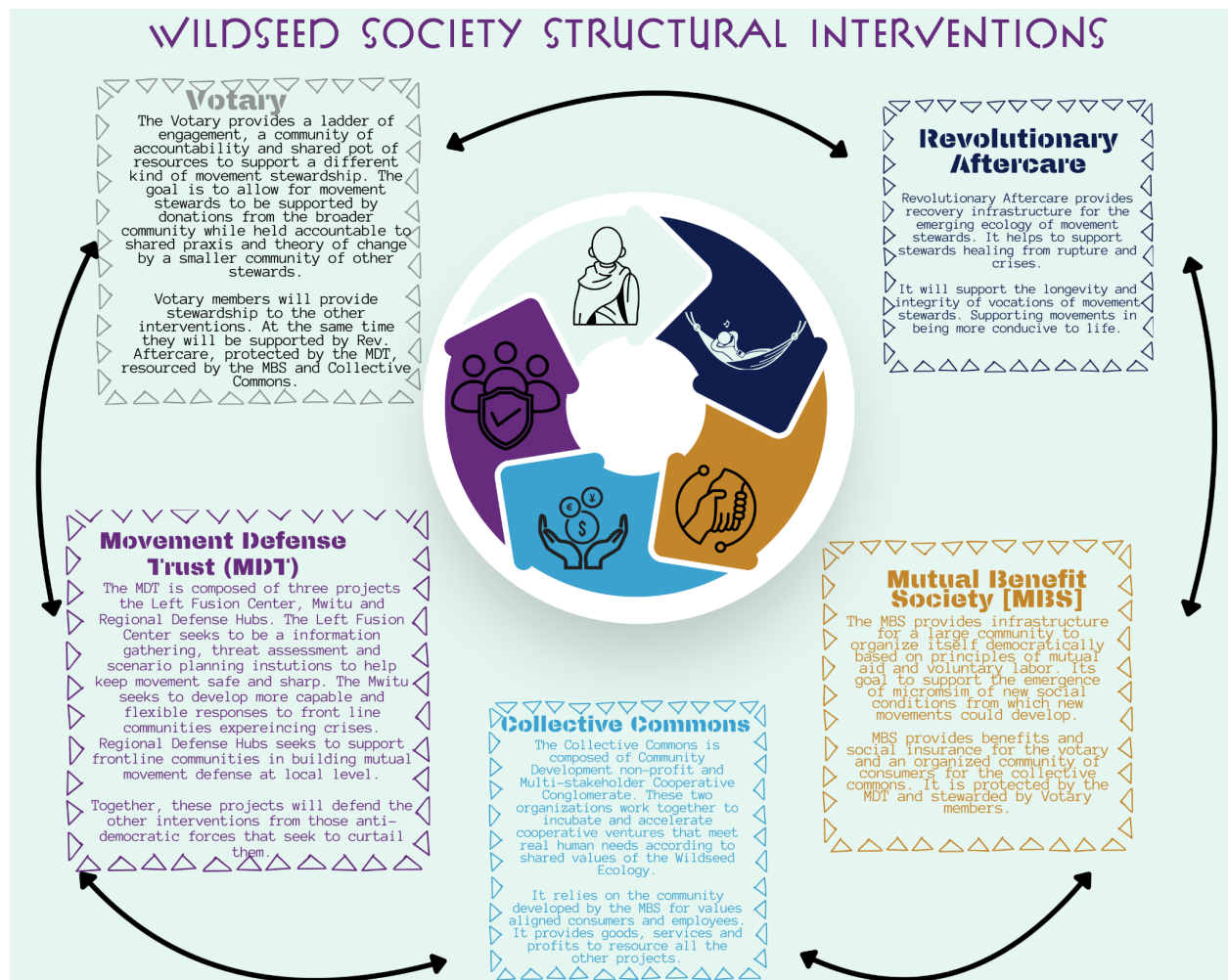


Collective Commons

This is a white paper that seeks to outline the need for and a possible structure of a project that seeks to build out spaces of autonomous anti-capitalist production, distribution and exchange of goods. Its main audience are people already engaged in the work of thinking about, prototyping or organizing around alternative economies. It hopes to galvanize conversation, not to prescribe *how it **should** be done* but to fully flesh out *how it **could** be*.



Overview

The Collective Commons (CC) is an idea for a democratic ecology for community supported production that meets human needs. It is part of the larger Build/Block/Be strategy for creating scalable solutions to what the WildSeed Society sees as the central contradiction of western societies: our material overdevelopment vs our spiritual and social underdevelopment. Ideally, the Collective Commons would work in tandem with other proposed interventions like the [Mutual Benefit Society](#), [Votary](#), Movement Defense Trust and [Revolutionary Aftercare](#) to resolve the three crises that stem from this central contraction (crises of belonging, unacknowledged history and social reproduction.)

The CC seeks to address the crises of social reproduction brought on by late-stage capitalism; specifically those stemming from the logic of capital¹, universal market dependency², genre based production³ and the logic of exchange⁴ (which we see as definitive aspects of capitalism). It serves as a prototype of a complementary economy where a dispersed community of anti-capitalists can democratically articulate their social, physical, and emotional needs and organize their labor to meet those needs.

The Collective Commons seeks to build semi-autonomous ecologies of social reproduction where people can come together to meet their collective and individual needs with dignity. It seeks to do this through the creation of an innovative new infrastructure that resembles worker centers, community development organizations, community investment funds, cooperative housing associations and multi-stakeholder cooperatives. At first it will focus on creating, purchasing and scaling cooperatives that serve the needs of members of Mutual Benefit Society and Votary. Namely a professional employment organization and real estate holdings that make it possible for community supported change agents freed from capitalist employment. Second, it would scale up aligned cooperatives that provide goods and services to members of the Mutual Benefit Society like coaching, therapy, medical services and food.

Eventually it could expand to include shared services cooperatives, farm cooperatives, free schools, cooperative land trusts, community investment funds, communally developed social housing, community art troupes and childcare cooperatives where people's means of social reproduction are collectively stewarded.

