

# CCMAGAZINE

Improving Our World, One Hour At A Time

INTERVIEWS WITH PROFESSOR EDGAR CAHN & CHRIS GRAY FROM TIMEBANKS USA



INTRODUCING  
TIME DIRHAMS

*Empowering and Uniting  
Communities across the UAE*

March-April 2010

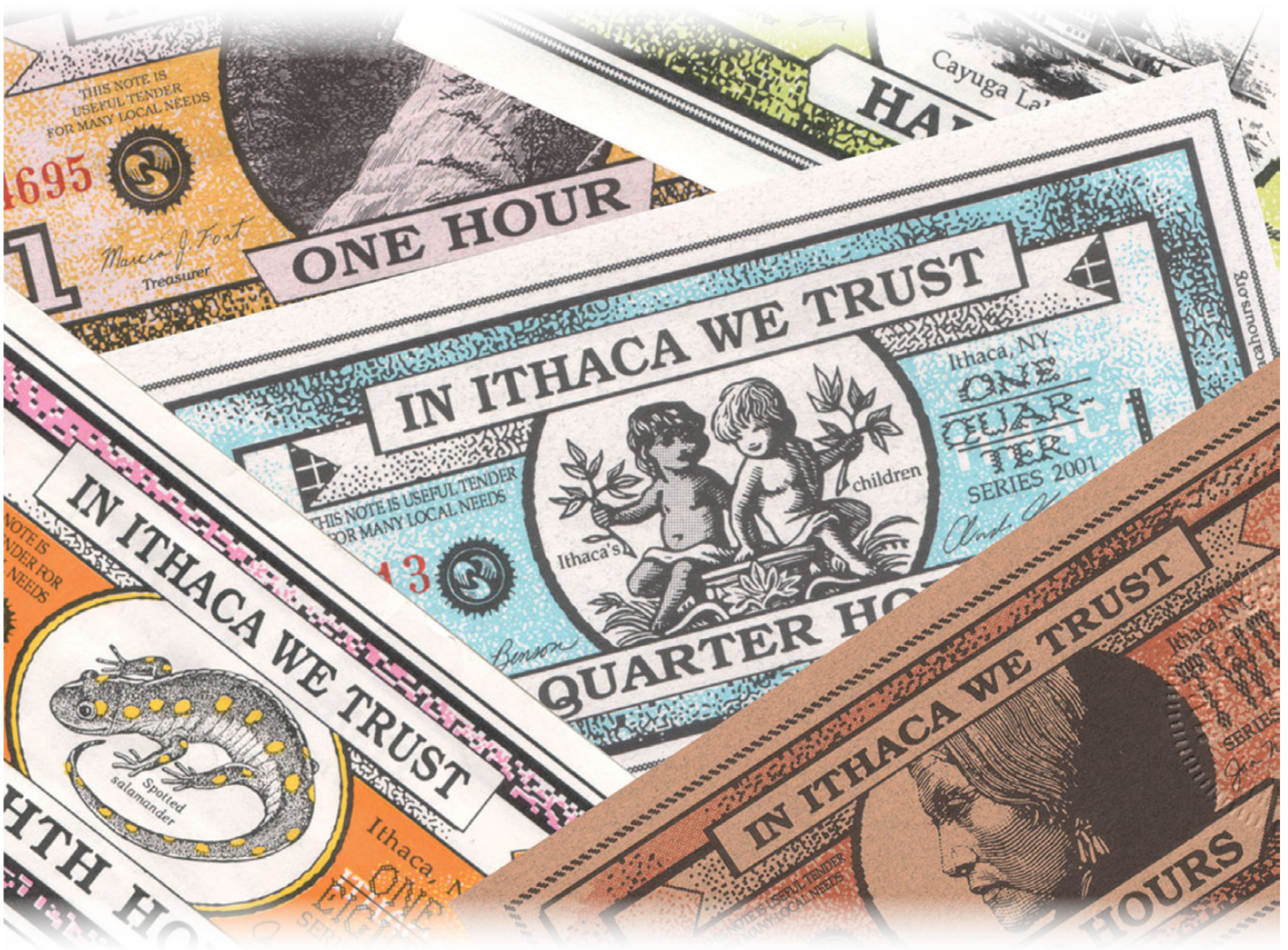
**I**t is easy but incorrect to only treat Time Banking as a kind of barter currency that facilitates neighbor-to-neighbor exchanges.

That seriously understates what it is and how it functions: as a statement about value that takes issue with market price, as a medium of exchange that can enlist “*throw away people*” and persons whom the market does not value doing labor that the market does not value, and as a way to incorporate “pay it forward” reciprocity into helping transactions -- that converts clients and beneficiaries from passive consumers to engaged co-producers of community building, trust and social justice. -*Edgar Cahn*



# HOMETOWN MONEY:

## HOW TO ENRICH YOUR COMMUNITY WITH LOCAL CURRENCY



by Paul Glover, founder of Ithaca HOURS

<http://www.ithacahours.com>

\$25.00 Check to:

WRC

115 The Commons, Ithaca NY 14850

or \$25.00 Paypal donation at <http://www.tclivingwage.org>

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# NEW LOCAL CURRENCY PROJECTS & OTHER EFFORTS

## Hawick Pound, Scotland

In an attempt to boost the local economy, Hawick Scotland is soon launching a pilot scheme for the "Hawick Pound".

Being the first town in Scotland to adopt its own currency the organizers hope that the new currency might help local shops and businesses survive the recession and reverse the trend of decline in local trade. The new currency notes will be printed and sold to the public then spent in local participating shops. Hawick is renowned for knitwear.

## RECIPE FOR A HEALTHY COMMUNITY

### *Ingredients:*

- People - any number, size, shape or age
- Time - best quality, only small quantities required
- Reciprocity - full flavor, traditional variety
- Fun - a generous helping

### *Method:*

- Take as many fresh people as can be found locally
- Sift out their spare time and individual talents
- Blend and mix thoroughly
- Season with a healthy sprinkling of reciprocity
- Add a hefty heaping of fun
- Leave to prove in a warm environment to allow trust to permeate

Think Local First was provided with a grant to research alternative currencies

The purpose is to answer these 4 questions:

1. Would the community support a local currency?
2. If yes, what model would you like to see implemented?
3. Would a local currency encourage you to support local businesses at a greater level?
4. Are you participating as an individual or a business owner?

**Ann Arbor, Michigan:** Last year, Think Local First <http://www.thinklocalfirst.net> was awarded a \$5,000 grant from the Ann Arbor Downtown Development Authority to study the feasibility of a local currency in Washtenaw County (Ypsi-Arbor area). The research on the project looked at 4 basic models of local/community currency. The completed slide show is here: [http://donatelocalannarbor.org/survey\\_pp.htm](http://donatelocalannarbor.org/survey_pp.htm)

## Worcestershire Pounds, England

At the end of February, the Worcester News reported that a new local currency, the “Worcestershire pound” is now being planned for Worcestershire, England. In an effort to boost trade in local shops and businesses local pounds would be issued and used in just the one county. One Worcestershire pound would equal one pound sterling and as a complementary currency both would operate alongside one another. It is hoped a very small percentage of each Worcestershire pound spent could be diverted into a pot which would then go towards funding community projects. Transition Worcester which works towards a sustainable community strategy is the group behind the idea.

## Lancaster Pound In Lancashire, UK

There is a great community based website called the Virtual Lancaster (<http://virtual-lancaster.blogspot.com>) where John Freeman recently published an article on a possible Lancaster Pound.

With their eyes on the successful Lewes Pound, Lancaster’s City Counsel is now looking for fresh ideas to improve the Lancaster Market including the introduction of a local currency. Members of the Counsel recognize that money spent locally circulates within, and benefits the local economy.

Citing that their local market is the heart of Lancaster, Gina Dowding, a former Green Party cabinet member on Lancaster City Council was quoted as saying,

*“We need to support local businesses and provide opportunities for local people to set up in business. The future of Lancaster depends on as many small businesses as possible giving it a go and employing local people in activities that put money back into the local economy.”*

*The “Cockle” is the new unit of currency in Exmouth (UK) Go for more LETS trading!*

Want Insulation Against The Fall of The Dollar?

## Go Local!

Review of Mendocino Moola  
by David Anderson

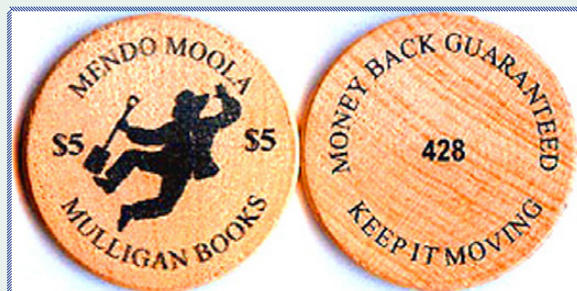
<http://www.lunch.com/davidryal>

March 1, 2010

Local currencies like Mendocino Moola are such an ignored option in fighting our economic woes, mostly because it’s costly and confusing to introduce a new currency. The dollar is a pretty good default wherever you go, but the dollar is only worth what goods and services people are willing to exchange it for. The easiest way to authenticate the trust relationship that’s implied by the exchange of money is to live near and know the people you transact with. Local reputations are easier to decode than corporate brands.

There are many forms of local currencies, including dollar-backed, non-dollar collateralized, hours (time-based) systems, but none has established itself as a universal model alternative to the dollar. However, experimentation is the strength of this movement, and even more is set to change as currency becomes more digitized and integrated with our online lives. Possibilities for reputation points and other complex incentive mechanisms abound--whoever figures out a model that can challenge the dollar with thousands of interoperable local currencies may just save us from the centralized system we’ve built.

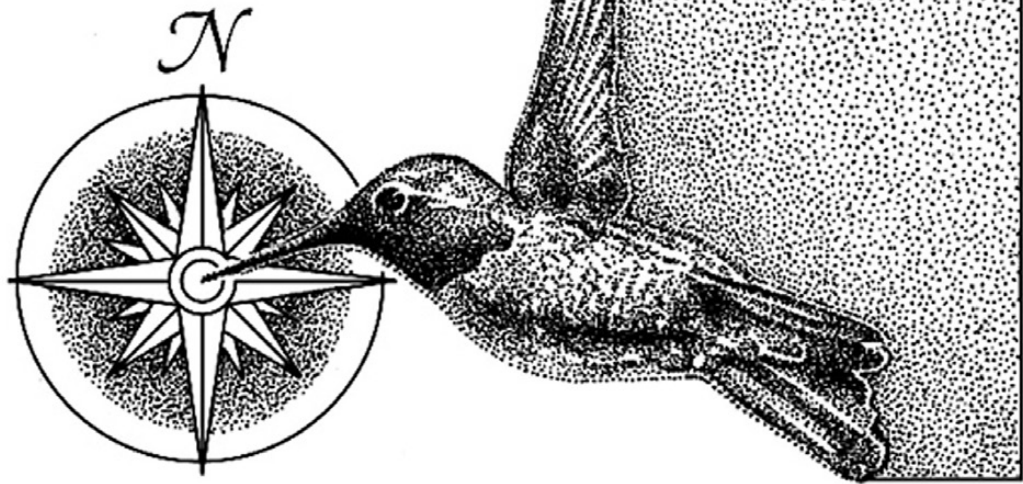
[http://www.lunch.com/SustainableTools/reviews/UserReview-Mendocino\\_Moola-52-1438661-19044-Want\\_insulation\\_against\\_the\\_fall\\_of\\_the\\_dollar\\_Go.html](http://www.lunch.com/SustainableTools/reviews/UserReview-Mendocino_Moola-52-1438661-19044-Want_insulation_against_the_fall_of_the_dollar_Go.html)



