

## **Commoncoin: A Semiotic Perspective on its Role in Cooperative Production Relations**

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**Abstract** The theme of the commons has contemporaneously become a significant area of discussion and interest, particularly in the critique and exploration of alternatives to the logic of capitalist accumulation. A predominant part of the discourse has revolved around the commons, understood in terms of goods (ecological, social, cultural, knowledge). However, it is crucial to emphasize that the commons are not things but social relations. Within the broad topic of the commons, there are initiatives related to common currencies (commoncoin), presented as experiments in appropriating productive forces aimed at the development of alternative technology. Considering that money is a coordinate of unquestionable privilege from the semiotic perspective, semiotic literature has not delved deeply into the semiotic role of money, nor into the meaning management of a complementary currency. This article aims to propose a semiotic theory of commons money from the Marxist and vitalist perspective of Gilles Deleuze and Félix Guattari. To achieve this, a critique is developed against the representative model commonly used to address the semiotic nature of currency, in favor of embracing the notions of extraction and summation suggested by Deleuze and Guattari. The article argues that the concepts of the abstract and the concrete play a significant role in the materialist dialectical method, serving to reflect on community relations related to currency.

**Keywords:** semiotics, money, commons, Felix Guattari

Received 12/06/2023; accepted 15/10/2023.

### **0. Introduction**

The financial crisis and the global economic recession have led to the decline of the neoliberal project and a resurgence of community-based forms of life. These forms

include consumer, production, credit, teaching or information cooperatives. Within these alternative forms, there are community currencies, “common currencies”, or social currencies such as “time banks” that aim at the self-management of common goods and mutual support associations. In these cases, a logic of reciprocity has been implemented instead of using money as a means of exchange. It is argued that these common currencies foster the creation of social ties, as opposed to the impersonal exchange characteristic of capitalist money (Rochabrun 2021: 115). Additionally, these currencies differ from traditional money in that they do not have state or institutional backing and lack a physical referent containing abstract labor. According to Giorgio Grizziotti and Carlo Vercellone (2020), the common currency must possess three characteristics: (I) it must be non-accumulative and avoid being the object of specialization, (II) it must attenuate workers' dependence on economic constraints that constrain their wage relationship, and (III) it must allow for the liberation of free time.

At the level of purpose, the common currency and capitalist money possess differences. However, this empirical distinction has not been matched with an epistemological distinction on money. The contemporary way of thinking about money is done from two perspectives, either as an economic form (Nieto 2021; Starosta, Caligaris 2017; Baronian, Vercellone 2013; de Brunhoff 1973) or as a linguistic form. The latter has been the focus of language philosophy in thinking about the role of money and the common currency as linguistic phenomena. The semiotic theory has guided research on currency in two ways, firstly by drawing an analogy between money and language (Ferdinand De Saussure 2012; Rossi-Landi 1974), and secondly by conceptualizing it as a representation of an absent state of affairs (Fumagalli and Lucarelli 2015; Berardi 2020), as within the framework of so-called linguistic capitalism.

However, we question the relevance of this word-money analogy and its possible consequences for communal experiments. Does money also manifest as language in alternative spaces such as the common currency? Is money analogous to language? Does money have a representational nature? Can we think about the common currency from a linguistic perspective? Can the common currency, as an alternative technology, create social ties? In order to address these questions related to circulation, this article proposes a semiotics of common currency that departs from the theory of money confined to homology and representation, offering a reflection from the sphere of production. We first question the relevance of a representational theory of money and then propose a different epistemological approach based on the reflections on capitalism by Felix Guattari and Gilles Deleuze. Once the semiotic functioning of money in the form of capital has been proposed, we reflect on the common currency as a product of relationships of sense and significance that consolidate categories such as creative power and cooperative value.

### **1. Why not a representational perspective of money?**

According to Hjelmslev, money is only comparable to language for the convenience of modern linguistics, since there is no material relationship between them.

An economic value is by definition a term with two faces: it not only plays the role of a constant in relation to concrete units of money, but also plays the role of a variable in relation to a fixed quantity of the commodity that serves as its standard [étalon]. In linguistics, on the other hand, there is nothing that corresponds to the standard. (Hjelmslev 1972: 101, own translation).