The ultimate goal of all this work is to build a Democratic Confederacy. A socially, economically and culturally democratic alternative to the Nation-State. One that replaces liberal democracy with

¹ The logic of capital is, briefly, a social relationship in which the ownership of goods produced is determined by who owns the means of their production (factories, tools, land, money etc) instead of who actually does the labor of production.

² Universal Market Dependency refers to the fact that workers, owners and consumers are all at the mercy of the market to get the things they need to survive and reproduce their ways of life. Even the owners of factories are at the whims of the labor market and market of raw materials.

³ We use the term "genre based production" to refer to ways capitalism utilized "genres of the human" i.e. gender, class, race, ability to determine the roles that groups have in production. This means things like idea of "women's work" being domestic labor, expecting manual labor from people of color, or the idea of "pretty people jobs."

⁴ Logic of exchange here is opposed to logic of gifts. That is, the idea that goods are interchanged by two parties seeking to get the best deal, exchanging one thing for something of equal or lesser value. Under the gift, things are given because a need arises out of a sense of altruism, social obligation, kinship or interdependence.

democratic federation, capitalism with a regenerative solidarity economy and kyriarchy⁵ with liberatory kinship.

It is a distributed community of shared risk based on voluntary association. Participation based constituency would replace state-centric and rights based concepts like citizenship. Constituents would:

- meet their needs through the commons and collectively stewarded asset;
- are supported by collectively managed social insurance programs;
- protected by Social Reproductive Defense Formations; a
- nd pay tithes to the indigenous communities on whose land they reside and reparations to the communities whose exploitation built the infrastructure or wealth they rely on.

It's a regenerative society that heals as it grows.

Put simply, the Collective Commons is a vehicle for building an alternative economy by incubating, resourcing and building a consumer base for values-aligned ventures meeting human needs. It's less something new and more a conscious effort to bring together tried and true methods into one project, to build a community that is greater than the sum of its parts. Our hope is to provide a new way to build a better world that isn't predicated on fighting the system until we gain control of it, but building a whole new system while the current one collapses under its own weight.

Problem Statement

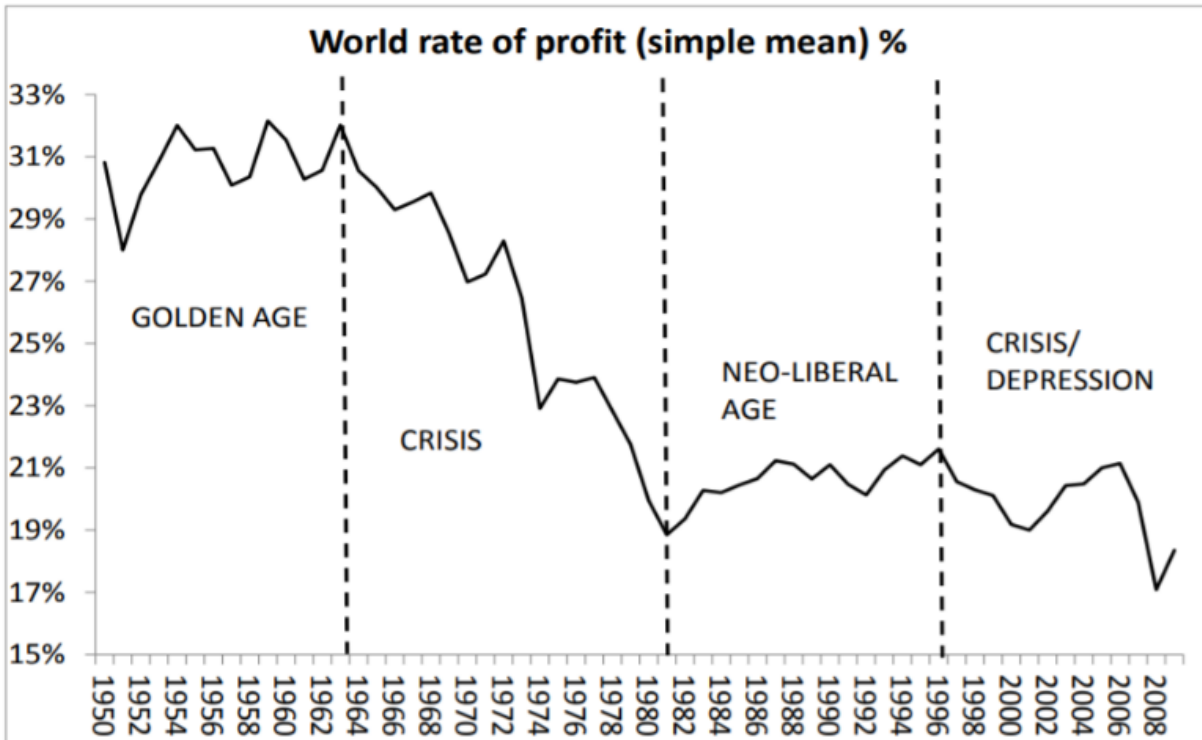
Since achieving global hegemony⁶ with the fall of the Soviet Union, the modern global political economy has been experiencing poly-crises⁷ of production, consumption and governance that it is increasingly incapable of producing widely accepted or adequate solutions for.

⁵ "In feminist theory, kyriarchy (/ˈkɪrɪɑːrki/) is a social system or set of connecting social systems built around domination, oppression, and submission. The word was coined by Elisabeth Schüssler Fiorenza in 1992 to describe her theory of interconnected, interacting, and self-extending systems of domination and submission, in which a single individual might be oppressed in some relationships and privileged in others.

Schüssler Fiorenza describes interdependent "stratifications of gender, race, class, religion, heterosexualism, and age" as structural positions [5] assigned at birth. She suggests that people inhabit several positions, and that positions with privilege become nodal points through which other positions are experienced. For example, in a context where gender is the primary privileged position (e.g. patriarchy, matriarchy), gender becomes the nodal point through which sexuality, race, and class are experienced." --Wikipedia

⁶ hegemony refers to when a power block, idea, class of people or other social group becomes so powerful in a domain of life that its own interests are seen as the general interests.