# NORTH FORK SHARE



HALF SHARE



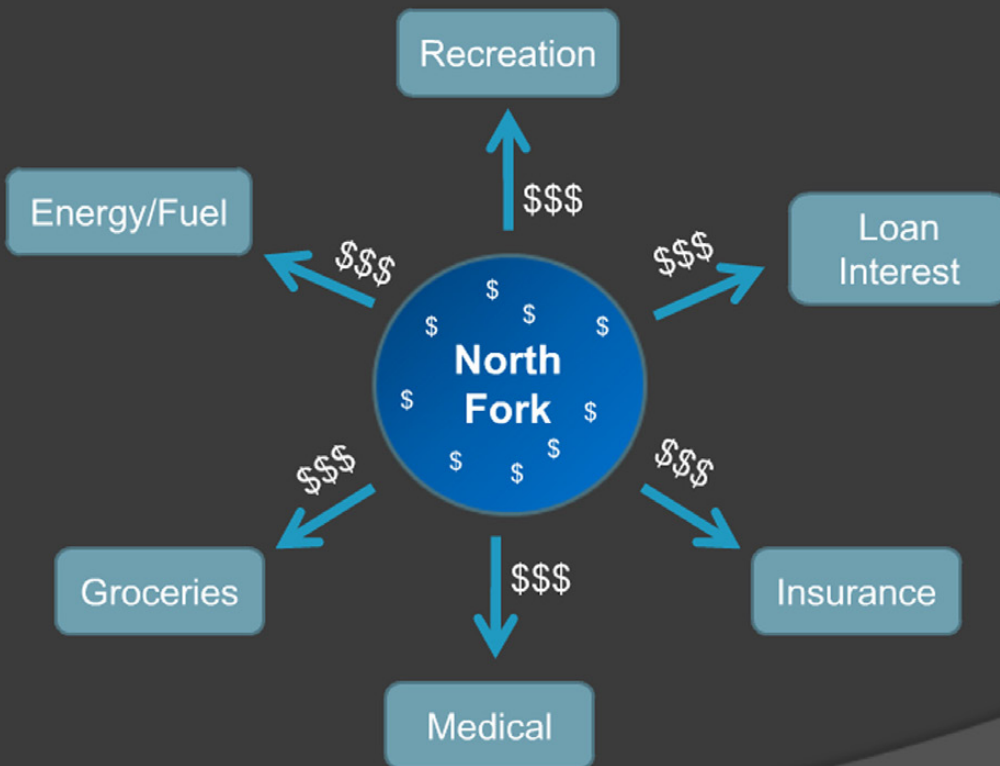
Learn more about local currency and North Fork Shares. (California)

Here is a brief flash presentation that we can recommend.

<http://www.northforkinternet.com/powerpoint/NFShares%20Introduction.swf>

## Current Economy

<http://www.nfshares.com/>



- Money leaves the community for most goods/services
- People leave the community to earn money

# Scrip: Everything Is About To Change



**After months of consideration, research and planning, the Ground Crew Units are one step closer to reality...**



This is a quick update from the JohnChronicles

<http://thejohnchronicles.wordpress.com/>

Why print our own “currency”? A New York community that began doing so eighteen years ago says this: “We printed our own money because we watched Federal dollars come to town, shake a few hands, then leave to buy rainforest lumber and fight wars. Ithaca’s HOURS, by contrast, stay in our region to help us hire each other. While dollars make us increasingly dependent on transnational corporations

and bankers, HOURS reinforce community trading and expand commerce which is more accountable to our concerns for ecology and social justice.”

The Waterman Files listeners, TJC visitors and Ground Crew everywhere have been aware of the growing necessity for scrip – or a means of exchanging products and/or services without using Federal Reserve/government-produced monetary notes for a long time, and are the first to see the new notes.



Late last year while Dr. Waterman began delving more deeply into the precarious state of the U.S. economy and financial structure, many financial experts began to consistently corroborate an imminent financial collapse as the economy inched ever-closer to the brink of what some described as even more dire than the Great Depression itself. For these reasons, we are pleased to announce that our One- and Five-unit notes have now been designed. (Left, below) The new scrip includes numerous security features, including serial numbering and unreproducible pigmented dyes.

If the dollar was to bottom-out overnight, the cost of everyday items such as loaf of bread would increase drastically while the value of the currency we are

used to trading with would be so devalued that it would become virtually worthless as a means of trade for such products. There is no doubt that a form of scrip exchange is extremely valuable and important. But how is this done? Initially, confusion as to how this scrip exchange actually works in a real world market is common. Thankfully, there are many thousands of people who have been using their own scrip for many years whose experience helps us to understand the value-added benefits of such a system.

In the meantime, please take a look at the new designs for One-unit (below, right) and Five-unit Ground Crew Scrips. These are the “common sides” to the scrip. Each community then designs their own opposite side in order to trade within their own communities as well as communities in other areas.

More information on the new

notes, or “complimentary currencies” will be discussed briefly on The Waterman Files today (Friday April 9, 2010, 2pm-4pm PST)

<http://www.argusoooradio.org/> and is available at the links below, including Ithaca Hours – a local currency project that began in Ithaca, New York when that local community decided to to gain control of the social and environmental effects of commerce on their community by issuing over \$110,000 of their own local paper money to thousands of residents beginning in 1991. Since then, tens of thousands of purchases have been made with “Ithaca Hours”, and millions of dollars in value of local trading has been added to their community. See also The Waterman Files archive in the right column for various episodes and topics.

<http://thejohnchronicles.wordpress.com/2010/04/09/scrip-everything-is-about-to-change/>

### Devizes Pound (UK) On Hold for Now

The local trading token, designed to encourage people to shop in the town, was due to be launched last autumn but the organizers decided it should be put on ice. The Devizes Pound has been shelved until sterling has recovers from the current economic downturn.

Instead of a local currency the local chamber has had 1,000 long-lasting bright green bags produced bearing the message “You’ll be surprised Buy Devizes”. They are on sale for £1.50 at more than 30 retailers around the town. The initiative is not for profit and the bags are being sold at cost price.



The Umpqua Valley Time Exchange in Roseburg, Oregon, serves all of Douglas County!

<http://www.uvte.org/>

# The Time Dirham Arrives in the UAE

*Empowering and Uniting Communities across the UAE -- Time Dirham Team*

Timedirham.ae, the first time bank in the region, has officially launched in the United Arab Emirates. The organization introduces a new medium of exchange known as the 'time dirham', a currency which is equivalent to hours of time spent in service to other members of the time bank community.

"The idea is really fresh out here in the GCC," says Shymaa Binbrek, Co-Founder of the Time Dirham and an Emirati living in Dubai. "People from all walks of life have the opportunity to become part of a valuable force and allow them to convert their free time into time dirhams by serving other members of the community."

The traditional monetary system allows members of society to earn money in dirhams which can be traded for goods and services which satisfy both basic needs and luxuries. One issue that arises, however, is that from the moment that barter went out of fashion and gave way to more efficient systems of trade like cash, emphasis has been placed more and more on the mechanical nature of the interaction and less so on the social value of the exchange.

"The time dirham balances the scales, so to speak," says Amir-Esmaeil Bozorgzadeh, another Founder of the Time Dirham. "It allows members of the community to exchange skills and services without

the necessity of direct cost or barter, so every hour is valuable independent of who the hour is from. Any one hour of service to the time bank community earns them a time dirham which they can then use to receive an hour of service in return. It is what is referred to as a complementary currency."

In a survey conducted by YouGov Siraj between January 19th and 25th 2010, 88% of respondents stated that it was the responsibility of the people of a city to bring their community together. A further 82% agreed that they possess special skills, talents or monetary support which they could use to give back to the community in the form of personal contributions.

"These findings support the need for organizations such as the time bank, , to empower residents to take more active roles in strengthening their communities, and to enhance the ties within them (between UAE Nationals and expatriates alike) by providing a platform for communities to come together" says Bozorgzadeh.

To learn more about the Time Dirham or join the community, visit their website [www.timedirham.ae](http://www.timedirham.ae) or see below for direct contact details.

<http://www.eyeofdubai.com/v1/news/newsdetail-41202.htm>

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# Strengthening Local Economies Through Alternative Currencies

03/01/2010 - Audio Featuring Paul Glover and Susan Witt from the Backbone Campaign

Listen to this recorded discussion online by clicking the link.

<http://backbonecampaign.org/Conversation.cfm?id=84>

Text below from the BACKBONE CAMPAIGN web site detailing the recording.

*For the second Conversation in our Economic Democracy series, we spoke with two of our country's outstanding alternative currency pioneers, Paul Glover of Ithaca Hours and Susan Witt of Berkshares. Listen to this amazing conversation with two veteran and visionary activists leading with expansive ideas that make a real difference in lives of individuals and their communities.*

*In the increasingly unsettling economic climate of 2010, United States residents have every reason to be concerned about the long term value of our hard-earned dollars. We hear disturbing rumors of international monetary systems plans to abandon the dollar as the primary trade currency, and the federal government continues to squander our nation's wealth on empire building, while quality of life is plummeting.*

*Empire to protect and enrich the few, in turn erodes local economies around the country. What's a community to do? How can we protect and strengthen our shared resources, while decreasing our dependence on a spiraling national economy and an ever-weakening dollar?*

*Reliable economic structures must be created, and people are increasingly turning to alternative currencies as part of the mix.*

*For the second Conversation in our Economic Democracy series, we spoke with two of our country's outstanding alternative currency*

*pioneers, Paul Glover <http://www.paulglover.org/> of Ithaca Hours <http://www.ithacahours.com/> and Susan Witt <http://berkshares.org/about/witt.htm> of Berkshares <http://www.berkshares.org/>.*

*In 1991, Paul Glover heard a radio interview with Schumacher Society staff about two local currencies called the Deli Dollars and Berkshire Farm Preserve Notes. The story inspired him to issue Ithaca Hours in his hometown of Ithaca, New York, as a way to create more local jobs and more security for Ithacans who are underemployed. Ithaca Hours has grown from its small grass-roots beginnings to include over a thousand individuals and stores.*

*Susan Witt, Administrator of the Community Land Trust in the Southern Berkshires is founder of BerkShares local currency program and its predecessor SHARE micro-credit program. BerkShares are a local currency for the Berkshire region. Dubbed a "great economic experiment" by the New York Times, BerkShares are a tool for community empowerment, enabling merchants and consumers to plant the seeds for an alternative economic future for their communities. Launched in the fall of 2006, BerkShares had a strong debut, with over two million BerkShares having been circulated to date. <http://www.berkshares.org/>*

*Listen to our podcast to learn about how communities across this nation can protect and enhance our resources through alternative currencies.*

<http://backbonecampaign.org/Conversation.cfm?id=84>



# (CH\$)

## Chemainus Dollar Chemainus Monetary Foundation

Announced March 5th, the Chemainus Dollar (CH\$) project was created by the Chemainus Monetary Foundation. The overall goal of the system is to support the local community's growth. The group has a very informative web site located at <http://www.chemainusdollar.com/>

The Chemainus Dollar is a community currency for use by independent local businesses and town visitors. It is intended to work alongside - not replace - the Canadian dollar and is good for purchases at businesses throughout the Chemainus Valley.

The Chemainus Monetary Foundation (CMF) is a registered non-profit. The Foundation's projects are supported by funding from founding members, sponsorships with financial institutions, corporate support, merchant involvement, society or private legacy gifting, and individual donations or grants for specific projects. The CMF is actively working on unique community ventures designed to increase tourism, heighten Chemainus visibility, and bring increased revenue to area merchants.

Chemainus, British Columbia, is located on Vancouver Island's east shore and the new CH\$ initiative has support from the Chemainus chamber of commerce, business improvement association and North Cowichan council.

Created with Saltspring Island dollars in mind, the Chemainus Dollar is a privately issued local currency sponsored by the Coastal Community Credit Union, and will be accepted at all banks and credit unions in the community. Every Chemainus Dollar sold will be backed by the CMF's account at the Coastal Community Credit Union. In fact, if your local business banks with any of the financial institutions in Chemainus, you can deposit Chemainus Dollars directly right into your Canadian Dollar accounts.

Chemainus is an arts and cultural Village plus a unique tourist destination well known for the artist murals found all over the town. It is a great place to visit with many works of art and statues, a professional theatre, golf, diving, a harbor, scenic natural views and much more. If you are in town look for the "We Accept Chemainus Dollars" decal on storefronts.

The CMF adopted images of the town's murals on the new currency. The unveiling of the new notes valued at \$1 on up to \$100 is scheduled for April 23rd. It is also interesting to note that in an attempt to minimize confusion surrounding the new money, Chemainus Dollar will be similar in color to Canadian money of equivalent value.

The Chemainus Monetary Foundation has taken project funding to a new level with this monetary issue. If you are wondering how this project is

covering its start up costs, please see the information below.

The Chemainus Best Western is investing up to \$ 14,000 in its marketing budget for this project and will give these dollars to one guest in each room, in order for us to encourage our guests to spend these monies and more with YOU the merchants of Chemainus.

