between the community's different productive initiatives, the greater its capacity to respond to local and external market demands.

- In each transaction or exchange that takes place in a complementary manner to the traditional financial system (money), there is an added value related to the bonds of trust, empathy and commitment that are generated between those who make the exchange. This added value, which is reciprocated, is the basis for greater social profitability and a greater potential for growth of the time bank.

- Like any system based on trust and reciprocity, the time bank is vulnerable to being defrauded by selfish or individualistic strategies that seek to capitalise on the time and effort of others for their own benefit at the cost of reciprocity. It is therefore necessary to clearly define principles, incentives and sanctions related to the economic strategies of members.

- The calculation of the value of time like a social currency is strongly related to the value assigned to the productive capacities that can be exchanged at a local level in a time bank.

References

Bancos de tiempo: https://youtu.be/Q_2-pXhU2Og

Monedas sociales: https://www.youtube.com/watch?v=g_M-aJgCKYc&ab_channel=AlBel

MODULE 4
USING AND TAKING CARE OF THE PROCESS

"How do we strengthen our common dream?"

Presentation

Welcome to our fourth module called Using and taking care of the process. This module allows us to reflect on strategies to ensure the sustainability of the network over time. In order for "the plant we saw germinating" to continue to grow strong, it needs our attention and care. We will then explore ways and draw on experiences on how to implement an action plan that guarantees the satisfaction of the needs and desires felt in our community through the exchange network.

It is very important to have the tools to face scenarios that may affect the fulfilment of our dream in the short, medium and long term. This means that we think and develop actions to strengthen the capacities in the territory to facilitate the efficient management and distribution of resources and common goods through collectively defined, chosen and supervised rules. We should also put in place sanctions or incentives to ensure compliance, and effective use and care of the common goods of the exchange network.

The social exchange network in La Macarena has been operating for six months. However, Alejandrina and Silverio have realised that some problems have arisen among the people who are part of the network.

Alejandrina has been mooting they could participate in the community radio station of La Macarena to narrate experiences around the network of exchanges. She will need the help of the whole team; but for this, the people involved in some of the conflicts will have to work together. They have called a new assembly to define the agreements of the network and a committee for the resolution of conflicts.

The committee has laid down norms such as meeting twice a month to report network news, establishing a new leadership for communication activities, making the project visible to people in nearby villages and contacting the coexistence committee in case of conflicts among the members of the network.

AL AIRE

PAZ A LA VOZ

-"Since we have talked about conflict resolution and lessons learned in the management of differences, we want to tell you that we have achieved a space in the community radio station with our programme, Paz a la voz (Spreading the Word). We invite you to talk about how the network of exchanges was achieved and aims to continue to strengthen peace in the territory. We know that all our families have been affected by the decades-long conflict, but from our diversities, we can continue building new dialogue scenarios."

"On air, this is spreading the word," says Alejandrina at the radio studio while people from the community listen to the experience of the network of exchanges to transform the territory.

LET'S THINK ABOUT IT!

How can you get more people to know the exchange network?

Why is it important to establish a dream and a communication strategy for the exchange network?

If you were invited to the Spreading the Word programme, what experience from your community would you tell?

DID YOU KNOW THAT...
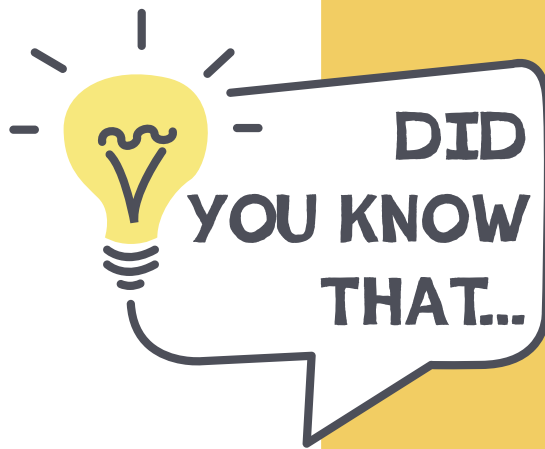
The independent Nation of Hawai'i is harnessing the power of internet connectivity through community networking to prototype, test and provide access to connected tools that enable peer-to-peer exchange of products and services within the village and abroad. The community's barter economy and trade are facilitated through the Exchange Ave platform. It currently has 700 members and has facilitated 200 exchanges in the last six months. Read more about this and similar experiences at https://www. internetsociety.org/es/issues/community-networks/ success-stories/

Weaving

Guiding or inspiring questions

CONCEPTS TO REMEMBER:

BOUNDARIES (in the management of a common good): Lines (physical and conceptual) that define what is part of a common good management process and what is not.