⁷ poly-crises is a term used to describe what is seen as a fairly recent phenomenon of deeply interconnected crises that have complex relationships that can mean they all collide to make each other worse. It suggests that the chaos and strife we are experiencing is not "just history happening" as it always does but rather one big crisis with several fronts brought on by our increasingly interconnected yet unsustainable society.

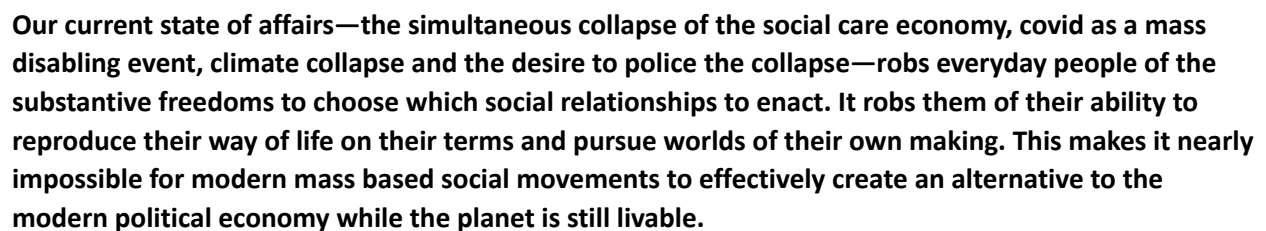


Capitalist accumulation is facing decreasing rates of profit⁸ as the global economy runs out of unexploited resources for commodity production and communal relationships that can be turned into services. Yet years of successful labor repression has convinced much of the capitalist class that the exploitation of workers and the raiding of public goods can offset these declining profits. This means that corporate interests are destroying the planet and all its societies through the unsustainable extraction of resources (both natural resources and public goods like education, reliable media and pro-social regulatory capacity).

This has meant widespread disinvestment in infrastructure at a time when that infrastructure is at increased stress due to unstable climates. Instead of addressing this pattern there is a concerted effort by those at the end of these extractive pipelines to play exploited poor people against each other. Together this has led to co-occurring crises of infrastructure failure, climate collapse, and social polarization that feed each other until they are so ever present that we miss the forest for the trees. This in turn creates a deadly but nearly hidden positive feedback loop that has consistently overwhelmed and degraded the ecologies and social bonds of connection and trust that society needs to function.

⁸ see <https://www.exploring-economics.org/en/discover/on-the-rate-of-profit/> for a thorough explanation of why this an unavoidable aspect of capitalism. Its important to note that a declining rate of profit in the long run does not mean a decline in the total profits. The rate of profit is amount of return on investment, if investments outpace the declining rate then profits can still increase for a time but eventually the return on investment will be untenable.

credit for image Richard Tyszkiewicz



Vision and Values

Vision Statement

We seek a world in which everyone can get their needs met in dignity and joy. Where people have freedom of movement, freedom from coercive social structures, freedom to form new social relationships and freedom from crushing inequality.

We envision social spaces governed through inter-communal federated democracy outside state structures. Communities would organize on the commune, city, watershed and continental level through people's assemblies and representative convenings to collectively steward resources and make collective agreements.

People would be members of residential communities, social houses and productive commons where they would get their social, emotional, vocational and physical needs met collaboratively.

We envision a world where the interchange of resources is embedded in social relationships. Where private, for-profit ownership is abolished in favor of communal stewardship and personal ownership. Where care and hospitality are offered universally through membership in voluntary social institutions.

Where basic subsistence is guaranteed for all. Where communal luxury ensures the finest things in life are widely accessible.

It's a world in which our bodies, minds and spirits are allowed rest. Where we find safety in the warm embrace of our neighbors, whose needs motivate our work. Here the baker bakes for her community, with flour grown by a neighbor in ovens that were gifted to their community from the next community over. Here domestic work is not individual drudgery but an opportunity to play with the community's children, sing karaoke while doing the dishes, and lose ourselves in the gentle rhythm of regular communal care.

Background:

It is worth noting that the system of capitalism, in theory, could have come together in a myriad of ways. It is possible that capitalism, in theory, could have been formed by the introduction of competitive markets where the best ideas and products outcompeted other ideas and products.

Capitalism is by definition a system of winners and losers (that's what competition means). it is theoretically possible that this could have been a fair competition.

Historically however, capitalism did not establish itself through fair, just and competitive means. It has never organized itself or any role within it based on merit. There isn't even a mechanism to determine merit within capitalism reliably. The market does not care whether you buy a pair of shoes because they

are the cheapest, the ones you like the most, the kind your brother wears or the kind your job requires you to buy.

We work, because our ability to reproduce our lives on our own terms has been systemically stolen from us and made illegal. We work because we live in a system where not working means being considered “unproductive,” rendering one a burden or drain on society that is not worthy of food, shelter, safety or dignity.

This is all to explain why the Collective Commons seeks to create voluntary labor. It is not enough for employers to offer good jobs or workers to control how they produce things for a market. Real, substantive freedom requires giving people the choice not only to produce for their community with the means they own and control but also *the choice to not produce at all*.

The Three Crisis

As we stated in our [article on the three crises](#), we agree with the assessment of James and Grace-Lee Boggs about the central contradiction of U.S society. **We believe that the central contradiction of U.S society is between our material overdevelopment and our spiritual, cultural, social and political underdevelopment.**

In other words, we are really good at extracting things from the earth and each other to make tons and tons of widgets but we are really bad at making rational, ethical and collective decisions about what to make, how to make it, how to distribute what we made and how to relate to each other and the earth as we make it. This leads to massive inequality that requires increasing investments into systems of control to maintain. This ultimately results into three distinct but interrelated crises: **the crisis of belonging, the crisis of unacknowledged history and the crisis of social reproduction.**

The crisis of belonging is a fundamentally spiritual crisis because it speaks to our fundamental understanding of what it means to be human. Our social and political spaces are not made for real people trying to live and thrive (to get *the thing* together) but rather to pacify us while they extract as many resources and as much compliance from us as possible. Our very identities are constructed to naturalize or justify our exploitation.