### **INVESTOR SERIES**

Gold Medallion Sponsor - \$20,000

A BIG thank you to Coastal Community Credit Union - our Gold Medallion Sponsor.

### **LEADING COMMUNITY BUILDER SERIES**

Write yourself into the Chemainus history books

#### **ENDOWED MEMBER - \$10,000**

- Permanent Chemainus Monetary Endowed Member status within the community and the organization (Note: must invest prior to July 2010)
- Eligibility for nomination as a board member after January 2011
- Logo to be included on most marketing pieces
- Right to link Marketing Programs to the Chemainus Monetary foundation
- Listing on our main website page, along with a link to your website
- Five (5) sets of "Special Limited Inaugural Editions"
- Five (5) CH\$ Collectors Posters suitable for framing
- A specially designed CH\$ decal
- Receive an official Endowed Member Honour Plaque.
- The investment can be detailed in a separately negotiated contract, if requested.

#### **INVESTED MEMBER - \$5,000**

- Listing on our website, along with a link to your website
- Logo and name to be listed on most marketing pieces
- Two (2) sets of "Special Limited Inaugural Editions"
- Two (2) CH\$ Collectors Posters suitable for framing
- A specially designed CH\$ decal

- Receive an official Leading Community Builder Certificate

#### **\*\*FOUNDING MEMBER - \$1,000**

(Exclusive to only 100 members)

- Listing on our website, along with a link to your website
- Listing on selected marketing pieces
- One (1) "Special Limited Inaugural Edition"
- One (1) CH\$ Collectors Poster suitable for framing
- A specially designed CH\$ decal
- Receive an official Leading Community Builder Certificate

### **COMMUNITY INVESTOR SERIES**

Invest to keep Chemainus successful

#### **Chemainus Dollar Supporter Level 1- \$299**

- Listing on our website, along with a link to your website
- One (1) set of same numbered CH\$ currency
- One (1) CH\$ Collectors Poster suitable for framing
- A specially designed CH\$ decal
- Receive an official Community Investor Certificate

#### **Chemainus Dollar Merchant Starter Kit Level 2- \$100**

- Listing on the supporters/merchant page of our website
- (for an additional \$100 you can receive a link to your own website)
- Fifty (50) Chemainus Dollars
- A specially designed CH\$ placemat
- A specially designed CH\$ decal
- Receive an official Community Investor Certificate

#### **Chemainus Dollar Supporter Level 3- \$50**

- One (1) uncirculated CH\$1
- A specially designed CH\$ decal
- Receive an official Community Investor Certificate

#### **Junior Investor (13 years and younger) - \$10**

- One (1) uncirculated CH\$1
- Receive an official Community Investor Certificate

# MONEYART



Fine moneyart by  
**Stephen Barnwell**

[WWW.MONEYART.BIZ](http://WWW.MONEYART.BIZ)

Paying  
it  
Forward



# Regarding the **TimeBanks USA** Mission

In January 2006, the board of TimeBanks USA rewrote the TimeBanks USA mission to reflect the real progress that has been made on the ground with Time Banking over recent years. The mission now includes two main elements. One is to support and nurture a network of member Time Banks located across the United States. The other is to foster a social movement that seeks social justice and systems change through Time Banking and Co-Production. These two core elements are interdependent – but each has its own characteristics.

Our mission is to expand a movement that:

- *develops, supports, and promotes a network of Time Banks that rebuild community, and*
- *reforms economic and social systems, policies and practices so that they empower human beings to contribute to the well-being of each other through reciprocity.*

This mission statement reminds us that our primary task is to expand a movement – one whose central aim is the empowerment of human beings through reciprocity. (Reciprocity in this context means “paying it forward.”)

The longer mission statement reminds us, too, that the movement can accomplish that ultimate goal of empowerment in two ways. One is through the development and support of Time Banks. The other is by seeking to bring change to our institutions and systems to make them more aware of what has been called “the joyous dance of give and take.” To give

and to receive are mutually balancing actions. Most of us find that it can be a very great challenge to receive in the same spirit of openness and generosity that we like to think of ourselves as being givers. So, for many, Time Banking is a spiritual as well as a practical and social practice. All of that is embedded in the mission statement.

## **A note on the Five Core Values**

We have been asked many times for a standard version of the Core Values. We have never been able to produce the standardized list that people call for. The reason is that Time Banking is used in so many different contexts, which means that the words that people usually use, and the way they usually use them, can vary hugely. The wording that works in one community doesn't work so well in another. We have operated on the principle that as long as the meaning of each of the core values is clear, we can choose to let a thousand flowers bloom when it comes to the specific words. Below are two versions. One is very short. The second is more commonly found on TimeBanks USA materials

## **CORE VALUES**

- 1. We can all be valued contributors**
- 2. Honor real work that is beyond price**
- 3. Helping works better as a two-way street**
- 4. Networks make individuals stronger**
- 5. Respect demands accountability**

<http://www.timebanks.org/mission.htm>

You can download the guide here:

<http://transitionculture.org/wp-content/uploads/Lewes-Pound-How-To-Guide.pdf>

**1 one lewes pound**  
09783 *'We have it in our power to build the world anew'*  
Thomas Paine Lewes resident 1768-1774

**5 five lewes pounds**  
09783 *'We have it in our power to build the world anew'*  
Thomas Paine Lewes resident 1768-1774

**10 ten lewes pounds**  
0c60011 *'We have it in our power to build the world anew'*  
Thomas Paine Lewes resident 1768-1774

**21 twenty one lewes pounds**  
09783 *'We have it in our power to build the world anew'*  
Thomas Paine Lewes resident 1768-1774

**THE LEWES POUND**  
**A Transition Network**  
**'How To' Guide**  
**OLIVER DUDOK VAN HEEL**  
LEWES POUND CIC

**Transition Network.org**

**one lewes pound**  
The Lewes Pound:  
Supports local traders  
Keeps money circulating within Lewes  
Helps cut CO2 emissions  
Spend your Lewes Pounds where you see the sign above.  
Traders and issuing points:  
[www.thewespond.org](http://www.thewespond.org)  
Lewes Community Fund receives 5p for every Lewes Pound for local projects. (5% donation will apply for notes taken out of circulation).  
Supported by: Bill's, Harveys, Just Trade, Pelham House, Lewes Town Council, Southern Solar and Transition Town Lewes  
Valid until: 30 August 2014  
© Lewes Pound 2009

**one lewes pound**

**five lewes pounds**  
The Linklater Pavilion centre for the study of environmental change  
A social and ecological project run by the Railway Land Wildlife Trust.  
[www.railwaylandproject.org/Linklater](http://www.railwaylandproject.org/Linklater)  
Valid until: 30 August 2014  
© Lewes Pound 2009

**ten lewes pounds**

**twenty one lewes pounds**  
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Supported by: Bill's, Harveys, Just Trade, Pelham House, Lewes Town Council, Southern Solar and Transition Town Lewes  
Valid until: 30 August 2014  
© Lewes Pound 2009

**twenty one lewes pounds**

Please make donations via this link

[https://www.paypal.com/cgi-bin/webscr?cmd=\\_s-xclick&hosted\\_button\\_id=10403852](https://www.paypal.com/cgi-bin/webscr?cmd=_s-xclick&hosted_button_id=10403852)



# "SOLDIER IN THE WAR ON POVERTY AND INJUSTICE"

EDGAR CAHN -BIO-

Dr. Edgar Cahn is a civil rights lawyer and social innovator. He is an amazing person with a long history of important contributions to society and the world. It is impossible to list all of Edgar's contributions in just one page or even one magazine issue. The following background was taken directly from the Time Banks web site. <http://www.timebanks.org/>

Dr. Edgar S. Cahn is the creator of Time Dollars and the founder of TimeBanks USA, as well as the co-founder of the National Legal Services Program and the Antioch School of Law (now the David A. Clarke School of Law). He is the author of *"No More Throw Away People: The Co-Production Imperative,"* *"Time Dollars"* (co-author Jonathan Rowe, Rodale Press, 1992), *"Our Brother's Keeper: The Indian in White America,"* (1972) and *"Hunger USA."* The development of Time Dollars is just one achievement in a career that, since the early 1960's, has been dedicated to achieving social justice for the disenfranchised. His own life is an example of dedication to strongly held principles and ideals, and he brings to audiences a powerful vision, sincere compassion, spontaneous humor, and the ability to inspire others.

Edgar Cahn is the originator of Time Dollars, the creator of the Co-Production principle, and the President and Founder of the Time Dollar USA. A compelling speaker, Edgar possesses the eloquence, passion, and sense of humor to inspire in his audiences a sense not only that social justice matters, but that it calls for immediate action. For over four decades, his own life has stood as a model for action and as a testament to his abiding concern for the rights, welfare, and dignity of the disenfranchised.

A graduate of the Yale law school, Edgar entered the legal profession determined to use the law to achieve social justice. He started his career in government as special counsel and speechwriter for Attorney General Robert Kennedy under President John Kennedy. As part of that role, he was assigned by Kennedy to the

Solicitor General's office for the government's amicus brief in civil rights sit-in cases. Edgar also worked to spearhead the first national campaign against hunger and malnutrition in the US, and in doing so, he authored an influential report entitled *Hunger USA*, which led to legislation enforcing shipments of food to severely malnourished communities on Indian reservations and in the southern United States. His work to fight hunger also involved initiating the earliest litigation to challenge the administration of the food stamp and commodities program, establishing the standing for potential recipients, and assisting in the preparation and defense of controversial documentary, *"Hunger in America."*

In 1963, Edgar's life and work seeking social justice first became known at a larger scale when the article he co-authored with his late wife, Jean Camper Cahn, titled *"The War on Poverty: A Civilian Perspective"* was published in the *Yale Law Journal* and became the blueprint for the National Legal Services program. Using their model and working closely with Sargent Shriver and the War on Poverty, Edgar and Jean co-created the National Legal Services program under the Office of Economic Opportunity in the Johnson administration.

Having left the government for work with the Field Foundation in 1968, Edgar founded the Citizens Advocate Center as watchdog on government whose primary purpose was to challenge the colonialism of the Bureau of Indian Affairs. That same year, he authored *"Our Brother's Keeper, the Indian in White America."* Leading American Indian activists did the research for the book, which was intended as a catalyst for change in national policy and which helped to spearhead the official adoption of Indian self-determination as national policy.

In 1972, Edgar and his late wife created and founded the Antioch School of Law, which later became the UDC David A. Clarke School of Law and continues the tradition established in the Antioch days to

emphasize social justice as a critical role for the law. As law-school deans, Edgar and Jean were the first pioneers of clinical legal education in the US, an approach which is now to be found in law schools throughout the nation.

In 1980 after a massive heart attack that nearly claimed his life, Cahn stepped outside of the law to create yet another social invention, a local, tax-exempt currency called Time Dollars, which are designed to validate and reward the work of the disenfranchised in rebuilding their communities and fighting for social justice. As a distinguished fellow at the London School of Economics, Edgar completed the work on Time Dollars that has led to Time Dollar initiatives being funded by government and major philanthropic foundations in the United States in areas as widespread as juvenile justice, community health, education, public housing, community building, wraparound services for children with emotional disorders, immigrant workers' rights, and elder care.

As the president and founder of the Time Dollar USA, Cahn's experience with Time Dollars led him in 1995 to develop a radical new framework for social welfare and social justice that turns recipients of service into co-producers of change. He called this new approach "Co-Production." An example of Co-Production principles at work can be seen in Washington, DC, his home city, where in 1996 he founded the Time Dollar Youth Court, whose mission is to enlist youth in changing the shape of juvenile justice in DC. Sanctioned by the DC Superior Court, the Time Dollar Youth Court is now among the largest youth courts in the nation. Its innovative design enlists more than 400 youth each year, the majority of them former delinquents, as active shapers of a new form of justice for DC youth.

Besides creating the National Legal Services program, pioneering clinical legal education, and enjoying a long and distinguished career as an advocate for the nation's disenfranchised, Edgar has held positions at the University of Miami School of Law, Florida International University, the London School of Economics, Center for the Study of Human Rights, Columbia University and the UDC David A. Clarke School of Law.