According to Hjelmslev, an economic value is by definition a term with two faces: it not only plays the role of a constant in relation to concrete units of money, but also the role of a variable in relation to a fixed quantity of the commodity that serves as its standard. In linguistics, on the other hand, there is nothing that corresponds to this standard. Thus, the economic value is not only constant in the form of capital, but also variable in trade and exchange, for example, when a quantity of coins designates a positive set of goods. For Hjelmslev, this dynamic does not correspond with the linguistic value of language, which is produced by negative entities (/a/-/b/) that actualize the scheme (language). In addition to this, there is Lyotard's critique of Saussure's omission of the substance (materiality) and body of money in his theory of value: «Saussure did not consider money's body (i.e., the silver content of coins; the stamps on them, the arcana that excites the coin collector and displaces "face value") in his illustration of the theory of value» (Genosko 2016: 142).

This note from Hjelmslev's perspective needs to be added to the critique of homologation theories in the introduction of the concept of code, which allows for the association of the signifier with the signified. This critique is taken up by Felix Guattari's (1976) concept of capital as a semiotic operator:

First, capitalism can be defined as a general function of semiotization of a certain mode of production, circulation and distribution. Capitalism, the "method" of Capital, will be considered as a specific procedure of valorization of commodities, such as goods, activities and services, founded on index and simbolization systems drawn from a particular syntax and allowing the overcoding and control of the management running it (Guattari, Alliez 1996: 233).

According to the vitalist political economy critique (Deleuze and Guattari 1998; Lazzarato 2007; Genosko 2012), money belongs to a process of decoding, deterritorialization, and flows. There is no code, only metamorphosis of the commodity. Therefore, it is more appropriate to think of language within a logic of flows (axiomatics) or transformations than as communication: «Language is made for [...] translation, not for communication» (Deleuze and Guattari 1988: 430)

Finally, money cannot be reduced to a theory of representation since it does not reflect or represent labor, labor time, or take the place of a state of affairs (Derrida 2012). Separating the signifier (exchange value) and the signified (use value), the sign (money) and the referent (state of affairs), commits us to a "good side" and a "bad side" of the sign, as a hard duality of absent and present terms (when money is present, what it refers to is absent). Hence, by assuming the representational theory of the sign, neo-operatism dispenses with use value (the denotatum) to embrace a critique sustained in the self-representational and meaningful dynamics of money. This point is significant and confronts us with a fundamental question: must every definition of the sign be subordinated to the representational theory?

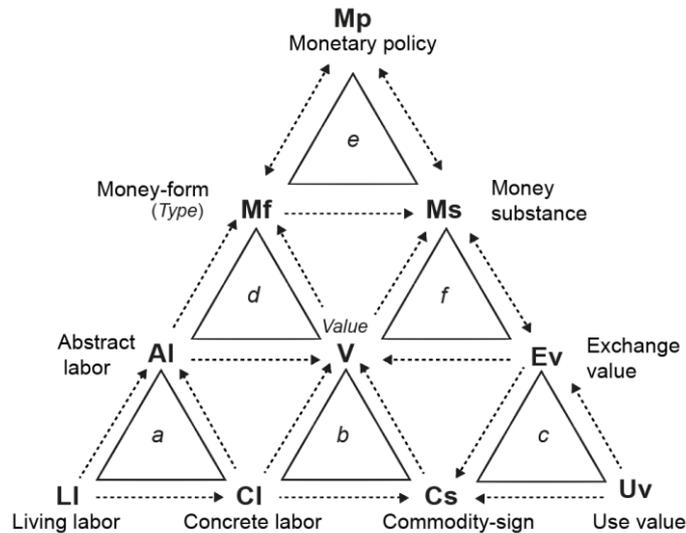
The aim of this article is to develop a semiotic theory of the common currency. To achieve this, the article addresses the criticism of the linguistic perspective on money, as pointed out by philosophers such as Deleuze and Guattari (1998). Thus, it proposes to consider money within a semiotic theory of abstraction, which accounts for the processes of vampirization of the capital-form far from the gaps produced by the theory of representation. We believe that the role of the abstract is to synthesize the determinations of money (wage labor, capital, classes, value, prices, etc.) in a way that neutralizes the abstract, revealing the relations and agencies of the concrete (Dussel 1991). In semiotic terms, a sign becomes more abstract if the dialectical determinations of the community, society, and history to which it belongs are not revealed. A common

currency, on the other hand, would have to be the semiotic result of a cooperative value and a creative power that play an immanent-outside role in community economic processes. As an object of semiotic analysis, the materialist semiotic methodology is the appropriate tool for analyzing the Common Currency.