Example: Who is part of the time bank and who is not.

APPROPRIATION RULES: Community agreements drawn up to enable common goods to be identified, recognised, used and protected by all those who have access to them.

Example: When a protected area is established by rule for environmental conservation.

PROVISION RULES: These are all the community agreements and rules of consensus that seek to guarantee fair and reciprocal access to the common good by all members of the community. These must be consistent and in harmony with both the rules of appropriation and the conditions of the community and its territory.

Example: Defining the time required by the community to take care of a common good such as a park or collective work area.

COLLECTIVE CHOICE: A type of decision in which several or, ideally, all the people involved and/or affected by it, participate in its definition process.

Example: Decisions made by the Community Action Board in its assemblies.

SUPERVISORY ACTION: Actions to control and monitor the management of a common good in order to ensure its fair distribution, according to the agreements reached in the community. This supervisory function is generally carried out by the management group.

Example: The work of community resource oversight and control committees.

GRADUATED SANCTIONS: Measures to be taken in the event of non-compliance with the rules agreed upon in the management of a common good. They are graduated because it is determined that some faults deserve greater sanctions than others.

Example: Fines applied for not attending community meetings.

CONFLICT RESOLUTION: Community and mediating process, led by a group or person with expertise on the issues that have generated the conflict. It seeks to avoid the application of sanctions on the person(s) involved in generating the conflict and to maintain the welfare of the community.

Example: Two managers of the community network are debating whether or not to deny service to a network member who has not made their contribution on time due to insufficient resources. The network's conflict resolution committee evaluates the case and intervenes as a mediator in the conflict, taking arguments from both sides to resolve the situation.

ORGANISATIONAL RIGHTS: The right of each individual or group of people to freely organise around the fulfilment of a common objective.

Example: The constitution of a productive association that participates in a time bank.

NESTED ENTITIES: within the community that come together to complement each other, strengthen each other and ensure sustainability. This system is governed by rules and agreements socially discussed and accepted by the different actors.

Example: Community action boards that implement municipal programmes in the light of community interests, articulating efforts both within the community and with the local government.

RECOGNISING THE TERRITORY!

Do we have a collective decision-making mechanism in our community?

What conflict resolution mechanisms do we apply at personal, family, professional, business and community levels?

What is needed for the communication strategy and social exchange strategy to be sustainable over time?

What characteristics/qualities do we need to strengthen as a community and individually to make our dream sustainable?

Practical activity

 Local network management group and community communication network

 Three or four hours

OBJECTIVES:

- • To plan sustainability strategies for the exchange mechanisms, taking into account the sustainability plan of the *Weinüin Walapüin*[9] *community network* led by the Wayuu Indigenous community in the Tres de Abril settlement, municipality of Uribia, in La Guajira, Colombia. This network was accompanied by Colnodo with financial and technical support from the Office of the United Nations High Commissioner for Refugees (UNHCR) and in partnership with the *Fundación Hermanos sin Condiciones*.

- To conduct a SWOT analysis to identify strengths, weaknesses, opportunities and threats in the community environment.

- Approach a business model through the use of the Business model Canvas methodology and define the mission, vision, values, objectives, goals and strategies.

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9   More information about this community network at https://redescomunitarias.co/es/weinuin-walapuin

1 MOMENT

CONTEXT: COLLECTIVE REFLECTION

DESCRIPTION	In this exercise, we seek to lay the groundwork for exploring different organisational, governance and sustainability models in which the time bank will operate in our community network. Other networks' sustainability models are explored as different ways to address the sustainability model approach for the time bank we have built.
	Beginning with a collective reading of the sustainability plan of the Weinüin Walapüin network, the participants are asked:
	• What elements of the plan are in line with the interests and needs of our time bank?
	• What kind of actions do you propose to take care and guarantee the good use of the time bank?
	• What complementary actions to the community network sustainability plan should be included in the specific care of the time bank?
	The floor is given to whoever wishes to answer these questions, encouraging maximum participation and taking note of the relevant elements.
TOOLS	Sustainability plan of Weinüin Walapüin[10]
TIME	30 minutos

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10 More information on the experience of this community network can be found at: https://redescomunitarias.co

2 MOMENT

EXPERIENCE: THE SIX HATS

DESCRIPTION

This activity focuses on the sustainability strategy planning and the identification of possible responses to different scenarios. It is a role-playing game in which we will comprehensively address the process of group discussion and decision-making on the sustainability model of our time bank.