Cahn's educational background includes a B.A. magna cum laude from Swarthmore College, an M.A. and Ph.D. from Yale University, and a J.D. from Yale Law School. Honors include: Phi Beta Kappa, Magna Cum Laude, Fulbright Scholar (Cambridge University), Order of the Coif, Articles & Book Review Editor, Yale Law Journal; Jefferson Award for Outstanding Public Service Benefiting Local Communities; Founder's Award, National Council on Aging; American Association of Law Schools William Pincus Award for Outstanding Contribution to Clinical Legal Education; Point of Light 1997; Co-op Quarterly 1998 Building Economic Alternatives Award for Outstanding Work in Fostering a Sustainable Economy; Medal of Distinction, D.C. Superior Court 2000.

## **The TimeBanks Start-Up Kit Create Your Own Time Bank**

- **A How-To Manual for Member-Led Time Banks**
- **A DVD of Edgar Cahn**
- **Ten Time Banking video shorts**
- **Introductory Membership with TimeBanks USA**
- **Access to "Coordinator Only" Online forums**
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Only \$49. To order the Start-up Package, visit the order page

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They also suggest the training and extra technical assistance

<http://www.timebanks.org/training.htm> options that will help you move forward on building the kind of

Time Bank that will best serve your organization's goals.

# Local Currency Council's First Interactive Online Conference

***“EXCHANGE IS ONE OF  
MANKIND’S MOST BASIC AND  
DEMONSTRATED RIGHTS.”***

## **Local Currency Council, Eugene, Oregon**

The Local Currency Council serves as an advocacy group dedicated to preserving the fundamental rights of self-governing local-economic systems. The first virtual conference between local currency systems, their developers, and supporters, was held on March 6th. Participation from listeners included connections via webcams, telephones, and Skype. Throughout the broadcast, there was a very active chat room and many ideas, links, and supportive comments were exchanged.

Many participants called in and spoke with presenters live generating exceptional local currency discussion and content. Participants were from the United Kingdom, Toronto, Washington D.C. and the groups home area of Eugene, Oregon. The LCC provides a healthy communications platform for developers and supporters of local currency systems.

Local currencies help to ensure a community's survival economically and socially. Often created in the face of financial crisis, these currencies have served as a lifeline to their communities. In our current global financial climate, success of a local currency system may mean the difference between strife and survival.

The LCC believes local currencies are an established basic right and basic need, preceding state, federal, and global controls. In a balanced scenario your local currency would interact with national and global currencies, but also stand on its own, weathering the changing conditions outside its local sphere. The LCC has been established as a private member association, a peer-to-peer private-contract forum. To further the communication, cooperation, and fellowship of the various currencies, the LCC has been formed to assist in bringing these community voices into a common platform from which we can stand strong and help other communities, as well as our own, to further embrace and flourish in their own self-worth and commerce.

Organizer Kevin Kerber has said they will be striving to set up at least one such broadcast per month and announcements will be made regarding the next one. Join their newsletter and stay up to date with the LCC. <http://localcurrencycouncil.org/>

# An Interview with Professor Edgar Cahn Founder of TimeBanking & Chris Gray CEO of TimeBanks USA

**(Q) Are Time Dollars considered a community currency?**

(Edgar) Community currencies in your context has tended to mean community of price. We include as our definition of community, community of vision. So that when a youth corp. for instance seeks to create, a peer culture that values contribution and mutual respect and that rejects violence. That is a community even if the kids are widely disbursed. It's equally a community we saw with the health maintenance organization in Brooklyn where people may have been scattered so it's not a neighborhood definition of community it's really a shared value definition of community. I think the Internet has made that sense of community one that people will link to much more readily.

(Chris) Edgar actually created the Time Bank Youth Court here in D.C.

(Edgar) Yes, they are. Within the Time Banking movement in the US, we usually now refer to the currency itself as TimeBanking. The hour for an hour aspect of TimeBanking makes them a truly complementary currency, one that is specifically designed to stimulate an economy which is also complementary – ie, the economy of home, family, neighborhood and community. This is an “economy” in its own right because it is the site of production, consumption, and distribution of goods and services – but on a whole different basis than the formal economy which is powered by money.

**(Q) Approximately how many new Time Banks are in operation here in the U.S.?**

(Chris) There are TimeBanks within the TimeBanks' network and then there are TimeBanks for whatever reason

don't choose to be formally a part of the network, they don't choose to be affiliate I believe there are about 140 TimeBanks within the network and outside of the network, we obviously can't have a certain knowledge but we think up to 20 more.

**(Q) Is the following sentence a true statement? TimeBanks differ from barter systems and LETS because there is no commercial exchange or pricing medium. An hour of your time, is simply an hour of time. The rate for that hour does not change from city to city. Can you please explain this a bit further?**

(Edgar) TimeBanks as a community currency was designed to take express exception to the definition of value that market price sets. Price in the market is set by supply and demand, so as a thing is more scarce it's more valuable relative to demand and if it's abundant it's cheap and I realized that what that meant was that every fundamental capacity that defines us as human beings and enabled our species to survive and evolve was worthless in that pricing system. If we were going to start to value the kinds of things that human being need to do for each other, to build community, to raise children, to make democracy work, to fight for social justice we were going to have to find a way of honoring with value the work that was essential to promoting fundamental values.

In the context within which we work it [TimeBanking] sends a message of respect & equality that is a fundamental statement that will particularly will reveal across lines of race, and class or age or people who have been devalued. You can talk the rhetoric of saying I value but what Time

Banking does is it says “oh you’re real about that aren’t you”. That is a very important message when dealing with teenagers, when dealing with the elderly, when dealing with people who have been disabled. It really honors who they are and the essence of who they are.

**(Q) A lot of people reading this are going to write me and ask how to get started. What does it take to get up and going with a local time bank and how many people are needed in house to run the operation?**

(Chris) The community building energy that Edgar talked about, basically all that you need really is a skilled community organizer and the community organizer will know what to do and how to enlist a small team of people to start putting together that things that are needed, the infrastructure that is needed and get hooked on to some type of software. TimeBanks USA licensed out community leader software and it can be done pretty quickly. A small time bank can get up and running in pretty short order. After the ambition for much more than or the skill levels are not there or there is a very distinct purpose for the TimeBank and there is a systems change. In those cases it becomes a very very much more significant task because there is a process of transitioning what you want to achieve, enlisting champions to help you create that, confront people who are opposed to it. I mean it can become a major major activity.

(Chris) For instance....one that took much longer, the Alameda County Public Health Department absolutely decided that they were going to create a TimeBank. They actually used some of the money they had to put a community organizer in place to build capacity and she worked a whole year before they judged that the community was actually ready with the skills they needed to run that time bank. Then they got Federal Funding started up, so it took about 15 months and two major training secessions in the community and then, even when that had happened, it took here about a year before they got the hang of it. In contrast, another TimeBank, Echo Park in LA(3), an individual learned about TimeBanking and within a few weeks they were making something happen. Echo Park TimeBank has such great energy. Edgar went out there actually after they had been running for about a year he happened to be going out

on the west coast and they said would you come and visit and we’ll set up meetings and it was all very joyous and kind of celebratory. It has been very interesting to watch them because they started out as a few friends and then as they have gone on in time the possible implications of TimeBanking have sort of become more apparent and they have been challenged about whether they want to change from what they started out from to be.

TimeBanks vary tremendously in scope, size and purpose. They can involve just family and friends, or a whole city. This huge range means that the journey to start-up can vary a great deal as well. It can take a few months or several years – and whether it is one or the other depends on many different factors. To help people navigate that journey, TimeBanks USA is midway through creating a whole new line of very inexpensive start-up guides and new types of coaching/training. Guidebooks 1 and 2 are complete. Guidebook 3 should be ready in mid-May. The first guide is simply for exploring possibilities, and provides activities for a small group to “try it out.” The second guidebook provides a step-by-step visioning process and is followed by a third that carries forward the planning and implementation all the way up to opening the doors. The fourth will cover the ins and outs of running a TimeBank day-to-day.

*Networks are stronger than individuals. People helping each other reweave communities of support, strength & trust.*

**(Q) What motivates people to join?**

(Edgar) I’ve observed two kinds of energy that flow into TimeBanks. They shape the nature of the TimeBanks one I’ll call a desire for connectiveness. A desire, and that powers both the neighbor to neighbor model but it also often links the neighbor to neighbor model to ecological concerns and the whole issue of sustainability. It’s really, a matter of reducing social isolation and which is felt by many on the other hand it a sense of something vibrant happens when people come together in community. So that’s one kind of energy, a desire to reduce isolation or a desire to increase connectiveness for all the values of the joy and the support that brings. The other kind of energy that brings people into TimeBanking, I’ll call it is a sense of injustice and mobilization that something is intolerable. Whether it’s kids being pushed out of school or kids in the juvenile system or elders being abandoned and that takes on open energy that is more focused and more purposeful that defines the scope in terms of system

change more than around community building. Community building flows from that as the networks develop. Those are the two kinds of dominant energy that I see that result in enlisting people.

(Chris) It used to be TimeBanks tended to be one or the other, however, more and more TimeBanks are sort of weaving those two together, which has been quite interesting.

(Edgar) The neighbor to neighbor TimeBanks will then set up a special project to address a school problem, or a school based time bank or an elders based time bank will start reaching out for inter-generational pieces or community based pieces. Sobrante Park in Oakland just merged the two together. They started off as an investment by the Alameda Public Health Department to deal with violence, particularly between blacks and Hispanics and in the weaving together of that...one of the things that came out of that was a clear bridging over those issues, but also of major anti-gang movement but also they hold the community health fair and do the work of the community health fair. So you can see that they move in multiple directions and are not mutually exclusive.

(Chris) That varies just about as much as the kinds of TimeBank. For some, it's need. For others, it's curiosity. For others, a genuine desire to help others and be more involved in the community. Organizations join when they learn they can connect more closely with the community by paying volunteers in Time Dollars and then earning those Time Dollars back by offering resources to the Time Bank members.

**(Q) The baby boomers are now retiring and the bulk of America's population is turning gray. How can Time Banks help society cope with the increasing burden and needs of these older communities?**

(Chris) TimeBanking got its first start through programs working with the elderly. More recently, the Administration on Aging has just funded the city of Montpelier, VT, to create a form of TimeBanking called a Care Bank that specifically aims to provide informal services to seniors to help them stay in their homes. Montpelier is piloting this model – and if it works as hoped, we expect to see Care Banking being used all across the country. Like Time Banking,

CareBanks use Time Dollars – but they ask for a deeper level of commitment by requiring monthly “premiums” in either Time Dollars alone, or Time Dollars and a very small monthly fee. In return for these regular payments, the seniors can call on regular help from the CareBank, whose members include people of all ages.

**(Q) Would you say that TimeBanks help to plug the holes that national currency leaves in our local economies?**

(Edgar) Well it certainly plugs on set of holes around social transactions and building trust. Money by definition you get where the return is, the economics functions on a principle of optimizing each transaction so you leave your town you leave your family you leave your country if you can get a few more pennies on for the hour, so to speak. TimeBanking involves some kind commitment sinking roots and enduring relationships so that relationships are viewed as having a very special intrinsic value and to the extent that the economy doesn't honor or value that an in fact devalues that, yes it plugs a hole. It's different from saying can it deal with the problems we are seeing now with the economy.

(Chris) Money as we know it and the economy as we know it tends to reward specialization, Adam Smith and all of that...TimeBanking doesn't reward specialization of course it's an hour for an hour for an hour, there is no specialization rewarded at all so one of the dynamics that we really do find that is an interesting one is how it crosses divides that can be made artificially made through economic forces. In New York the visiting nurses association runs a time bank and they have described how it bridges both class, race, age and capabilities in a very interesting way. They are calling their Time Banks sort of little United Nations because the way they have brought so many diverse members together.

(Chris) In some communities, most certainly they do. They have the potential to do so much more broadly. The mainstream is really just beginning to learn this.

**(Q) In an article for YES Magazine in the fall of 2002, you wrote:**

*One of the major goals of Time Banking is to reduce the dependency that characterizes the relationship between paid professionals and their clients.*

*“I wanted the currency to declare: It is time we draw a line in the sand. It is time we say: No more throwaway people. It is time we declare that we will not demand subordination, peonage, or passivity as the price for providing help to a human being in need.”*

**It’s been almost 8 year since that statement. Based on your experiences over these past 8 years, have Time Dollars fallen short or exceeded your projections?**

(Edgar) We are both thrilled with what it has been able to prove in terms of its ability to enlist the unemployed, the disabled, teenagers, the elderly, help knit families together, help keep kids out of institutions who are bi-polar or schizophrenic. Mobilize people to address really intolerable disparities. When your committed to advancing social justice you are never satisfied, we would say that while the knowledge of what it does is beginning to expand it has barely begun to make the kind of in roads that we think it is capable of making. Time Banks USA has recently been funded by the Kellogg Foundation to use what we know as a part of a racial justice inactive that tries to do something very fundamental that is to create an obligation for officials to use knowledge, knowledge of what works. As we may headway on that inactive, knowledge what time banking can do will be a part of that obligation.