## 2. Abstract-extractive semiotics of money

To explain an overcoming of money-language, it is important to adopt the epistemological perspective of abstraction-extraction. Following the psychoanalyst and Marxist Felix Guattari, we can understand “abstract” also as “extract”, in the sense of extracting (Guattari 1996: 49). We begin with the sign, since it is the minimal abstract unit that allows us to discover the material agencies that drive it. In this sense, our initial question is: what does the sign-money extract and abstract? In response, we can say that it extracts vital forces, time-space of work, intensity and extensity (Zilberberg 2006). The semiotic process of abstraction, or as Guattari said the «semiotic of capitalistic valorization» (Guattari, Alliez 1983: 233), implies discarding the idea that the sign is simply an effect that replaces the physical presence of an object, and instead considering it as the result of an extraction of vital forces and time-space (Guattari 1984).

This process of abstraction-extraction is not alien to the Marxist description of the form of capital. Guillermo Rochabrún (2021) points out that the capitalist dynamic does not have as its function to generalize, speculate, or represent, but to extract (vampirize). In this sense, if the word-money relationship is an analogy, the icon-money relationship is a fact. Marx states that «when it comes to comparing commodities with each other, this [quantitative] abstraction is sufficient; in actual exchange, abstraction must be objectified again, symbolized, realized through a sign [money]» (Marx 2007: 68). Marx uses the word “symbolization” (*symbolisiert*) as a process of quantitative actualization of a qualitative process, that is, symbolization as a type of sign (Zeichen) that emerges from the potentialities and active qualitative forces of labor and the production process. Following this epistemological trail, we say that money is the effect of a transformation, that is, the result of a complex - extensive and intensive - extraction of the vital force involved in abstract human labor (crucial substance of the value form) as a designatum. From an abstractive point of view, the commodity is also a sign that extracts forces and time from concrete labor. From this same process, the signifier (exchange value) does not represent the signified (use value) but extracts vital forces and labor time from it. Therefore, if representation creates a gap between the represented (the socially necessary labor time) and the representative (money), abstracting, on the contrary, is a synthesis, a coaxing, an extraction, and a creation between money and value, between value and labor. It is the process of abstraction-extraction that elucidates the creative achievements of capitalism, or as stated by Guattari (1984), its capacity for transformation and vampiric appropriation of vital energy within the framework of “Integrated World Capitalism”. We present the following scheme that proposes to portray our contribution.



**Scheme 1.**  
*Abstract-extractive semiotics of money*

According to the schema, concrete work extracts vital force (intensity) and time (extensity) from living labor in order to produce signs-commodities composed of exchange value (plane of expression) and use value (plane of content). Labor practices leave intensity and wear and tear in the signs they create, whether linguistic or non-linguistic. Thus, as it extracts the vital force of work (intensity) and implied labor time (extensity), production relations become obscured in order to socialize generalized exchange. In capitalism, the commodity operates as an extraction (objectification, coagulation) of labor, creative capacity, and living labor which, as it refines its process of abstraction-extraction, becomes alien to those forces. In this way, use value (the utilitarian and qualitative character of what is produced) is abstracted in exchange value (the commensurable, quantitative, and exchangeable character of what is produced), while value is the extraction-abstraction of socially necessary labor time (temporal synthesis of private labors) and productive material expenditure of the human body (intensive synthesis of private labors). As can be seen in the schema, as extraction processes become consolidated, that which is extracted (human labor) is left coagulated as form.