The crisis of unacknowledged history is a fundamentally social crisis because it is about our way of life. We lack the cultural practices to really acknowledge our actual history and prefer watching myths of an inherently good or infinitely improving "America" on TV while consuming away our sorrows by buying more and more. We refuse to recognize the U.S. as an empire and, like all empires, it is based on our unwillingness to live within our means coupled with our history of taking resources from subjugated populations at home and abroad. This way of life leads us deeper and deeper into financial and spiritual debt while training us to project our

intergenerational trauma onto each other and blaming each other instead of the legacies and institutions that caused and profit off of our pain.

Furthermore we lack rituals expansive enough to create shared stories big enough to contain our multitudes.

The crisis of social reproduction is fundamentally economic. It is about the ways we organize the means of reproducing our way of life. We work too hard making widgets no one needs so that other people can get rich while we struggle to pay rent. We work so hard to make others profit that we barely have the energy for social reproduction, that is all the care and nurturing work that makes life livable. On top of that, all our hard work is literally killing us and the planet.

Under the global capitalist regime, even those of us who do work that we absolutely love, find ourselves guided by what pays. This is true whether it's about clients that have resources or what is considered “fundable” or “popular” on the market. Money, when used as the essential tool which can get us anything, becomes a justification for everything. Our brains say “well if I do some extra work I could afford that vacation later.”

In this mind set we rarely ask if more work “needs to get done” or even if we have the capacity or desire to do it. Instead, it pays so we do it because with money we can get everything else. This leads to most people making useless trinkets or providing services that provide no social or collective benefit. It allows for entire industries that are harmful to people and the planet to thrive because there is a “market for it.” We produce more and more, taking more and more resources from the earth and each other, without actually making anything of worth.

Even with this understanding of the three crises, communities are increasingly unable to scale tried and true solutions because they are either unable to meet their basic needs or forced to invest their excess assets into capitalism in order to secure care and wellness when they retire.

Neither position leaves people with the opportunity to experiment with new, more liberatory and effective solutions to the crises they face. Thus an immediate and long term solution is needed to create economic wellness in a way that builds critical capacity with political education, tools, relationships and safety so we can begin solving the three crises.

Strategic Considerations

Here our ideas run into some heretical ideas for the left. We believe history shows us that the working class proletariat has never launched a successful revolutionary movement and they likely never will. In reality, just like the petty bourgeoisie, the modern working class would have to destroy their way of life in order to destroy capitalism and no group of people has ever been willing to do that en masse. For most, it's just too untenable. This is what the Pan-Africanist Kwame Nkrumah referred to as “embourgeoisement,” not just workers aspiring to bourgeoisie values but the corrupting aspect of limited enfranchisement in the empire. We rely on the same

empire that is killing us. Workers meet their needs through the market and cannot destroy that market and still meet their needs.

Poor people's revolutions are always started by women, peasants and indigenous peoples. They are always won on the backs of people used to providing their own means of subsistence, by people who live outside of the dominant social system, working to build a society that reflects essential aspects of their own small worlds. Consider women who experience a world of care because they must provide it to their children. It [was women who started the Russian Revolution](#). Similarly, the workers who [launched the Paris commune](#) were all recent immigrants from rural peasant communities. They knew how to make collaborative decisions and govern a commons because they had been doing it their whole life.

Following their example, we must create the conditions for the collective stewardship of our subsistence before we can focus our efforts on transforming the means of production. **We must joyfully take the responsibility of caring for our siblings into our hands before we can govern ourselves outside the logic undermining capitalist regimes.**

We must create the conditions from which the world we want is most likely to arise.

If we want harmony and human fellowship then we must ensure that the way we meet our needs cultivates harmony and true relationality. If we want joy and love then we should create the conditions that allow those experiences to naturally occur. It is a belief necessary to address the difficulty of constantly struggling upstream. When we tire ourselves out fighting against the way things are in order to be who and how we want to be, we lose the energy to even hold onto our vision of the alternative, better possibility.

Liberation is not something to be won after the revolutions. It is something that we breathe life into now, and fight like hell to protect while simultaneously inviting others to join us.

The Need For A New Social Agent

Instead of a proletariat class created by capitalism as our revolutionary agent, WildSeed believes that we must create a new class of people capable of launching a revolution on its own terms. We call this class the **Liberating Commoning Class** because we believe that the Commons serves as the ideal social technology for achieving a revolutionary class that can be effective in our current context.

While this might change as conditions change, the three crisis require that we develop the culture, governance processes and resources to build an anti-capital commons in which people get their needs met through collective stewardship of communal resources. This can look like farm cooperatives, free schools, cooperative land trusts, communally developed social housing, community art troupes and childcare cooperatives where people's means of social reproduction are collectively stewarded.

The goal of this anti-capitalist Commons is not simple “worker ownership” where workers own the means of production and bureaucrats replace the bosses. Nor are we advocating for a completely horizontal society without social difference. Rather we are building a world where people are fully powerful, no class of people exploits another, and all non-justifiable authority is abolished. A world in which the community nurtures the genius of each individual and each individual contributes their genius to the well-being of the community.

Here, there is no central bureaucracy to play the role of the market divvying up capital on political rather than economic terms. Rather people get their needs met through relationships and the distribution of resources is determined by iterative processes that are constantly co-created to meet people’s evolving needs and values. Here the baker bakes for her community, with flour grown by a neighbor, in ovens that were gifted to their community from the next community over.