(Chris) We have the tool time dollar, and then we have the theoretical framework that Edgar laid out in “No more throw away people” the book, and it’s a theoretical practical kind of framework the framework co-production and the 5 core principals that we promote with TBing are they sort of ...the framework beneath the tools has a force all of its own as well in so we are constantly in this double space of having a framework of thinking called co-production and having this tool called Time Dollar. This is another area that can feel a bit strange to the people who are used to having complementary currencies ...they see them as another form of money and there is isn’t a kind of social framework underlying them like there is with Time Banking.

(Chris) The actual use of TimeBanking still falls way, way short of its potential. But that’s just a part of the story.

***“...when you know you can count on someone to help, and they do it for free because they are truly interested in helping.”***

*\*statement of a Time Bank user.*

We see disempowered communities gaining a new understanding of their strengths and capacities by using Time Dollars. We see young people who had been written off turning around and gaining a new sense of self-worth through their contributions to others. We see the range of uses for TimeBanking in the social justice arena continuing to expand. So, I will not say they have either fall short or exceeded projections. Their potential is still unfolding. I might wish it would unfold faster – but what’s already

been achieved is really remarkable.

**(Q) Was Time Banking ever meant to be a replacement for actual cash or national currency?**

(Chris) No. It’s a complementary currency and was always intended to be.

(Edgar) No. I think it clearly was not. We assume that there is a value in specialization that we don’t deny. That human being are wired in two ways, we are wired for aggression and competition and that has its own survival value and we are wired for cooperation, collaboration and altruism. We think that Time Banking clearly draws first and primarily on that desire to work together to collaborate, to help to build a long term vision but that we know that money invites enormous achievement and competitive drive and we don’t want to pretend that’s...its about a hunger for power and also sometimes a predatory desire to take advantage of people. I just think that, that part of human nature is not going to go away, but I don’t think that altruism, caring and collaboration is going to go away either. What is remarkable it how much that it has survived without a currency to acknowledge it and reinforce it.

(Chris) That is why too that we adopt spending quite a bit of time in every TimeBank out there on the sustainability because it’s like there is a continuum. There is money, time banking in the middle and volunteering. The TimeBanks pull on volunteering energy and they pull on money energy and resources. In our answers to you we have been very concerned with how do we get money into a TimeBank. It cannot replace [money] it really is complementary. It needs, as Edgar always says, a thin stream of money as well as other types of energy to make it go.

**(Q) From your writing on Co-Production you state, “TimeBanking takes the basic ideas of Co-Production? and builds on the fact that people naturally want to give back, to make a difference, just as professional providers do.” Can TimeBanking and other community currency bridge the gap between the Core economy and the money economy?**

(Edgar) I think we will see it first or we are seeing it first in the human service fields. Where you have a major breakdown in the core economy and the government rushes in and foundation rush in with money to pay professionals. The model used to be let’s pay professionals to fix the community, fix the people and fix the neighborhood. What TimeBanking does is it taps a little bit of the money and gives it a huge multiplier effect by enlisting the very people who are defined as the problem as the co-workers and co-producers of the outcome that government and foundations seek to achieve. The question then becomes to what extent in doing so do those folks have access to the goodies of the market and government that they were previously unable to access. There we have begun to build bridges but for instance in long term care insurance, in juvenile justice the kids are learning recycled computers, in cross age peer tutoring they are earning recycled computers, some of them are earning vouchers that they can use at Safeway the end of the month when food stamps run out. The question of how one honors work building community, mentoring kids, raising families and striving for social justice. How one turns that into access to what money and only money can buy right now is one of the challenges that I think every community currency faces and that TimeBanking itself faces because it so clearly poses a different theory and definition of value. Tending to preserve this value we have had to be very careful with how those bridges are made. What is beginning to emerge in different places, is ways in which ...as in membership in the triple A gets you a discount at certain places, membership in Time Bank organizations can secure discounts from the market or can secure scholarships if community service is viewed, like when the Veterans come back and they had the GI Bill

*“Time Dollars, which I created in 1980 as a tax-exempt medium of exchange that rewards sinking roots, staying in place, accepting responsibility, building community, maintaining family.”*

they got different mortgage rates, so it is possible to build those bridges and that is part of the frontier which we are exploring now.

(Chris) We totally understand that community currencies like LETS and other currencies have a very strong community building ethos behind them as well, many of them do. I think where TimeBanking is sort of a little different from them is that this has been so explicitly articulated though this idea of the core economy and through the notion that this core economy stands as something in and of its own right with its own exchanges and with its own dynamic. So since you actually put this out there about the core economy and it was interesting that you actually asked about the core economy you actually bring to the floor something that tends to get folded in to community currency more

generally and makes it stand along and then you have to start looking at the question that you just asked, how do we bridge, where do we make the bridges, where are the bridges and all of a sudden they become explicit.

(Edgar) If you view the core economy in some sense as our eco system, it’s like we didn’t care about air or water or the ozone layer until we messed it up and then we realized without it we were in deep trouble. The same thing is true in terms of taking family, neighborhood, community, trust, social networks, friendships, mutual respect, moral infrastructure and social infrastructure. That is our eco system. Money floods in only when you screw it up so much it endangers others and that our own sustainability as a section of the species feels threatened and then all of a sudden it becomes fashionable to look at it as having economic significance. Just as we are seeing that building green has economic value and that there is money now in air purification and in reducing carbon emissions we are beginning to look at what are the carbon emissions of the way in which we treat kids, families and the way in

which we treat community.

(Chris) If the intention is there to do that bridging; if there has been an effort to understand what that bridging requires; and if it is championed by individuals and organizations who are strong players in the money economy, then yes, it



really can provide bridges across that gap.

**(Q) For a new user, should they expect to buy groceries or fill up their gas tank paying with Time Dollars?**

(Chris) That's not their intent. Time Dollars do not replace money in the way that that implies. Maybe if the new user is homeless, living in a shelter, and earns Time Dollars by contributing to the shelter, then one option offered by the shelter could be to cash in Time Dollars for a bag of groceries. That has happened with TimeBanking. But using Time Dollars to do regular grocery shopping or purchasing the gas? That would miss the whole point of what Time Dollars are for.

**(Q) Can members earn time credits, collect them or pool them and donate them to a community group or project? (I love this idea)**

(Chris) It's fine to donate Time Dollars. Actually, it is quite common to do so. The most powerful instances are where people who have always been at the receiving end of services are able to donate Time Dollars they have earned to help others.

But there is a caveat. The HARD part about Time Banking is actually asking for help. We all like to think that we are self-sufficient. If some TimeBank members always give away their Time Dollars and aren't willing to ask for help, they are only contributing half way to the circles of giving and receiving that TimeBanks seek to create. Even with the best of intentions, donating Time Dollars instead of using them may reinforce relationships of inequality between "haves" and "have-nots." In TimeBanking, the act of receiving is as important as the act of giving because it empowers someone else to give.

**(Q) You have written, "TimeBanking had its roots in a time when "money for social programs dried up" and no dominant approach to social service in the U.S. was coming up with creative ways to solve the problem." In the current economy of 2010, not only are social service funds drying up, everyday essential programs and services are flat out dying.**

**With all of these financial issue across America, do you feel that time banking will take on a much larger role in the coming years?**

(Chris) Yes, I do. In part, that's because so much is being learned about what can be achieved using Time Banking.

(Edgar) I personally do. To pioneer a new initiative in Washington, DC for all the at risk kids who have been in one way or another hit a trip wire and been involved in the juvenile justice system. We doing the same, when they come out with folks who are returning from prison, because we are building and creating something called the Homecomers' Academy (1). They need to ask, "how do

we survive?" if the answer is "the way you survive is to continue to have problems, that's one thing. We think that the way to survive and the path that we are creating for survival is to contribute. We are using that model to deal with long term care insurance in Vermont. The federal government just made a three year million dollar grant to test the notion that seniors could age in place by contributing to each others well being and by their families being a part of an extended family social support network that would reduce the need for nursing

home care and enable the people to support each other.

(Chris) I have a slightly different take on this, I think there is a very good chance that it will. For instance in Michigan, they have very few time banks, I think about 6 so far but the interest is huge. We are talking about a possibility of holding a really large training for probably well over 100 people there is an explosion of interest in using time banking as a way to mitigate the economic downturn. That is an opportunity that also comes to my mind with something of a challenge which is that for many people they just immediately leap to seeing time banking as a replacement for money and then be troubled as to why it is not operating as money does. All of that, and so that is pretty ...well might turn out to be really challenging. I'm just sort of watching the situation and saying how can we be really really clear that time banking does specific things and it just does not replace money.

(Edgar) Head start in St. Louis for example was using Tim

*"If you're constantly defining people by what they lack or need, it's not difficult for people to lose sense of what they have to give. And it's not a humane way to live."*

Banking as a way to get parental involvement and we see increasingly that Time Banking will enable a community based organization that is running a time bank be a competitive bidder because of what they bring in terms of capacity and getting sustained community engagement.

(Edgar) The St. Louis program set up a Time Dollar... it was called a resident college and people could pay in time dollars tuition for courses and any resident who had a skill whether it was plumbing or photography or gardening or cooking or crocheting could offer to give a course and time banking set up its own board of regents to accept the proposal for a course and then it offered the course and people paid for the course in Time Dollars.(2) In Scotland, in the prisons they are using Tim Banking and people can use the time credits to get courses from the open university and are doing so. Here in the states we have offered as incentives for kids who want to earn karate and in Long Island mothers who want to learn word processing have earned computers and taken courses with Time Dollars that they have earned.

(Chris) So Edgar's giving you all of this, essentially this is one of the areas that I've heard Edgar pushing and suggesting and cajoling for years and years because it seems such a natural. Large organizations like colleges are conservative, they know what they know. It's been sort of an uphill battle to persuade them this is a good idea but I think this is one of the areas that we both feel this will be a growth area for time banking. The University of the District of Columbia is creating a community college and we are looking to see if young people in the juvenile justice system who earn Time Dollar can use those as credit to get into community college when it's formed. It's a great great idea and we'd like to see a lot more of that.

(Edgar) University at Albany - School of Social Welfare said they were willing to accept Time Credits as part payment of tuition, this is for a social work degree. They did it on a limited basis. I know that.

(Chris) What this really raised in a very nice way, is the degree to which Tim Banking is already about, on one level, is really about looking at resources of value and getting behind the money, you know money does so sort of so automatically that we don't really spend a lot of time

analyzing flows of resources, we just hand over the money. We don't go through the laborious work. One of the reasons I think time banking is interesting and works is because it's very inefficient as currency you are forced to actually analyze resources, you're forced to have a look and say "oh these people are putting in this and those people could put in that and where is the benefit and what are the incentive" and you are forced to really pay attention to them. The possibility to actually getting into college or getting a reduction on your tuition fees that is a major benefit that could be a major incentive. So then it becomes sort of part of an analysis about what would incentivize people to do what kinds of work and aware of the resources. But then you have to ask what's in it for the school. So you have to go down this sort of journey of asking "well what's in it for?" So it is a great great idea but as with all things

TimeBanking you have to ask what's in it for the school.

**(Q) What does the IRS say about Time Dollars and why is Time Banking is the only complementary currency that is recognized as tax exempt?**

(Chris) The tax exemption relates to specific qualities of TimeBanking. If it were used in ways that mimicked regular money it would not be tax exempt.

**(Q) With all the ID theft in the world today, it seems to me that trusting others would be difficult for new members. Are there any credit checks or background checks on members?**

(Edgar) There are different answers for you on that, because some programs do use background checks because some states require the use of background checks particularly where children are involved and vulnerable elders are involved. I do want to say that what you would allow any Stanger if your brother, aunt or best friend said you could trust them. What TimeBanking does is it creates a way by which people can vouch for each other and by which if they screw up that is immediately reflected so that what we found that even in neighborhoods where everyone knows everything bad about everybody we've been able to build trust. And, I can't tell you that all the people in the TimeBanks are angels because I know too much about them but I can tell you they play by the rules visa via the



other members of the TimeBank.