When we say “coagulation” we refer to abstraction also functioning as a recognized conformity test in socially necessary abstract labor performed privately (Starosta, Caligaris 2017; Basso Fossali 2014). References to coagulation can be found in Deleuze and Guattari’s work, specifically in their distinction between minor and major science within the hydraulic and solid models (Guattari & Deleuze 1988). As a product of abstraction, money abandons the commodity substance to become a form of conformity that is present in various monetary practices. In other words, money-form coagulates or concentrates labor time (extensity) as well as generic expenditure of bodily activity (intensity). It is because of this coagulating capacity that we can think of a general equivalent, because it is the autonomous, objectified, and common form of private social labor. In this way, the process of abstraction-extraction of type is more complex than the simple sign-commodity. We call this process coagulation because we refer to the condensed transformation of fluidification from fluid extraction. Thus, in the clot we see a perfect image, because it does not represent the blood (vital force) but transforms and abstracts it. It is because it has achieved such a degree of freezing

[*Gallerte*], abstraction or coagulation of the extracted qualities that the money-form pretends to serve as a general equivalent as it has made a synthesis of the extensity and intensity of labor. Therefore, if we say that money is a general equivalent, this means that it is an internalized and stabilized model in the social economic system, constructed by a process of integration capable of uniformizing the sense of the economic experience. In summary, it is not representation, but abstraction (extraction) that defines the genesis of money as a semiotic phenomenon.

Now, this money-form does not possess symbolic life unless it is related to a monetary policy (triangle e) and a realization substance (triangle f). Thus, the money-form (type) is concretized in the monetary policy (repository) in the financial semiotic practices regulated by the state, in the money that is inscribed in the credit economy and the financing policy characteristic of the new economy. All of these practices extract money-form only to create statements and political language, signs that pretend to make-do, manipulate, create an action, a film. Finally, the relationships between the money-form and monetary policy (Triangle d: financial money, flow of financing regulated by the state) are updated in the substance of money (triangle f: the symbolic life of money as a means of circulation, purchase and payment). In exchange, money expresses the value of other commodities (Rochabrun 2021), therefore, triangles d, e, and f construct circulation through money-substance (its fluidification) where the symbol folds into infinity in practice. Here, money does not extract intensity and extensity, but creates them from the abstraction of convertibility and monetary policy towards narrative processes of money in social practices, such as consumption, salary (triangle f: payment money, flow of work), and productive economy (Kerslake 2015; Buchanan 2008: 109). It is in circulation where money presents itself as a measure of circulation that narrativizes social practices where money is the desired object (the un-participated: Object of Desire) that produces symbolic interactions and urban discourses (Wasser 2018).

In *Anti-Oedipus*, Deleuze and Guattari (1998) are right to assert that «it is not the same money that enters the worker's pocket and that is inscribed in a company's balance sheet» (235). Similarly, it is not the same study (or the same money) that deals with the production of signs in production (Triangles a, b, and c) as that which studies the forms of realization of money-form as a type within social life (Triangles d, e, and f). Therefore, in all of these practices and discourses (whether it be money that enters the worker's pocket, that which is produced by the organization of private labor, or that which is inscribed in a company's balance sheet), the researcher must ask themselves: what is the level of abstraction of money? What is the degree of coagulation of labor in all of these practices? How does money transform at all of these levels? How does the un-participated - money - play a positional role as a type?

The abstractive perspective of money presented here allows us to affirm that money is iconic and therefore extracts and abstracts the intensities of the production process sustained by labor. Unlike the money-word analogy that only explains the circulation process while leaving aside the use-value, extractive semiotics explains the abstractive functioning of the capital-form without neglecting the social character of use-value. Therefore, we consider that what defines the contemporary capitalist mode of production is the way in which flows are abstracted and complex semiotic organizational forms are created, not the particular and phenomenological description of language use in production (the speaking labor or the language that works). In this way, the abstractive-extractive semiotics of money surpasses the current paradigm concerned solely with describing concrete labor from a phenomenological perspective. It is now necessary to examine the scope of this extractive and dialectical perspective. How can we understand the commons?

### 3. Concrete-summative semiotics of the commoncoin

The "well-being of the commons" is a contemporary issue that arises from criticism and the search for alternatives to the logic of capitalist accumulation, particularly following the global financial crisis of 2008. A predominant part of the discussion appreciates the commons in terms of goods, which can be ecological, social, cultural, or knowledge-based. However, an emphasis such as that of Caffentzis and Federici allows us to appreciate that «the commons are not things, they are social relations» (Caffentzis, Federici 2020: 270), or better yet, we add, forms of experimentation and not a collective a priori.