The game establishes six ways of thinking, each associated with a colour according to the following division:

- **White:** Gathers hard data, those that can be obtained through the scientific method, such as metrics and evidence collected in relation to the sustainability strategy.

- **Red:** Gathers the soft data, where we can group a list of emotions about the sustainability strategy, such as integrity, joy, frustration, boredom, satisfaction, discomfort.

- **Black:** It seeks to find out and identify possible risks, barriers, impediments. It is often associated with these questions: Is something hindering me? If so, what? Will we achieve the objectives on time with these methods? How serious are the risks?

- **Yellow:** Contrary to the black hat, in this hat we look for the benefits, the aspects that are working, the things that will improve if we continue working this way. Examples might be questions such as What is going well? What are the short and long-term benefits of this situation?

- **Green:** Generates new thinking and creativity to find solutions.

- **Blue:** Manages momentum by keeping participants focused as best as possible for successful outcomes. It is known as the hat of hats and should be worn by one of the members who can mediate between the other colours.

	The role of a moderator/facilitator, who knows the dynamics in detail, is established. A board or any other visual aid is placed on display for all the attendees. The moderator will use it to place the problems and solutions that are noted for each hat, according to its colour. Finally, everyone in the group participates in an exercise to reflect on the findings of the discussion.
TOOLS	• Board • Markers • Six colour papers: white, red, black, yellow, green and blue
TIME	60 mins

3 MOMENTO

REFLECTION: SWOT ANALYSIS.

DESCRIPTION	At this stage, we reflect on the environment in which our time bank will operate, i.e. the set of social, cultural, moral, economic, professional, or other circumstances or factors that influence its development.
	This stage is very important because it allows us to make an initial diagnosis to identify the current situation of a community when faced with the idea of a new exchange mechanism. It also allows us to have a better judgment of thoughts and opinions about it.
	The SWOT analysis is an administrative tool to analyse the environment. It involves the identification of the strengths, weaknesses, opportunities and threats both inside and outside the community network in relation to the creation of a time bank. We invite you to identify these aspects by filling in the following table:

	Positives	Negatives
Internal	STRENGHTS	THREATS
External	OPORTUNITIES	WEAKNESSES

TOOLS	• Kraft paper sheet
	• Four colour markers

TIME	40 mins

4 MOMENT
ACTION: CANVAS

DESCRIPTION

We seek to identify organisational models for the sustainability of the network that respond to the capacities, needs, difficulties and opportunities of the community. We also aim to define the sustainability mechanisms for the realisation of social exchanges, in the short, medium and long term.

In order to recognise the network as a community business model, we make an initial plan to collect the key aspects that particularly identify the community network as a non-profit organisation for the welfare of the community.

The CANVAS model is a "canvas" that allows the business model of each organisation to be detailed in a logical and orderly manner. The following nine aspects are fundamental to its definition:

8 Key partnerships	7 Key activities	2 Value propositions	4 Customer relationships	1 Customer segments
	6 Key resources		3 Channels	
9 Cost structure			5 Revenue streams	

Lienzo Canvas - Alexander Osterwalder

Consequently, we define six aspects of paramount importance, by writing on our canvas or on a new kraft paper canvas, the development of the following concepts in relation to the time bank:

	Mission: It is the reason behind the existence of the organisation. In its most fundamental sense, it represents its commitment, its purpose for existing. It is what defines the role of the network in the community. This purpose must be sustainable over time.
	Vision: It is the visualisation of what the organisation wants to become in the future or how far it wants to go.
	Values: These define the particular way of following the path that leads to the vision. They are the principles that govern the actions of organisation's members and for which it is recognised.
	Objectives: These are the results that we want to achieve in order to reach the vision. The objectives allow us to create what is desired and change the current situation that we want improved. The general objective should seek a measurable result to be achieved within a specific time frame.
	Goals: These are the specific objectives that show the route to achieve the general objective(s). It is like a ladder that must be climbed to finally reach the vision.
	Strategy: It is a set of actions to achieve the objectives with the means and resources available.
TOOLS	• Sheets • Tape
TIME	60 mins

5 MOMENT

EVALUATION:
HANDS-ON SIMULATION: COMMUNITY SOUP

DESCRIPTION	At this point, we test the concepts articulated in the previous steps, so it is very important that they remain visible to all participants.