This unconventional strategy is also informed by our analysis that giant social engineering projects tend to end poorly, even when they have the best intentions at heart. No one is smart enough to design a new society from some central planning office. People also tend to resist being told what to do and especially how to do it. This is even more so the case when decisions are supposedly made “for their own good.” Alternatively, small refuges from the status quo tend to be short lived either as a result of encroachment of outside forces or the tendency towards to compromise and assimilate with broader society which eventually makes them indistinguishable from the world they were trying to escape.

What is needed is a middle path where people are free to experiment with complementary ways of meeting their needs together, a sort of “do whatever builds liberation and call it communism” approach. This is the path that the WildSeed Society seeks to build. It aims to build microcosms of worlds where people can meet their needs on their own collective terms. We hope, and expect, that others will be invited to this microcosm as it expands.

We are aware that the expansion of liberatory and autonomous space can only be “peaceful” on a small scale and for a short time. We know from history that such projects for human flourishing will be attacked by those who fear the unknown and those for whom domination logic is a tried-and-true way of getting their needs met. Additionally, as Frederick Douglass said, history shows that those in power concede nothing without a demand. A demand is only met when backed by collective power, otherwise it is merely a request. Thus we hope to utilize a Build/Block/Be framework within the broader framework of Liberation Logic to move forward.

We must BUILD alternative institutions rooted in the new ways full of fellowship, mutuality and co-creation we develop to BE together. We must invest in community defense at scale so that we can BLOCK attempts by the status quo to destroy our community, including the earth on which our communities rely. We believe that our building/blocking/being should be rooted in our deepest understanding of liberation.

The Collective Commons is at core our BUILD strategy. In short we need a practical change in the governance, financing, development and distribution of resources that is humane, sustainable, defensible and scalable while also meeting people where they currently are. The

way of realizing this intention has traditionally been in NGO's seeking to build networks of cooperatives through strategic use of philanthropic and private capital. While these endeavors have led to successes they have also been largely unable to be fully autonomous of the forces of capital and exchange tending to rely on "progressive wage labor" and "less extractive capital" that never quite reaches outside of capitalism.

Basic Proposal

To create two structures to lay the groundwork for autonomous economic spaces:

1. fiscally sponsored, community development non-profit with an investment fund and
- 2 a multi-stakeholder limited cooperative conglomerate corporation (i.e. the "coop").

The two bodies would work together to develop a series of commons aligned with the strategy of building the Liberating Commoning Class.

The non-profit would use philanthropic funds, donations, and relationships with partners to train people in cooperation and self-organization. It would also provide financial education and coaching support to prospective stewards of community based commons and provide financing, investment and capacity building support to those commons. These commons would then be incorporated with the coop.

The coop would be fully owned by the organizations, workers, and community members who would build and benefit from it. It would be built on the principles of mutual aid, which seeks to support organizations and freelancers who are trying to make a living meeting that also meets the needs of their communities. They would pool resources of money, time, and knowledge to support each other and share in each's wins and losses.

Each coop member would pay a monthly fee that would go into a democratically controlled pot. This money could be loaned out to any organization that needed to grow or address a budget shortfall. It could also be used to pay any freelancer who offers support to a member organization.

Organizations and freelancers could also barter hours between each other. Organizations would also have virtual cohorts where they could provide mutual aid to each other. For instance, employees who find themselves a department of one could meet to brainstorm, share ideas and even trade work. Or perhaps co-directors could have a cohort where they workshop problems associated with shared leadership models. If necessary, these spaces could be facilitated by freelancers.

In addition, organizational members' staff would be invited to a [canary](#) employee relief fund that their employees could use to get support for any financial shocks that may happen. The freelancers could participate as worker-owners of the cooperative. This would provide them the added security of not being alone without requiring them to spend time building an organization.

All free-lancers or organizational staff who contribute to governing the cooperative democratically beyond reading and voting on proposals would be compensated for their labor out of the democratically controlled pot.

The organizations could also host meetings with members of the consumer cooperative to assess community needs and explore how they could meet those needs as and at what price. This would follow the original community supported agriculture model where farms host meetings discussing how much food they can produce and the expense for that production so their community raises the money in exchange for having locally grown food delivered to their homes. This model could expand to other industries with the goal of removing the distribution and production of goods out of the market and into social relationships.

Strategic Purpose

The Collective Commons seeks to provide a scalable microcosm of a world outside the modern hegemonic political economic paradigm. It seeks to democratize the production, distribution and consumption of goods and services in order to create zones of social reproduction based on voluntary labor, commoning, mutual aid and social and environmental sustainability.

Practical Purpose

1. They provide a way for freelancers to move beyond the “feast or famine” business cycle while still being able to operate as solo-proneurs i.e. pairing shared risk and reward with the autonomy to operate as you feel called.
2. Provide labor opportunities for people aligned with the [WildSeed Way](#) so that they are not constantly having to move between contradictory ways of being.
3. Lower the cost of living for people in the WildSeed Ecology so that it can support more full time cadre⁹ members.
4. Prototype communal wealth building strategies that could provide the basis for a new class of workers.

⁹ We use the word Cadre both in the traditional sense of “a nucleus of trained personnel around which a larger organization can be built and trained”[1] and in a new sense as people who are pursuing what they feel is their life purpose full time and supported and accountable to community.

[1] The American Heritage® Dictionary of the English Language, 5th Edition

Structure and Relationship to the WildSeed Society

Legal Structure

The community development (CDI) non-profit will be fiscally sponsored by the WildSeed Society. It would likely take a form similar to the [Boston Ujima Project](#). It will develop its own advisory board and staff but its back office would be managed by the WildSeed Society. This might change if the investment funds managed by the CDI ever exceeded the budget of WildSeed. At such a time it would spin off to be its own non-profit with a shared services cooperative agreement. We would have the initial investment funds back office be run by an aligned partner with more experience in managing funds.

For the coop we suggest incorporation in Colorado as a Limited Multi-Stakeholder Cooperative Association because it allows for more flexibility in financing. One key benefit of this structure is that it allows for different tiers of membership and that it specifically distinguishes between economic and voting rights which may be useful later on to allow for investors with giving up community control.