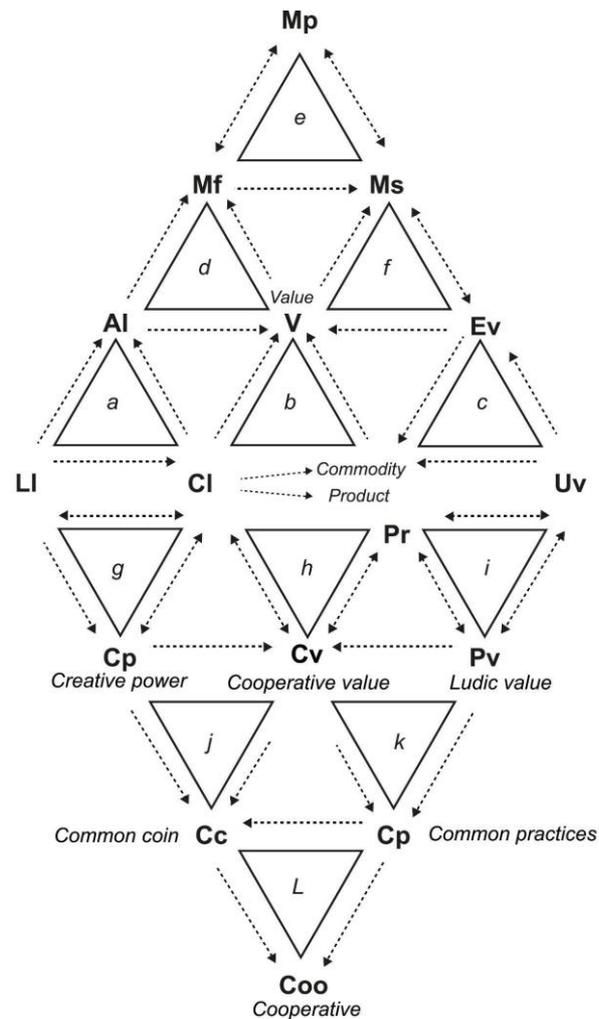
Now, the classical framework for thinking about the commons has been the tension between private property and state property. Thus, in the face of a workfare, that is, a closed and exclusive form of access to services/goods through private wage labor, state property is put forward, the welfare state. The latter has sought to think of the commons in an open and inclusive way, but framing the commons as a public good that is managed by the state. This realm of welfare has also been able to host various social economic initiatives, which, although managed from the institutional framework of the state, have aimed at local development or the strengthening of popular experiences. It is from these spaces where socialist and libertarian claims about the management of the commons have traditionally emerged.

Our proposal aims to take a different path than the welfare system, in order to counteract maximalist visions aimed at controlling institutional power without communal experimentation. Therefore, we believe that the commons can be developed as social relations that are different from private relations (workfare) and those exclusively controlled by the State (welfare), as long as they can be appreciated through experimentation, or semiotically speaking, through the process of opening what is closed and opening up what is already too open (Zilberberg 2016). We reiterate that our point of interest in the commons is not as things-in-themselves, but rather as social experimentations and becoming. At the very least, we are interested in exploring a type of management of the commons that, while it may start with a partyfare (composed of social organizations, political parties, and civil society policies where access to services/goods depends on a hermetic and segregative logic), seeks to expand its actions towards a cooperative or community logic that allows for even further experimentation towards a commonfare (well-being of the wealth of the commons) of an excessively open nature. Therefore, thinking about the commons should be aimed at transcending the forms of collaborative economies that are compatible with capitalist relations, building experimentation (becomings), and subsequently institutional relations in the welfare system.

In the pursuit of an emancipatory project for a common currency, individual work as social work does not imply a return to pre-capitalist forms of social organization, such as bartering (Marx 2007: 40). Thus, the emphasis is placed on Marx's typically modern perspective, which rejects nostalgia for the traditional community turned inward and instead consciously assumes a universal and expansive development of human practice. Therefore, Marx repeatedly recognizes the capitalist society as having constituted a system of general social metabolism, a system of universal symbolic relations, universal needs, and universal capacities. In this sense, if the common currency project is truly seeking to construct a space of self-determination (subsumed, alienated, but fully contested and affirming against capitalism) based on the strengthening of collective action, it must avoid being solely an alternative/complementary currency to the extractive process of capitalism (substance-money), as well as avoid being restricted to a closed enclave or ecosystem (partyfare). That is, a common currency project would have to be openly political and therefore aspire to a redefinition of social relations of

production/reproduction, which implies redefining the very concept of “work”. Therefore, similar positions such as Sachy's (2019) on common currencies seem to us to be limited and with little real potential to open up a space for experimentation in self-determination.