Prior to the development of this activity, the different ingredients necessary for the preparation of a sancocho should be hidden in different places. Clues are designed so that pairs or individuals (depending on the amount of food and people attending) can find the different ingredients.

Individuals or pairs will be assigned a task related to the preparation of the sancocho (light the fire, prepare the pot, peel the potatoes, cut the vegetables, among others), ensuring that the assigned ingredients do not correspond to the task.

Each person or pair that manages to find the assigned ingredient must bring it to a common table. Then, they will negotiate with the help of a public notebook that will record the time commitments that each person will assume for the exchange of their ingredient with whoever needs it to fulfil their assigned task.

Once the exchange is done, each pair should have the necessary elements to fulfil their task and to reflect on the time commitments each person has made with the others and how they benefit the community.

Finally, let us prepare and enjoy this delicious community soup! |
| **TOOLS** | • Ingredients for making a sancocho (traditional Colombian soup)

• Papers with clues and assigned tasks

• Papers with Strategy, Values and Time Bank Objectives |
| **TIME** | 30-90 mins |

LESSONS LEARNED FROM THE RED POLINIZA PROCESS

- It is necessary to invite more people from the community to use the platform to publish their products or services and thus increase exchanges in the community.

- For the proper functioning of the platform, it is necessary to establish common rules and choose managers who can administer it by giving access to new users and assigning times for exchanges. It is also necessary to assign roles such as i) treasury, ii) administration, and iii) operational logistics.

- Training in these social exchanges dynamics and working together with networks and other communities that work in social exchanges will be necessary to update knowledge and ways to accompany and implement these processes in the community.

- Spaces on social exchange sensitisation should be found for the community to attend them. These spaces should be established by common agreement, due to the multiple responsibilities of the people in their productive activities in the territory. It is important to ensure women's participation.

- An accompanying team is required for the inclusion of new people from the community and the creation of manuals and instructions for the use of the platform.

- It is necessary to unlearn the traditional economic models and establish delimitations in the accumulation of credits/hours of time. It is also necessary to propose at the outset models of sustainability based on the local economy.

- How can someone's goods and resources belong to all? This was one of the questions that guided the meetings in Red Poliniza. From this point on, we reflected on the resources that each person could contribute to the network.

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MODULE 5
CELEBRATING, SHARING AND REFLECTING

"Gathering and watering the fruits"

Presentation

We have arrived at the tastiest module of our manual, here we "gather the fruits from the plant that gave harvest" thanks to the fact that we identified a "suitable land" for it, we "sowed and took care of the plant" so that it would grow strong and healthy. In this module, we will find some clues and key elements to make this long road a joyful and satisfying process, which will fill the hearts and meet the expectations of those who have contributed in this exercise. In addition to celebrating, this is an opportunity to reflect and evaluate the process, identify concrete actions that allow us to overcome the difficulties along the way, and thus be able to continue to see our dream grow.

CELEBRATE LIFE AND GATHERING!

- Have you ever wondered why it is important to celebrate? We celebrate the birth of a new life; we celebrate new achievements; we celebrate with food; we celebrate with those who bring us joy.

- All communities have celebration rituals for events that are important to them. For example, look at the Indigenous communities in Latin America: each one celebrates according to their worldviews, traditions and their connections with Mother Earth.

- Celebrating unites us and allows us to pause along the way to analyse what worked, what we did well and how we can improve.

We are going to continue celebrating with our community. We made a community pot and we all brought our favourite foods. We will sing, dance and gather through the tulpa, the fire, and our dreams to continue cultivating new community experiences and share what we have learned with other communities.