Initially the legal structure would be a worker-owned cooperative where every member has one vote and an equal share of the profit. In the longer term, it would be organized as a cooperative conglomerate like [Obran](#), with each organizational member partially owned by the conglomerate. The Conglomerate would have a minority profit share but not have any say in the day-to-day business or ownership of the coop's intellectual property.

For the freelancer commons we imagine it will be based off the Freelancer Guild.

Membership Structure

The initial membership structure would have three tiers of membership; organizational membership, Freelancer membership, and consumer membership. Each membership level comes with dues and would be organized into their own commons. Each commons would have its own coordinating committee elected from its members. The organizational and freelancer membership would come with profit sharing although profit sharing would be minimal.

Membership Type	Organizational	Free Lancer	Consumer	Housing
Description	Businesses of any size that have an equity agreement with the cooperative. They offer goods and services to consumers and other members.	Individual workers who offer time and services to organizational partners	Community members who buy services or goods from the cooperative	People who want to live in an ecological sustainable community. Rent, buy or build sustainable housing on land owned by a community land trust.
Fee	\$300/m	\$25/m	\$10/m per individual	\$10K per share, ¼ acre
Economic Rights	Proportional share of 2/3 profits	Proportional share of 1/3 profits	Limited to discounts	Own any structures you build though can only sell to Land Trust. Receive shares of any excess profits
Voting Rights	1 vote per staff member	1 vote per member	1 vote per member	1 vote per share holder.

Each commons of the Conglomerate would have three tiers of internal membership. This is to ensure that the majority of benefits goes to those most committed to the project and to ensure that the bar for entry is not so high that the co-op can't scale.

Governance Structure

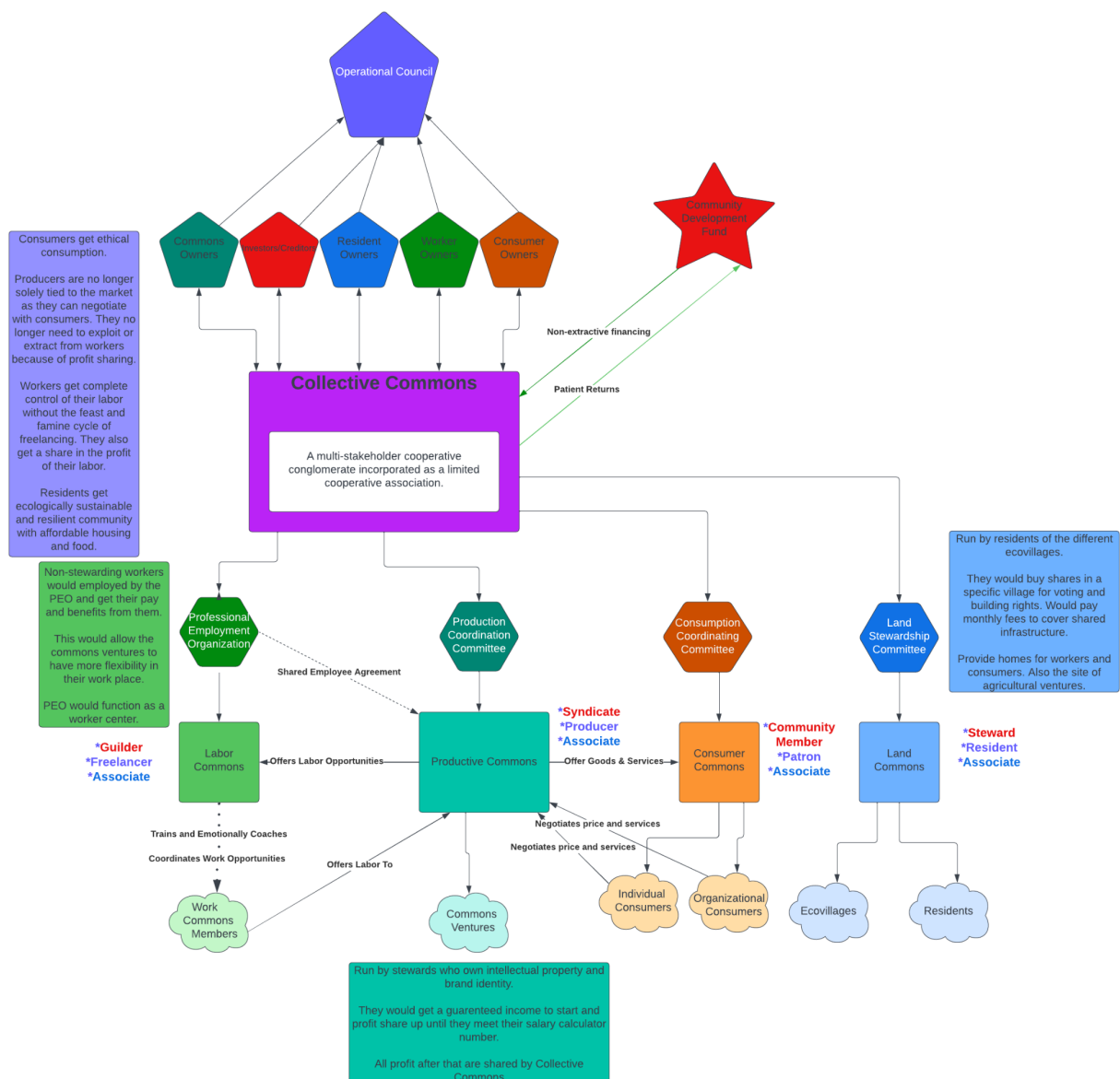
The Conglomerate would be governed by an operational council whose members are voted on by the various member levels (freelancer, organization, consumer, housing). Non-voting representatives elected from creditors and investors would also sit on the board both for sake of transparency and allow them to better understand the non-financial returns of their investment

The operational council would be responsible for finding candidates for the Chief Steward, Chief Financial Officer (CFO) and Community Steward positions which would be voted on by the full membership of freelancers, organizations and consumers. The operational council would also be responsible for the support, development and accountability of C suite executives. Each executive would be offered a 5 year employment contract that must also be approved by the membership and can only be renewed by a membership vote.