Without intending to repeat what we have already developed at another time (Yalán and León 2021: 2022) regarding the concept of semiosis and our proposal of creative power, it is worth highlighting that for us, «creative power is precisely what is not determined as a priori and transcendental condition, but rather a plastic force and productive indeterminacy of meaning or semiosis» (2022: 9). In other words, creative power is a potentiality that can take on the different directions proper to the subsunitive form, so it is obvious to say that there is no transformative human action of circumstances that does not have implicit meaning, social relation or mediation. The potentiality for creating meaning is also inherent in the transformative activity itself. It is from the perspective of creative power and live (fulgurant) semiosis that we aim to consider the exercises and experiments of a commonfare currency. Placing both elements as core categories in a commonfare project allows us to trace categories different from those identified in the abstractive-extractive semiotics of capitalist money (see Diagram 1). We propose a scheme to make our position transparent.



**Scheme 2.**  
*Concrete-summative semiotics of the commoncoin*

This new scheme presents, in an integrated but inverse way, various categories that function concretely and sumptively, rather than abstractively and extractively (as in Scheme 1). If capitalist semiotics extracts intensity and extensity (less and less of each), a community policy adds them (more and more of each), that is, it adds an intensity (a social force) and creates an extensity (a time and space available and communal, respectively). Hence, each node in the scheme adds (rather than subtracts) elements from its neighbors, creating an interdependence at each level. It remains to give an account of these levels and processes in a more detailed way.

On previous occasions (Yalán and León 2021: 2022), we have maintained the ontological status of Marx's concept of living labor and the potential of the creative power that derives from it. We consider that capital is a social relation and Marx's criticism aims precisely to unmask its naturalistic pretension to conceal its origin. For this reason, we must not forget that

subsumption puts order and meaning to the contradictions...(and) in capitalism, subsumption is exercised by a 'form,' not by an element. In the capitalist-labor contradiction, labor is dominated by capital, but it is not subsumed in it; the worker is not subsumed in the capitalist, he is subjected to him, dominated by him. The relationship of subordination or domination is external; that of subsumption is immanent and internal to the substantive form (Bermudo 2018: 46-47).

Not taking this into account places us squarely in the impossibility of any change, in the mystified order of capital. Hence, we can subscribe, as we have already said, to an ontological monism based on living labor and its creative power.

Thus, we argue that living labor should be directed through concrete work towards the production of social products (not commodities) whose use-value is tied and knotted to the creative power that fuels labor and cooperative value. We thus refer to cooperative value (CV) as the form of incorporation of the collectivity towards a goal for production/reproduction, which determines what is exchanged and what is consumed. In this sense, the collectivity defines what its needs are, rather than assuming essential or fixed needs. The work of individuals is their contribution to the achievement of this goal. Therefore, cooperative value is the antagonistic figure to the capitalist value-form, where exchange comes later. That is, in the value-form, independent producers compete and defend their private interests (even if it is to exchange hairdressing time vouchers for childcare vouchers in the case of the Bank of Labor).

This cooperative value thus demands a ludic value (Colman 2012). The latter is a value product of a creative need and of available time involved in the exercise of work. In short, the ability to enjoy the products of work. Hence, it is not a matter of extracting surplus value from the exploitation of labor, but rather of that suction that does not take away anything from the creative power in the sign-money and that allows for an enjoyment capacity. This implies, as various feminist authors have argued (Fraser 2021; Osorio 2013; Pérez Orozco 2014; Quiroga 2009), that emancipatory aspirations have to redefine gender relations (becoming-woman) in the production/reproduction domains by assuming that there is no sharp distinction between both spaces (Guattari 1984). The realm of reproduction cannot be the mere depositary of the costs of production.