For now, we assure you that we will see you the next time, thank you for joining us in this adventure on social exchanges. Meanwhile, all hands on the deck!
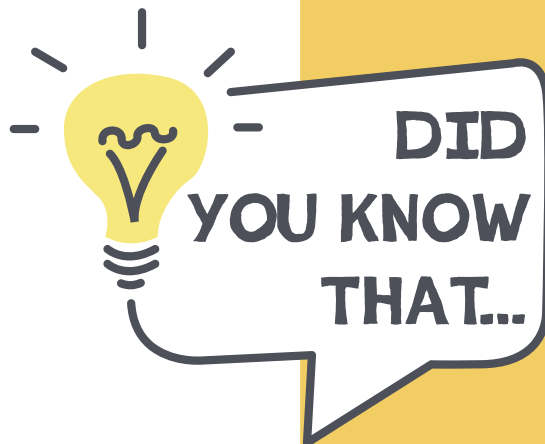
LET'S THINK ABOUT IT!

Why is it important for Silverio and Alejandrina to celebrate?

What does it mean to gather and water the fruit?

What should the Macarena Exchange Network do now?

DID YOU KNOW THAT...

Inti Raymi is a celebration of the Andean peoples of Latin America, dedicated to the Sun and Pachamama. As a symbol of gratitude, there are music and pre-Hispanic dances associated with prosperity achieved by a good harvest. This event, celebrated with much fervour, takes place every year between 17 and 23 June.

Weaving

SOME CONCEPTS TO REMEMBER:

MILESTONE: A significant event that marks an important moment in the development of a process or in the life of a person.

Example: The day on which the first transaction is made in the community network with the use of time as a token of exchange marks a milestone for the network and should be celebrated.

CULTURE: Set of traditions, beliefs, customs and knowledge that characterises a community based on its common principles.

Example: The culture of recycling in environmentally-conscious communities allows them to take care of the territory and its natural environment promoting life in it, unlike the culture of theft in corrupt societies, which prevents their collective development.

GATHERING: Act of fraternal union both inside and outside of a community where efforts and capacities are joined in the celebration and achievement of a common objective.

Example: Women hold a worldwide gathering to confront machismo and patriarchy.

REFLECTION: Act or moment of thinking about something with full attention for its total understanding and subsequent decision-making.

Example: The community reflects on the importance of having a time bank in its community network and has decided to start its construction.

RECOGNISING IN THE TERRITORY!

What is the role of traditional dances, songs, festivals and celebrations in our community?

How do we celebrate our personal and collective achievements? Why is it important to celebrate?

Why is it important to evaluate community processes and projects?

TIME BANK INAUGURATION PARTY

OBJECTIVES:

- To establish a milestone in the history of the network that will serve as a reference of its inception and motivate the participation of more people in the community

- To Invite other stakeholders to join in the collective construction of the project and promote its development in other community spaces

- To share experiences and knowledge through a celebration of collective achievements in the process.

1 MOMENT

CONTEXT: SPIRAL ARRANGEMENT FOR THE PRESENTATION OF ATTENDEES

DESCRIPTION	We welcome the attendees who have previously brought or prepared an element to share with the others. All the elements are placed along a spiral in the centre of the room with enough space for the celebration. All along the spiral, we place labels related to each of the stages (modules) that we have gone through to reach this point: Recognising,Being, Devising the strategy, Designing the dream, Building, Using and Taking care of our local exchange network, Celebrating and Reflecting.
TOOLS	• Objects prepared by each attendee as an offering for the community • Spiral made with elements and objects representative of the community and the territory
TIME	30 mins

2 MOMENT
EXPERIENCE: TALENT SHOW

DESCRIPTION	Practitioners of different artistic and cultural expressions will be requested in advance to come with their presentation. The management team must make the corresponding preparations to facilitate the logistical and operational conditions for each presentation.
TOOLS	As required
TIME	Two hours

3 MOMENT
REFLECTION: WHAT ARE WE CELEBRATING?

DESCRIPTION	The participants are invited to form a circle around the spiral and, holding hands, we will ask each one of them: • With which other participant(s) of the community network would I be willing to exchange my time? What do I have to offer to the network? The things offered by each participant are written down.
TOOLS	Board or kraft paper sheet
TIME	30 mins

4 MOMENT
ACTION: COMMUNITY SHARING

DESCRIPTION	According to the contributions received from each, a community meal will be prepared to share and celebrate. During the activity, dialogue and exchange of knowledge will be promoted.
TOOLS	According to the contributions received
TIME	90 mins

5 MOMENT
EVALUATION: THE SECRET COMMUNITY FRIEND

DESCRIPTION	At the end of the celebration, all the names of the participants will be put in a bag and the facilitator will draw two pieces of paper to form pairs. Once the pairs are formed, they will meet to evaluate the process of the exchange network. They will think about whether the dreams that were identified by the community in the first modules have been fulfilled, what the difficulties in the process were, what the virtues are, and what can be improved to ensure that the exchange is sustainable over time. Afterwards, the results will be shared in plenary
TOOLS	Papers with the names of the attendees . A bag to mix the papers
TIME	30 mins

LESSONS LEARNED IN THE RED POLINIZA PROCESS

- The implementation of a community project should always be a cause for celebration and joy because together we take the necessary steps to fulfil our dreams.