- Chief Steward

- responsible for coaching the staff of the Conglomerate and facilitating any self-organization processes needed.
- responsible for developing and maintaining a healthy, equitable staff culture.
- CFO
 - responsible for fulfilling the fiduciary and financial requirements of the organization.
- Community Steward
 - responsible for facilitating the democratic process that allows the membership to drive the vision and implementation of the conglomerate.

The figure below provides a visual summary of the governing and membership bodies.



Operations:

To ensure equitable and sustainable governance, the CC would offer an hourly wage for all time put into supporting the commons. That rate would be based on need which the freelancer commons would determine with the help of equation that includes [capitalism adjustment score \(CAS\)](#). CAS is a system developed by the WildSeed Society to help determine what real wage equity looks like in light of ways capitalism deliberately underserves, overcharges, underdevelops or excludes people based on personal identity, family background, region and income type as well as current financial assets. Highly skilled, but low resource members, could offer hours of work in exchange for their capital calls. This would ensure internal equity and increase the range of workers that could become members.

Startup/Timeline

Stage	Worker	Productive	Consumer	Land
1 Informal Groups	Freelancer commons will start as group of aligned freelancers. They will be on the WS website offer services to community and organizations.	Start with group of orgs that are already sustainable but find themselves at a bottleneck either needing more financing, staff or market exposure to take to next level. They will start by sharing resources.	Start as a free discount club for the goods and services offered by productive commons. Members offer productive feedback and make referrals.	A group of people interesting in learning from and supporting various land based projects.
2 Coop Network	A Work Coordinating Committee (WCC) will be established once there is getting consistent work from the productive commons. Formalizes the process of making & accepting offers.	The stewards of the businesses will incorporate into a cooperative conglomerate (Coop) to offer profit sharing and deeper shared infrastructure.	A Consumer Committee (CC) will be created that negotiates orders for goods and services with the productive commons.	A cooperative land stewardship association (CLSA) is created. It buys and manages land and multi-use facilities. Members can buy shares that come with economic rights and use/occupancy rites
3 Cooperative Conglomerate	WCC will create its own venture, a cooperative labor agency (like a temp agency) [LA] that will have a relationship with a professional employment agency to offer benefits.	Coop will start acquiring more ventures to meet the needs articulated by the consumer commons & to strategically take advantage of the skills of the worker commons.	The CC will create a cooperative as member of the COOP . They will also buys the goods people want and sells them at discount to members.	The first green home villages are opened to Conglomerate members, reducing everyone's cost of living/production.
4 Alternative Economy	LA offers training, benefits, and apprenticeships to potential workers. Workers get a share of conglomerate profits as well as decaying profit shares from any ventures they work with.	CC starts doing vertical integration to take control of its entire supply line. Seeks to offer good and service to cover 80% of the consumer cooperatives needs.	Consumer cooperative builds out community investment arm and cooperative real-estate trust to build communal wealth.	The majority of members of the ecology live in sustainable and cooperatively owned housing. Majority of production takes place in cooperatively owned facilities.

This timeline is merely for illustrative purposes. The development of the coop would be determined by the needs, capacity and vision of the members. However, it is often difficult for people to really engage in something outside of their experience if they don't have some guiding narrative of how it might go.

Phase 1 (2025) Informal Groups

Start with freelancers and organizations that are interested in experimenting with more in depth forms of mutual aid and solidarity. It would start with zoom conversations and an affiliate page on the WildSeed Society website. We would do cross promotion and encourage the organizations to hire some freelancers. We would work towards assessing if there was sufficient demand for freelancers to be on retainer with several organizations so they could get their needs met and focus full time on building this network. The staff of the organizations would be able to join a canary group that provides some shared funds for personal and financial crises.

The freelancers could facilitate mutual support groups with the organizations. This would be funded by grants received by the fiscally sponsored community development org.

The non-profit would also offer sub-granting to participating organizations to help them move more in alignment with the Collective Commons' guiding values.

The Consumer Commons would just be a listserv where freelancers and orgs could offer services and goods while requesting donations for some joint projects.

The Housing Commons would start by working with aligned land projects. This would be both a learning opportunity and working towards buying land adjacent to the projects or a part of the project for the first eco-villages.

Phase 2 (2026-28) Formal Coop Network

The freelancers would expand by creating a Cooperative Labor Agency that would be part professional employment organization (PEO) and part worker center. It would focus on supporting the freelancer, sharing resources and helping develop people new to freelancing to hone their offerings and build healthy labor/joy balances. The PEO would allow for freelancers to have benefits and spend less time managing their own finances without the need to form a formal consultancy. The freelancers would still be able to offer their own services on their own terms as single member LLC's. Yet it would make forming partnerships for large contracts easier. It would also offer benefits such as paid leave, healthcare, and retirement.

The organizations would create a formal structure to support their increased mutual aid. Likely starting as shared services coop that would allow them to afford high level hr, accounting, operations staff at more affordable rates.

Consumer members would meet regularly with freelancers and organizations to draft proposals for collective services. Sharing how many hours or goods they need and the price they could pay for them. The consumer coop could begin to function as a joint membership between all the orgs.

The CDI would be working to build out a fund geared towards funding the next stage. The fund would invest in purchase of business by the Multi-shareholder conglomerate.