(Chris) It really is a sort of reputation system in fact people make exchanges they build up reputations in the TimeBanks and so it is an 'changed network' they are and are not strangers because as members of the time bank they've sort of validated their contributions and so forth. Of course you always have newer members coming in and so the question is, "is a new member trustworthy?". So most TimeBanks actually do require that new members have references from existing members or just references. The other side of that, as Edgar says, is some TimeBanks specifically to choose to take in ex felons and people who would not pass credit checks and then they have policies around that. If somebody has a record that they have specific kinds of assignments that they can do and some that they can't or

before then so she was quite familiar with community currency she was one of the creators of Madison Dollars which was a LETS, what she said she was totally unprepared for was that she found that TB created what she called the "Economics of Generosity". She said that even knowing that in her head going in that she was totally unprepared for the actual experience of that. That every exchange has this element of generosity in it. We hear that a lot from people. (Edgar) I would say that at least on of the key elements is the elimination of anonymity. A transaction can either be a transaction or it can birth a relationship. In fact we built small clusters, so as people come to know each other, as they work together on different projects, as they come together for monthly events or birthday parties, that sense of "I'm going to see you again" and that you are in a continuous loop it's not an isolated transaction is critical. If I'm only going to

"TimeBanks have successfully self empowered and been sustainably supporting communities in the USA and around the world for over 20 years."

they do project assignments and so forth. We actually have a little booklet that we hand out which we created around the issue of liability and each TimeBank makes their own policies and decisions around that.

(Chris) Every TimeBank has its own policy in this regard. Many do use background checks. They have special policies for members who have records, such as setting boundaries around kinds of tasks that those members may or may not be permitted to do. TimeBanks USA provides a guide for new TimeBanks to think about how they want to proceed given who the members in their TimeBank will be.

**(Q) What makes this system work between strangers?**

(Chris) In a TimeBank the members vouch for each other. If there's a problem, then it gets back to the coordinator instantly. One role of the TimeBank coordinator and the TimeBank leadership is to handle problem situations – but to date those have been exceedingly rare.

**(Q) Have you been able to identify the most important feature which contributes to creating trust among Time Bank users?**

(Chris) It is a very interesting thing, Stephanie Rearick who helped to create the Dane County TimeBank which I think has been going now for 3 years and has 1500 members. At the Time Banking conference in 2009 she was one of the speakers and she said she had been involved with LETS

see you once, I have a choice, I can hit you over the head and take your money or I can treat you according to the golden rule. If I'm going to see you tomorrow, or if I'm going to see somebody else who is going to see you tomorrow, I'm going to think twice about that. So the whole dynamics around creating a memory loop, because you can't create trust without a memory loop. It remembers what footprints your last transaction left and how you were treated in that last transaction. I think it's the way in which Time Banking turns transactions in to relationships that creates that kind of memory trace reinforced by the software, reinforced by the sense that somehow the computer is a super ego in the sky that somehow knows what you are doing.

(Chris) Interestingly, it seems to be the hour-for-an-hour aspect of TimeBanking. It means that every exchange calls for some measure of altruism in either the giving or the receiving, because there is no way to judge whether one is giving or getting "value for money." A person gives what they can. They receive what they receive. There is generosity built in on both sides. And that leads to trust.

**(Q) Where was your very first Time Bank in the US and is it still around today?**

(Edgar) I started experimenting with one in North Miami at the time and St. Louis was doing something very close to what we were doing. The first 6 really came into existence as a result of the Robert Wood Johnson Foundation initiative(5) and one was in St. Louis that came out of the Grace Hill(6) and the Morris system they had there but they

# Time Banking and Co-Production

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really didn't have a currency. A second one was in Boston, a third was in Washington, D.C. a fourth was in Miami and a fifth was out in San Francisco. The Elder Plan was I think the 6th in Brooklyn

**(Q) What year was that?**

(Edgar) 1987

**(Q) Are these Time Banks still in operation today?**

(Edgar) The St. Louis one is, the Elder Plan is and isn't they have now migrated to Visiting Nurses. The one in Boston, really has a year or two ago, it was still barely going because it was a question of funding for the coordinator but others have sprung up and built on it so what you find is that even when they die that the people who are in them bring them back to life wherever they go and it springs up again. The Miami one, which was the biggest on died when funding was cut, it was HUGE after Hurricane Andrew back in 1994 and then it kept going for awhile but the Department of Elder Affairs actually cut all funding for it and they weren't able to survive so the whole question of sustainability that we've seen became a critical issue. Every community currency that can run on volunteer time for awhile and then you hit burn out, as you know. The question of how you create a sustainable infrastructure is what lead me to developing the framework of Co-production. As Willy Sutton asked where's the money. If the money is with the social service agencies and with government agencies that address social problems, then you come and say "hey do we have a deal for you, why don't you partner with the community because you will be much more effective" and all of them are under an increasing a mandate to get citizen participation and citizen engagement and civic engagement but they don't know how to do it because in effect soon or later the volunteers in the community get burned out and ticked off because they are asked to do the work the agency is funded to do. So you have that schism. What we have been gearing TimeBanking for and the reason we have evolved a theoretical frame of system change called co-production was because we were tired of seeing public programs fail and people lose confidence in the government and we were equally tired to see time banks that were trying to address these problems die because they didn't even have the minimum core funding necessary to build the infrastructure but that a partnership between the two would in fact serve both and that was why Co-production emerged and that was born as much out of the sense of justice energy I spoke to earlier and it was only in time that those seeking the connectiveness of community understood that they could benefit to from adopting and embracing co-production.

**(Q) Is there any a direct partnership or integration between Time Banking and the Federal Government?**

(Chris & Edgar) No.

**(Q) In our society, everyone has time to spare and underused skills. The fact is that these items are so plentiful across our society means we don't place a high price or value on them. However, in a time bank, value is realized and gained from these plentiful assets. Is it a true statement that "Time banks gives value to what society sees as not having value."**

(Chris) Yes.

**(Q) I recently wrote about a new Time Bank in New York City. <https://www.timebanksnyc.org/> TimeBanksNYC (TBNYC) is a new citywide program connecting individuals who recognize that each person has talents to share, and that the overall community is strengthened when neighbors help one another with a wide range of services. For each hour a TBNYC member spends providing a service or sharing a skill with another member, she or he earns a "time credit" for the exchange. This "time credit" can then be redeemed for a service from someone else in the network, and so on. For more on TBNYC call 866-244-6469**

This was sponsored by NYC Service, Department for the Aging and service exchanges are available in all 5 Boroughs. Learn more here: <http://www.nyc.gov/html/timebanks/html/home/home.shtml> It seems to me that with such a large and diverse population participating in this program that an organization of this size could really change the way many future services are distributed in NYC. What insight can you share with us regarding this operation and did you personally have a hand in



### getting this one started?

(Chris) The leadership of the TimeBank attended the TimeBanks USA conference and took the one-day pre-conference training. She described the training to us as “outstanding.” We adapted the TimeBanks USA Community Weaver software for use by a large number of neighborhoods, all under one TimeBank umbrella. In addition, the leadership told us they received help and advice from other TimeBanks.

**(Q) By creating this type of service exchange and giving value to tasks that would otherwise go unused, are you turning the tables on the modern day money society?**

(Chris) You know the term “slow food?” TimeBanking is the equivalent of “slow community.” It’s all about taking time to be with others and to enjoy taking the time to be in relationship of giving and receiving.

**(Q) After so many years of working with Time Banking, is there an ultimate goal, outcome or situation you have in mind, for example a point in the future when Time Banking encircles the planet and is common in almost all countries, cities and regions?**

(Chris) It’s getting there! I can see TimeBanking being joined by a whole array of complementary and alternative currencies to achieve different outcomes. I have hoped that TimeBanking and other alternative currencies will work together – and still believe that will happen, but only when complementary currencies become more familiar to people everywhere.

**(Q) What are CareBanks?(3)**

(Chris) A special kind of TimeBank that calls on members – or a small cluster of individuals – to earn Time Dollars on a regular basis so that the member, or one member in the cluster, can have an assurance of receiving help when really needed.

**(Q) What kind of larger scale issues could Time**

**Banking help us solve? (pollution, poverty, malnutrition. etc)**

(Chris) I don’t see Time Dollars tackling larger scale issues in a direct, head-on kind of way. I see them helping to change the nature of a community, the ways that people relate to each other, the esteem in which they hold each other – and I see those changes then changing what will be acceptable to them, and what will not be acceptable.

**(Q) Less focus on national currency savings and more focus on giving everyone value using a community currency approach.....what kind of community will this create when citizens are not working to buy that new car or increase their credit card limits?**

(Chris) I’m going to take the first step on that. Our media are tremendously powerful influence on people’s lives and are markets are too. Just to pull something out of the air, an example is women going and paying \$350 and \$400 for a purse which lasts a year and then they go and buy another one and another one. The messages that are feed into us are so powerful and Time Banking definitely has a different kind of energy and nurtures a different kind of way of working between people.

(Edgar) When I went to the London School of Economics, they asked how can a currency possibly work because for anything to be sustained, benefit received

has to exceed cost. That is marginal benefit has to exceed marginal cost for each additional unit of energy you put in. What was the sort of break through realization was that there were two kinds of benefit, one was external benefit... what you can exchange things for in the external world. The other was intrinsic benefit, or what kind of reward would reinforce your sense of value of self esteem. Teachers take lower salaries than they could learn in other situations, all of us who choose to devote a part of our lives to making the world better are saying a part of our pay or what we earn in psychic benefit. So it became very clear that to the extent that Time Banking amplifies your sense of self esteem and amplifies the reward that goes with volunteering that it’s external value what you could buy with it would become



By Frits Ahlefeldt

less important than even of trivial importance. You see the same thing happening if you are a Billionaire maybe but up to a certain point each additional increment of money gives you a sense of security and reinforces but the chief value of money is external and the core value of Time Banking a the sense of reduced aloneness in the sense of self esteem and self worth that it feeds. I think there is a basic human desire and a basic human need to feel that your existence matter and you make a difference that you're being here on this planet matter to someone else. That is a very powerful drive and that is the drive which we want to reinforce.

(Chris) A more caring community where people know they are valued.

Very often when you start talking about time dollars, you almost always hear something like, "are you telling me that a neurosurgeon will only get one time dollar just the same as a Gardner" So then you have to sort of say yes but we are not talking about the economy. It is an interesting thing that you asked earlier on about what it takes to get a Time Bank up and running, and one of the major things that people have to learn is how to talk about time banking in a way that is believable for other people. It's not always easy to do.



By Frits Ahlefeldt

(Edgar) We all live in two worlds, we don't realize. As an illustration, let's just take one chore that people still do for themselves such as brushing your teeth. If you had to do that as a market transaction, you couldn't afford to pay an oral hygienist, to come to the house, to brush your teeth to pay for their malpractice insurance, their social security, their benefits. A large part of what we do and learn to do just as we take for granted the air we breath, the water we drink the level of safety in neighborhoods, we take for granted a whole level of economic activity that is keeping the whole society going. There was an economist who measured the amount of un paid labor that now goes on to keep seniors out of nursing homes. By spouses, by kinfolk, by neighbors and friends. When I first looked at that, valued at \$10 bucks an hours which is more than minimum wage but less than what you would pay a house keeper or agency to send someone in. Originally it was around \$250 or \$270 Billion dollars each year. The latest figures I've seen which were revised around 2004 was \$350 Billion annually just in the United

States. It's not an insignificant amount of unpaid labor. If you just had a small percentage point drop in that think what it would do for the cost of Medicaid, Medicare and health costs. So there is a whole vast economy out there that we pretend doesn't exist. But when we blow it, mess it up or let it disintegrate we have costs that we are not ready for and that is true of pollution and that's also true of central pollution.

**(Q) Is there an example you can point to anywhere in the world right now where time banking has altered the societal landscape & outwardly changed the community?**

(Chris) Currently, it happens on a small scale. And that might always be so. Communities have become more peaceable, more caring. Divisions between ethnicities have been overcome. Communities where people thought they could do nothing to create change have found that they have a lot they can do. TimeBanks change systems and social structures slowly, almost surreptitiously. But in the end, the change can be pretty dramatic.