- The celebration is also a moment to exchange knowledge, wisdom, experiences and affection as well as agreements for future interpersonal and even productive and commercial relationships.

- It is always necessary that, during the celebration and sharing, all the participants contribute from their motivations and capacities. This enriches the spaces of interaction and invites us to put our best efforts into the function of the collective process.

- Even when the celebration spaces are composed of multiple collective and individual efforts, it is always necessary a legitimate leadership by the one who organises and promotes the celebration, to coordinate the operations and logistics in an efficient and coordinated way.

- The space for sharing, celebrating, and reflecting is an integral part of the collective management of the process, so it must be foreseen in the sustainability and financing structure of the network. Therefore, it is very useful to count and value the time of those who contribute to it.

- As an inaugural activity of the technological infrastructure of the Red Poliniza, by means of a community meeting, it was possible to enjoy a unique space full of joy, talent, music and festivity. We met at the Hotel Campestre "El Refugio", a comfortable space full of nature, ready to receive more than 50 involved and active participants of the Poliniza Network. They reflected publicly on the collective process of installation of equipment and network infrastructure that allowed connecting seven of the eight nodes, for both urban and rural areas projected in the network

We have reached the end of this journey through social exchanges! We thank you for having followed the path traced by this Manual and we invite you to share your reflections and learnings with the people around you. This will allow us to continue contributing to the construction of local economies in harmony with the knowledge and traditions of the communities themselves.

ANNEX

ANNEX 1

The Story of the Stone Soup

Once upon a time, a traveller, carrying light luggage and an empty pot, arrived at a town he did not know. He had been walking for days and was dirty, tired and, above all, hungry.

He went to the town square and saw that it was very lively. Among the hustle and bustle he spotted some people relishing delicious pieces of cheese along with big chunks of bread, and refreshing themselves with wine from the last harvest. He approached them and asked them if they would please invite him to the picnic as he hadn't eaten anything for more than two days. Unfortunately, no one wanted to share even a few crumbs with him.

One does not travel far without knowing a trick or two. So the traveller filled his pot with water from the nearby fountain and lit a fire. He then looked for a nice round stone and slipped it into his pot. When the water began to boil, he took a spoon out of his bag and tasted it:

—"Hmmm!... How tasty my stone soup is getting! Of course, if it had some meat in it, it would be tastier," he said loudly.

Intrigued and wanting to sample this strange and delicious stone soup, one of the locals gave him a piece of ham he had just bought.

"Try adding this to see if it helps improve its taste."

After a while, the traveller tasted it again.

"It's really better, but with a bit of vegetables my stone soup would be even more delicious," he exclaimed, loud enough for everyone to hear.

A woman who was coming out of the market and who had joined the group, also wanted to try this curious recipe.

"Here… some carrots and cabbage to add to the broth."

The man gladly tossed them into the pot. He then dipped his spoon and sampled the soup.

"How wonderful! I've rarely eaten anything so delicious… Does anyone have half a dozen potatoes and some salt to enhance it a little more? This is almost done!"

"I've got some!" said a boy eager to eat the stone soup. "Wait a moment till I bring some from home."

As promised, he appeared a few minutes later with the potatoes and salt, which went right into the pot.

At last the soup was ready, and the traveller told everyone present to go and get a bowl. They had to taste the marvel!

Men, women, girls and boys tasted the stone soup and found it spectacular. The shrewd traveller had made the people believe that it was so good because of the magical effects of the stone, when in fact, it was delicious because they had filled the pot with their own ingredients.

Once the man's appetite was satisfied and he felt strong enough, he washed the stone and put it in his pocket. He would probably need it again to eat!

As this story demonstrates, ingenuity is often more important than material goods, don't you think? Also, see what collective action can result in!

REFERENCES

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