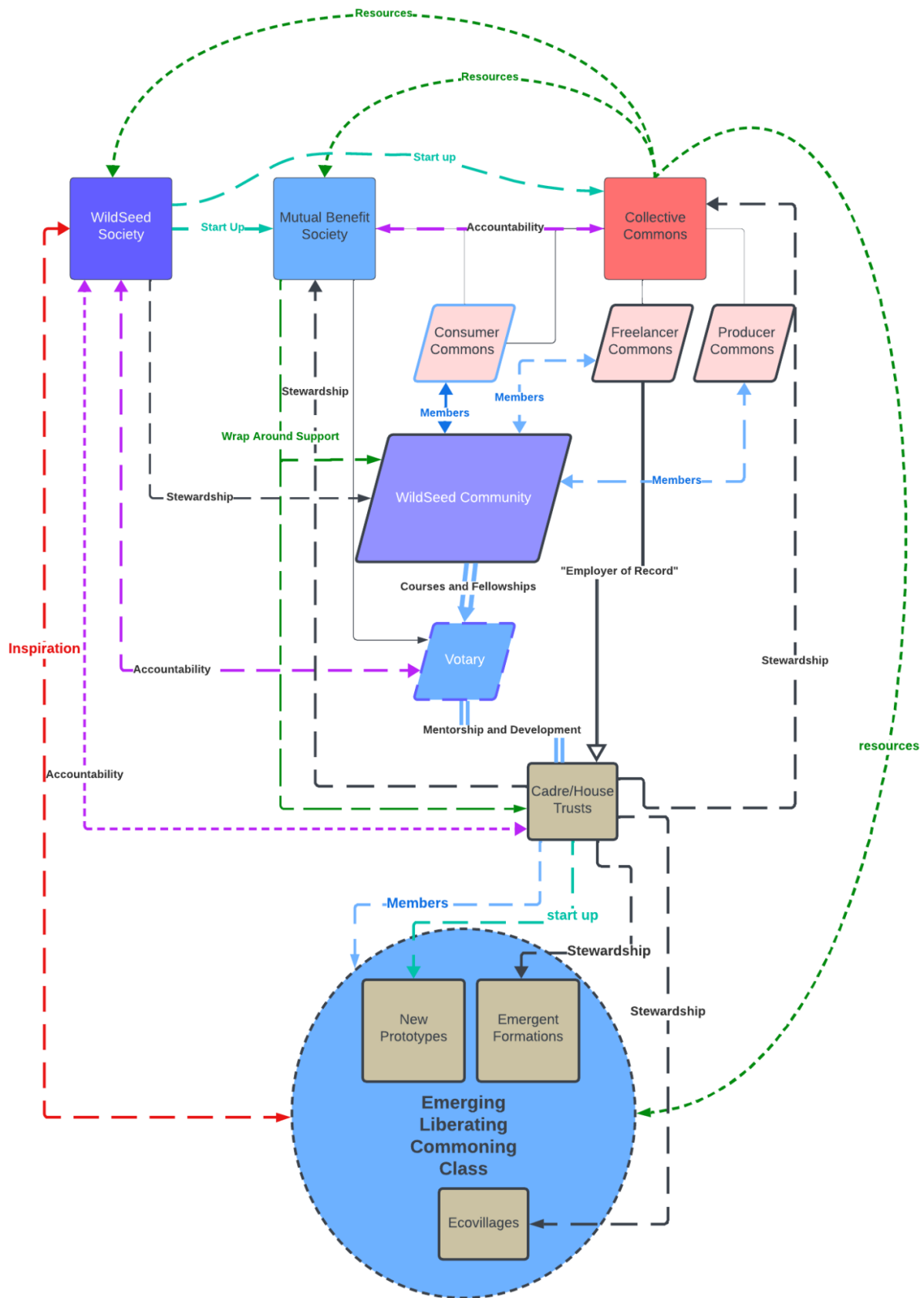
The Land Commons would identify several properties for purchase and a basic scheme for building shared infrastructure for water, energy and temporary shelter. Then create a Cooperative Association to fundraise and make land purchases.

Phase 3 (2029-33) Multi-shareholder Conglomerate

All three orgs [Freelancer Common, Consumer Common, Productive Commons] would converge into one multi-shareholder conglomerate (with the non-profit orgs being members of the shared services coop). They would be supported by the [Mutual Benefit Society](#) which by this point should make up the majority of the Consumer Cooperative. This conglomerate would be the heart of the regenerative alternative economy aligned with the WildSeed concept of the Sacred Economy.

When WildSeed talks about the Sacred Economy, we do not mean a financial system blessed by a divine being. We mean a way of reproducing our way of life—doing all the things we need to do to keep living—that is fundamentally relational, context specific and communal. We also mean something closer to a political-economy, as it's not just the exchange of goods but the governance and administration of the production that we are concerned with. Perhaps it is better to think of it as a Sacred Socio-economy.

End Goal



Our hope is that the Collective Commons and Mutual Benefit Society will emerge into a new set of structures that will create the structural conditions necessary for a new class of people to emerge. We call this new class of people the liberated commoning class.

Our long term strategy, over the course of the next few decades, is to grow the Liberating Commoning Class beyond the boundaries of just the Wildseed Ecology and into a new social force capable of launching an economic and social revolution on its own terms.

Specifically to lay the conditions for a new class of people who get their needs met through the gift and economies of care that becomes a social force via creation of a Distributed Democratic Confederacy* that will provide a liberatory alternative to our current Nation-State ruled, capital driven, Kyriarchy* Based Society.

We believe that the heart of that revolution is a community based on life as an infinite game* that is organized through the voluntary and joyful engagement of its player; in this case members of the coop and participants of the Mutual Aid Benefit Society. We believe that the container for this revolution will be the Wildseed Confederacy, realized through the Collective Commons strategy outlined above.

The WildSeed Confederacy is our vision of a socially, economically and spiritually democratic alternative to the Nation-State. It replaces liberal democracy with democratic confederacy, capitalism with a regenerative solidarity economy and kyriarchy with liberatory kinship.

It is a distributed community of shared risk based on voluntary association where constituency is available to members of the Liberated Commoning Class and constituents collectively own land, businesses and other property; are supported by collectively managed social insurance programs; protected by Social Reproductive Defense Formations; and pay tithes to the indigenous communities on whose land they reside and reparations to the communities whose exploitation built the infrastructure or wealth they rely on.

Its a regenerative society that heals as it grows.