**(Q) You made this statement in a previous interview, "How not to live as strangers but**

**a large extended family." Do all forms of community currency such as Berkshares, Ithaca Hours and even RiverHOURS help contribute to a stronger community?**

(Chris) They certainly can do so. A lot will depend on the intentionality behind the currency. I do think that TimeBanking has community-building at the center of what the currency is all about, in a way that's probably unique.

**(Q) Do new users realize after participating that their time has real value? Is there sort of an 'ah ha' moment for most new users when they finally understand how great the Time Bank is?**

(Chris) Many do.

**(Q) Does the time banking practice leave users with a real sense of worth and respect?**

(Chris) For many, yes, they do. That can depend on how often they engage with the TimeBank and how they earn and spend their Time Dollars.

**(Q) I read that last year the Lutheran Services in America began brainstorming with you about Time Banking and CareBanks. Does your organization have direct partnerships with any of the large religious organizations in America?**

(Chris) Not yet. It will happen eventually – and we look forward to the day when it does.

**(Q) What are some of the most interesting time based transactions you have ever encountered?**

(Chris) I'm actually thinking of the young people in Rhode Island. You know better than I do Edgar, I did not actually meet them, These are kids who were medically defined as having schizophrenia, bi-polar or extreme autism. They would have normally had to be institutionalized because of how acute that was, we are not talking minor [medical issues] A parent support group has emerged where the parents together have in effect formed an extended family. The kids themselves, I've sat in with them, they have their own secessions. They talk about what it's like to be on the medications and they talk about what it's like to have a sister who one minute is smiling and the next minute she's got a knife and she's going at your throat. Now they've created a whole, what they call "Voices", and they put on performances and they go from high school to high school sharing their stories on what it's meant to be there for each other and not to feel rejected but in fact they have mutual acceptance. That has been awesome.

I remember in Los Angeles at one point there was, in the early days of Robert Wood Johnson Foundation, a local health organization, which was subsequently bought up by a commercial operation, and so they stopped the time bank, I remember them saying kids would take seniors to church in and watch their cars to make sure nothing happened to them in order to get their tattoos medically removed. Well I couldn't make that up you see! I remember hearing up in Maine that somebody put in he teach people how to carve avocado pits. Probably not a mass market for that..

(Chris) Also the fashion show, it's not that this is now so unusual, this has become one of the things that time banks do quite commonly. I remember the very first one just how amazing it was. It was in a community that was so divided and so tense around untrust, a lack of trust so they put on a fashion show, Time Banks put on a fashion show and the members all contributed their time to make it happen. It was the teenagers and the seniors. It was so amazing because they put on hip hop music and these seniors came out in these amazing clothes that they had brought out of their closets. The teenagers where wearing their wild clothes and it was just an amazing thing and the community was just so elated with itself. There was cheering and laughter...it was just an amazing thing.

(Edgar) In Madison, they came up with a Pet Parade! So you just don't know what people are going to invent, I guess this my answer. But what this does is unleashes enormous creativity and ingenuity

(Chris) One more. Also what we are sharing with you are more group projects and I think that is a very important piece of TimeBanking how as TimeBanks mature they tend to develop richer and richer group projects. In Sobrante Park, the one in Oakland, one of the reasons for creating the TimeBank was the gang violence between Hispanic gang members and African American gang members. Apparently for some year there's has been this weird tradition, where on a day in May, I think it's the 11th of May, the gangs really had a kind of shootout kind of day, they battled it out. So the members of the TimeBank, the young people and the seniors again, and I think it might have grown out of initially the idea of having a fashion show, but now they have an anti-gang day. They partner with one of the local schools and all day long while this gang activity is terrorizing the neighborhood, they have celebrations of community in the school, in the school auditorium. The seniors prepare all the food and the young people prepare all the entertainment. They keep going at it all day, a celebration of their community.

(Edgar) A couple of other examples: There has been child birth in Maine paid for with Time Credits, paid to the midwife for all the training. There have been wedding and funerals. I've seen an 85 year old former nun changing the oil and doing basically what Jiffy Lube does for members of the TimeBank. You just don't know what you are going to see.



(Chris) The ones that are most interesting are not the strange or quirky exchanges. It's the ones that transform people's lives that are most interesting to me. Like the elderly woman who earns Time Dollars doing small sewing jobs. She sews lost buttons back onto shirts and other items of clothing, and in return she can call on members of her TimeBank to take her shopping, or take on chores that would be hard to do. She has the help she needs. She can feel good about asking. She is connected to a support system of people who value what she can do. Or the young person who earned Time Dollars as a juror in a youth court, and learned in the process that choosing to go down a path of being helpful or being destructive is a choice that he had the power to make.

###

*INTERVIEW BY MARK HERPEL*

*I would like to offer my special thanks to both Edgar and Chris for taking time to answer all my questions.*

**Also, for regular readers of our magazine, please be on the watch in the coming months for more follow up articles, interviews and news from the world of TimeBanking.**

**Community Currency Magazine is starting a regular program interviewing the individuals involved in the ground breaking Time Bank operations around the world.**

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## WHEN THE POOR DISTRICTS CREATE THEIR OWN CURRENCY

by Olivier

From the Morro São Benedito, city of Vitória, Espírito Santo State, Brazil. February 2010.

We have already mentioned the community banks with Fundefir, Venezuelan Foundation (see article on Socialter, or Rue 89). The community banks are those banks developed in poor neighborhoods by the residents themselves and which are designed to make micro loans for local residents.

The community banks movement is very dynamic in Brazil. Original point: they use their own currency. There are more than 50 alternative currencies, or “moedas sociais” in Brazil. These notes are created by community banks so that money lent is only spent within the neighborhood. Thus the loan may be considered as a good investment in the poor neighborhood.

There are 50 and some alternative currencies in Brazil, which are at par with the real (Brazilian currency) and account for about one million and a half (or 600,000 euros), which makes 30,000 reais per bank (or 12,000 euros).

A community bank starts as follows: someone makes a donation (in reais), that is converted to at par in alternative currency, then transformed into a loan without interest.

Alternative bank notes are numbered and have a security system. The hard part comes next: the bank must convince the borrower, and especially the shopkeepers, of the utility and the validity of the new currency. It must be explained to the merchant that alternative currency will bring him customers (since it is only accepted in shops in the neighborhood). To convince the borrowers, prices

are negotiated with the merchants.

Ultimately, the goal of a community bank is to be self-financing. How ? By making loans with interests to microentrepreneurs (the consumer loan is interest free). But the interests are usually very low and do not allow to reach the break even point.

## THE ORIGIN

The origin of community banks in Brazil is the Banco Palmas, founded by Joao Joaquim Melo Segundo in Fortaleza, North East Brazil. The « Banco Palmas » was a success. Until the following observation came up: people prosper, but spend all their money outside the district. There is a lot of money gets into and out of the district, but it remains poor. The neighborhood is poor, not because there is no money, or no wealth created, but because the wealth comes out. And so was created the « Palmas », the first alternative currency in Brazil.

## RECOGNITION

The Central Bank of Brazil did not appreciate the appearance of this rival currency. It took a long battle and eventually the community banks prevailed: the currency is now considered as a “complementary currency”. It can circulate legally provided that it can be convertible and at par with the real (1 unit currency = 1 real alternative). This is to avoid any systemic risk to the multiplication of currencies.

On November 18, 2009, the Central Bank of Brazil has recognized the legality and utility of the network of community banks. These provide banking services to people who are generally excluded from financial system and help local development. On January 4, 2010, an agreement was reached between the community banks, the Central Bank and the Ministry of Employment, which aims to provide accompaniment.

## AND ELSEWHERE ...

Brazil has no monopoly on community banks. Argentina is the country where we find the more, because of the currency crisis that hit the country earlier this century. But iff these banks have managed to acquire a legal façade, it does not mean

the fight is over. There is much work to be done in order to convince people, particularly retailers, of the usefulness of the alternative currency and their interest to adopt it. More than its coverage rate or its convertibility, what makes the viability of a currency is the trust people put in it.

Find our article on Banco Bem, an example of community bank in Brazil

<http://socialter.fr/en/when-the-poor-districts-create-their-own-currency/>

*(there are some great videos that were a part of this article, so please visit their web and see the videos)*

Socialter is a French association that promotes efficient use of social media by changemakers. It was founded in 2009 by three French students, the association is completing a world tour of changemakers (Social Business, NGOs, associations, local initiatives). The purpose of this world tour is a study of (i) best practices and (ii) the needs of changemakers regarding their use of social media. The associations purpose is to allow greater dissemination of social innovations (the “good ideas”) in order to ensure that these good ideas are reproduced.

They are interested in social entrepreneurship (read more), more specifically in organizations that

1. have a positive social impact
2. are innovative
3. are seeking self-financing

To achieve this goal, Socialter has a double strategy: to inform and to educate. Broadcast innovations of changemakers trough social media and enable changemakers to communicate on what they do using social media. This blog aims to broadcast good ideas identified around the world thanks to articles, interviews, video (Socialter TV) and pics. Socialters.org is a platform providing tips and tools for a better use of social media. Social refers to “social media” (twitter, facebook, blogs, youtube ...) <http://socialter.fr/en/>

###

# Co-Production 2.0: Retrofitting Human Service Programs to Tap the Renewable Energy of Community

by Edgar Cahn

During the 1980's recession, Monsignor Charles Fahey who then headed Catholic Charities declared:

***“I have good news and bad news that can all be summed up in a single statement: We have no money; all we have is each other.”***

We know from the energy and turn-out we saw during the 2008 election what becomes possible when the community is enlisted in getting voter turn-out. But it is one thing to mobilize short term support around an election or an issue. It is much tougher to secure sustained engagement as part of an ongoing system to meet civic needs or address critical social problems.

Co-Production 1.0 During the recession of the 1980's, one form of citizen engagement emerged that purported to do this. It was called co-production. The initial version, Co-Production 1.0, was formulated based on case studies where residents of the favelas in Brazil had enabled the government to save money and install a superior waste management system using smaller pipes that snaked more efficiently through and around the hilly terrain of the slums. The second site was Nigeria where parental involvement had enhanced their children's schooling until the national government's centralized authority put an abrupt end to local engagement.

For a brief period during the recession of the 1980's, Co-Production 1.0 became fashionable promoted by scholarly articles analyzing the role of citizens as co-producers. Political scientists documented how neighborhood watches enhanced crime control;

curbside trash pick-up made waste management more efficient; parent campaigns enhanced public education systems; and consumer groups promoting wellness effected changes in health care.

Three major shortcomings emerged that ultimately inhibited the expansion of Co-Production 1.0: free riders, burn-out and bureaucratic resistance. When citizen labor produces a public good, those who do the real work resent free riders who benefit from their labor without contributing. Yet, a true public good is supposed to be available to all, regardless of who has contributed. Second came burn-out. Neighborhood watches, sustained parental participation, health promotion all require more than short term, one time investments. For the individual co-producer, there is often no direct return, no clear improvement based on their personal contribution. Attrition takes a toll. Finally, short-sighted bureaucratic self-interest militates against co-production. Citizen engagement could be invoked as a rationale for cuts in budget and staff. Co-Production 1.0 faded from public view.

## THE EVOLUTION OF CO-PRODUCTION 2.0

In rough times when people have no money, barter always stages a comeback. The 1980's were no exception. Barter clubs proliferated and used barter credits as a currency like money –until the IRS cracked down collecting taxes based on the market value of the credits. There was one exception: Time Banking. Originally called service credits, they simply recorded the hours a person volunteered to help someone else. One person earned; the other person was debited. The IRS scrutinized them, then ruled that they were not “commercial exchanges”

for three reasons. The purpose was charitable; all hours were valued equally, regardless of market value. And the exchanges did not create a legally enforceable right to any service in return. The balance in one's Time Bank account only reflected a moral obligation, a personal expectation that a prior contribution would be honored. Since the IRS' books did not record or acknowledge the existence of moral obligation, it could not tax something that did not exist.