Once the relationship between creative power, cooperative value, and ludic value is consolidated, the role of particular semiotics and agency signs can be considered. The production of meaning and value of the common coin depends on this interdependence between these categories (triangles g, h, and y), as they direct the signs towards a different production than that presented in capitalism (triangles j, k, l). As shown in the diagram (See Diagram 2), the site of production and enunciation is no longer the logic

of abstraction-extraction motivated by capitalist accumulation that drains intensity and extensity of work in the money form. On the contrary, the directionality of the common coin belongs to an aggregative logic or creation of sums, that is, production whose vital energy spent in the (re)appropriation of work adds sensitivity (intensity), available time, and communal space (extensity). Monetary and community signs are no longer abstracted, as they are instead loaded with flashing semiosis, that is, they express the intensity and extensity of the (re)appropriation of work. We believe that the appeal to “free individuality” (Marx 2007: 85) would be rather linked to the community being able to extract from its transformative activity, from its own praxis, without being vampirized in an alienating way. And by alienation, we refer to the loss of control over the sense or semiosis that the community wants to imprint on its transformative activity. Only from this perspective can we think of common coins as experiments in (re)appropriating productive forces directed towards the development of an alternative technology. It is only from here that transits and becomings with post-capitalist ambitions can be traced.

#### 4. Conclusions

Without the interdependence between the categories that make up the concrete-summative semiotics, post-capitalist proposals regarding the common coin (and the commons) are weak for three reasons:

I) Failure to take into account the creative power and ludic value of cooperation can turn cooperative forms into forms of empowerment for individual subjects who, as independent leaders (entrepreneurship), do not seek collective material transformation or cooperation towards a “freedom to”.

II) If the production of meaning caused by creative power is numbed, then so-called “solidarity economies” (Quiroga 2009) are defined by the immediate satisfaction of needs rather than desires. In other words, signs that are constructed and operated in the logic of reaction (the precarious victim seeking satisfaction of their lack and immediate annihilation of biological demand) which produce local and community-based welfare practices. And from need they are easily co-opted by the factual power, populist propaganda, and mercantilist interest. Desire, on the other hand, is not the fiction that develops on real needs, nor is its motivation and directionality found in lack or castration. Desire is an intensive process specific to a deeply social transformation that produces practical needs.

III) The so-called concrete-summative semiotics allows us to understand that real transformation is built through a rethinking of the production of meaning from work, rather than from the syntactic games of distribution (market socialism). Therefore, thinking about distribution forms that stem from a national assembly (welfare), through a regional public investment program to a local public investment (partyfare) sets aside the semiotics of local communal production: their social memory, their construction of public space, their interactions and collective practices, and their communal discourses.

Therefore, the strength of a common currency (Mc) and common practices/discourses (Pc), while relying on the interdependence with categories (Pc, Vc, Vl), are consolidated in the figure of the Cooperative (Cop) as a grassroots organization (communal councils, popular neighborhoods, communal economy, socio-productive organizations). The Cooperative is built through alliances between its participating groups and, although it follows a shared ideological direction beyond its locality, it is constructed on its own practical and discursive anchors: neither a copy nor a replica. This does not prevent the Cooperative that manages the common currency from being stimulated by the social-political model (welfare), reaffirming that the becoming occurs as an interstice from the

molecular (the small) to the molar (the large). As Uharté emphasizes, the viability and durability of cooperative/communal economic self-management emancipatory efforts require, in the long run, a «plural property system, in which traditional state ownership is combined with various types of social ownership» (Uharté 2019: 15).

Therefore, it may be convenient to reproduce our intended approach thus far. We have moved away from the representative and linguistic theory of the sign to present an iconic theory of money in the capitalist system. We have understood the mercantile production process as vampiric, which we have called abstractive-extractive semiotics. To think of the commons, we have opted for a description of another order, a concrete-summative semiotics, which adds intensity and extensity to social processes. With this, we have declared the role of money in a transitional society, the importance of becoming, experimentation, and local management that can be combined with state policies. But above all, we have intended to follow Deleuze when he states that

It is possible that words and communication are already rotten. Money penetrates them entirely: not accidentally, but by its own nature. It is necessary to move away from the word. To create has always been something different from communicating (Deleuze 2006: 275).

In the same vein, we continuously see socialist political organizations seeking to build relationships with workers through language and discourse. Our approach is different. We believe that it is not about giving language, but about creating signs.

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