Over a two decade period, TimeBanking has spread to 37 countries. At latest count, in the United States, there are now TimeBanks in forty states. Initially, Time Banking was funded as a way to provide informal support to older adults who otherwise were at risk of needing institutional care in a nursing home. What the Robert Wood Johnson Foundation funded as a service delivery program quickly confused observers because it looked more and more like a new kind of extended family. Professional evaluators found that Time Banking was more than a bundle of exchange transactions; the reports end up talking about social networks that have a life of their own. Non-profit organizations sometimes think of TimeBanking as one more volunteer program but participant thinks of themselves differently, as members with a real relation both to mission and to each other. They want their capacities be used and they know they have something to offer. The accountants aren't sure what to do because they don't know if the books will ever be balanced. Often, the Time Dollar deposits don't get spent; yet they seem to create a loyalty that rivals Frequent Flyer miles.

Change agents in different fields and agencies began to experiment with Time Banking. Consistently, there was a realization that each could use Time Banking to realize their organization's mission more effectively if it enabled them to secure genuine participation from their clients and communities. TimeBanking popped up in efforts to improve child care, education, mental health, juvenile delinquency, prisoner reentry, de facto segregation, community alienation, social isolation, and the dissolution of neighborhoods. Gradually, it became clear that those seemingly disparate initiatives shared certain core values and operating prin-

ciples. Two kinds of energy converged: a hunger to rebuild community and a drive to redress injustice that stemmed from intolerable disparities.

Co-Production 2.0 was born with the articulation of those Core Principles:

**AN ASSET PERSPECTIVE:** Every human being had capacity to help in ways that others needed.

**HONORING REAL WORK:** Work that the market did not value - caring, mentoring, civic participation, cultural celebration, social justice campaigns, environmental preservation - done by people not in the labor force was still real work that needed to be recorded, valued and rewarded.

**RECIPROCITY:** One way helping transactions disempower and devalue people who receive help. Giving back empowers those who receive help. Pay-it-forward needed to be part of helping.

**COMMUNITY:** No Man is an island. We are social beings. The privilege and confidentiality of professional services can perpetuate isolation and vulnerability. Collective events and projects can empower.

**RESPECT:** Those with power and wealth need to be held accountable by those in community who may be silent and who feel powerless. We need to create ways to amplify their voices

Together these add up to a new version of Co-Production, one that remedied the earlier version's shortcomings. Time Banking had provided a way to reward co-production needed to prevent burn-out. One hour of contribution earns one time credit. But the currency did more than just supply an incentive.

The bookkeeping system generated a data base that mapped previously unknown capacity. That in turn could be used to address unmet need. The credits earned confer a form of purchasing power that translates into what economists call effective demand. Since all could contribute so all could partake. That solved the free rider dilemma. It also

generated a reliable, continuously renewed labor pool. Equally important, it produced a constituency that could be mobilized to speak to funders.

Even in its early stages, Time Banking supplied a form of empowerment. It changed citizens from passive consumer to active co-producers who have earned the status of stakeholder. In sum, TimeBanking's tax-exempt currency supplied the missing elements needed for Co-Production 2.0 to evolve.

Monsignor Father Fahey's words still ring true: "All we have is each other." But Co-Production 2.0 transforms the "each other" into a potentially vast economic resource. It provides a social technology that has proven able to surmount the shortcomings of the earlier version. Remarkable applications have demonstrated this in the United States, England, Scotland and Wales.

In Chicago, Albany and Lynn, disadvantaged youth have earned Time Dollars tutoring younger students; They have cashed the Time Dollars in for recycled computers – but the real breakthroughs have been in test scores, attendance, morale and violence reduction.

In Washington, DC, a Time Dollar Youth Court handles over 65% of non-violent juvenile crime. Recidivism has gone down by more than 50%. But perhaps the most significant accomplishment was captured by one former offender serving as a juror when she told an official Juvenile Justice Board: "I learned my acts had consequences."

In Oakland, California, the Department of Public Health confronting violence between long time Black residents and newly arrived Hispanic neighbors realized after shootings that it needed to confront the latest form of lead poisoning: bullets. A previously all-Black church became the home of the TimeBank program with both an Hispanic and African America matchmaker. A rigorous evaluation designed to measure changes in the "collective efficacy" of that community found a significant decrease in violence coupled with an increase in trust and sense of control. Jointly, African Americans and Hispanics were reclaiming

habitat -and in doing so, they were welcoming back persons returning from prison who would otherwise have been treated as social lepers. Instead they were enlisted in the TimeBank as homecomers and co-workers.

In New York City, local newspapers have been describing the TimeBank groups set up by the Visiting Nurse Service as mini-United Nations gatherings where exchanges are continually bridging traditional divides of nationality, language, ethnicity, gender, age and class.

In Rhode Island, an organization led by families whose children have been diagnosed with serious emotional disturbance now utilizes Time Banking to provide support to other families throughout the state for children who may be bipolar, autistic or schizophrenic but who with mutual support are able to function, learn, develop and contribute. The Rhode Island Department of Children, Youth and Families now contracts with this family-centered organization to assist in the redesign of the entire state system for children at risk of institutionalization.

In Phillippi, West Virginia, euphemistically designated a "distressed county," seniors in wheel chairs describe ways they earn Time Dollars. One on oxygen says: "I stuff envelopes to get my grass mowed." Another points to a young man, a veteran from Iraq who says he still can't be around large groups of people. She says: "He's asked me to help him with his job. He trains seeing-eye dogs. And he needs me because those dogs have to learn to be around people in wheel chairs." Everyone is needed; everyone is valued.

Both in the United Kingdom and the United States, the rate of new start-ups has doubled. Major faith-based organizations are now exploring partnerships: Lutheran Services and World Vision in the States; Jewish Care in the United Kingdom. Political parties gearing up for the next election in the UK are including TimeBanking in their platforms. The volunteer movement in the UK is now embracing Time Banking; Time Centers in Scotland are all adopting Time Banking. Similar developments are emerging in Wales and England.

The growth of TimeBanking in Great Britain has been spurred by major awards: Castlemilk, an impoverished community of relocated families in Scotland won the Queens Award for Volunteering. Clapham Park TimeBank addressing major mental health problems in a low income community in London won the Residents Involvement award from Metropolitan Housing Group. The Rushey Green Time Banks operating out of a medical center where patients are referred to the Time Bank won the Sustainable City Award from the City of London. A major housing developer operating vast housing complexes includes Time Banking as part of its core infrastructure for tenants.

The case is easily overstated. It has been an uphill slog for two decades. Elevating clients and communities that were previously defined as “problems” to the status of co-producers requires system change. Organizations earn their money by paying staff to manage caseload. Status comes from one’s role in parsing out limited supply of time and resources. Funders do not pay service providers to generate co-production – at least not yet. The TimeBank infrastructure has costs; some staff, a computer, refreshments, space, phones, brochures, and space produce an awesome multiplier effect but an initial investment is needed – at a time when money is scarce and competition is brutal. Nothing short of retrofitting will enable highly professional agencies to tap the vast renewable energy of community. To take Co-Production 2.0 to scale will take an investment that involves retrofitting human services agencies that are already overburdened and in crisis. That will not be easy.

Co-Production 2.0 is a young social technology. It cannot be forced down people’s throat. And it competes with urgent demands just to maintain the status quo. Retrofitting means “furnishing new or modified parts not available or considered necessary at the time of manufacture.” When manufacturing companies undertake to “retrofit” their plants to become more energy efficient, they start with an energy audit that looks at present energy costs, at inputs and outputs - and then analyzes what changes are possible, what the costs are, what the savings will result from different modifications. Typically, the company undertaking the retrofit

projects the savings and takes its compensation in the form of a percentage of what will be saved over a period of several years. We can do the same with a retrofit of Co-production 2.0. We know the present costs of systems that are failing - and the social costs that come from the inability of present systems to address unmet need. A co-production audit instrument has already been developed that analyzes the extent to which some elements of co-production are already in place. We have enough experience to know that retrofitting to generate Co-Production works. The pay-off could be major – but it would be foolhardy to underestimate the risk and the potential resistance.

### INITIATING CO-PRODUCTION 2.0 A PHASED PROCESS

Multiple steps are involved beginning with a Co-Production Audit that documents the costs of present systems and the gains that “retrofitting” could generate. What is needed first and foremost is genuine organizational commitment and more than lip-service support from leadership. Then comes the process of building a shared vision in the community for the new possibilities that Co-Production 2.0 offers. Outsiders cannot do that.

A core team must be built that takes ownership of the vision. Then comes the design process because Time Banking can be adapted and used in a variety of ways. Steps toward implementation need to be mapped. After that comes the ongoing process of securing multi-level buy-in while engaging in staged implementation. The plan can target some quick, visible gains but any effort will encounter set-backs and disappointments.

We are fortunate to live at a moment of opportunity when there is an expanded sense of possibility. As President Obama said: “We are the change that we have been waiting for.” If we seize the moment, we will realize the full import of Monsignor Fahey’s good news: “All we have is each other.” And that is all we need.

###

## Silver Gaian: Boulder, CO

While their web site (<http://bouldercurrency.com/>) is not quite finished yet, much of their mission and goals are shown along with pictures of the new token. Gaians are a private voluntary barter currency. A Gaian costs \$45 but they provide you with \$50 of purchasing power within the local economy that accepts Gaians. Purchases of over 10 Gaians, can get an additional discount.

*“Our private silver-based barter network is exactly that. Join us in evolving a new economy by becoming part of the “catalyst community” that is reinvigorating Boulder. Our network is free to join, takes no percentage off of any trade and has no monthly fees. Our network is financed solely by the issuing of barter credit in the form of our silver Gaian.[...] Our new private voluntary barter currency, called the “Gaian” is a one ounce .999 fine silver piece that has a community barter value of “fifty”. This means a merchant is willing to exchange fifty dollars of goods or services for a 1oz Gaian.”*



## Aspen Dollars, Colorado

From beautiful Aspen Colorado with its golden Aspen trees, a new currency shines forth.

Peter Affolter, explains the Aspen Silver Dollar, actually started in 2008 when Dr. Bill Wesson, long time local dentist, wanted to introduce Aspen to the unique values of silver.

“Well, Bill introduced me to silver and when he got so busy, I decided to take action and launch the Aspen Silver Dollar as a local currency.” Affolter said.

There is no doubt that Affolter, a well know local chef, is dedicated to silver. As he points out, “In the restaurant business, a cup is a cup. I think a dollar should be a dollar and that dollar should hold its value and even increase in value as people prosper. Simply put, silver has a better shelf life than food.”

Affolter is convinced that the Aspen Silver Dollar is good for his beloved mountain community, the Roaring Fork Valley area and good for America. He is quick to point out that, “Silver is better than voting. Sound money is a more effective and positive approach to big government. It can even be profitable!”

So what finally pushed Affolter to take the big plunge into the silver business? It started when he wanted to buy some silver in Aspen but there were no coin dealers and only one antique store had a few old US silver dollars. With no silver available, Affolter decided to follow the old marketing adage, “find a need and fill it,” and voila, the Aspen Silver Dollar was born.

Very quickly, Dr. Wesson and a dozen other Aspenites started using the Aspen Silver Dollar. The dentist, local bar, food store, car repairman have become the first local merchants to accept the new silver dollar for their goods and services.





Dr. Bill Wesson said, "I am very grateful that Peter took action to bring silver to Aspen. I think it is the best thing for Aspen and strongly encourage everyone to get and use the Aspen Silver Dollar for their own good and for the good of Aspen."

To hear Affolter tell his story, he harkens back to the good old days when Aspen was the richest silver mining area in the world. He reminisces about how the Populist Party adopted silver as "legal tender" after the panic of 1893 - that almost killed Aspen. But Aspen never died, although it was down to only 705 residents in 1930.

Today, Aspen is the storied land of the rich and famous. But still Affolter is concerned about his beloved town and its local citizens. He is concerned about the US dollar and what the future will bear. And who knows, with silver up nearly 25% in 2009, the \$50 Aspen Silver Dollar might just catch on if the current US dollar drops any more and Aspenites start shopping for something with more value.

So what is the Aspen Silver Dollar? Aspen Silver features an image of Liberty on the obverse and an Aspen leaf on the reverse. The new silver dollar contains one ounce of pure .999 fine silver and has a \$50 MSRP so it is in sync with the silver market and

can be used voluntarily by merchants who accept it. So does the new dollar cost \$50? Not if you know Affolter or live in the Roaring Fork Valley area. Locals are encouraged to get the currency at a steep volume discounts and then use it for whatever value is agreed upon with the merchant. The value changes with the silver market that is on an uptrend.

In addition to the 2010 Aspen Silver Dollar in Brilliant Uncirculated condition priced in sync with the silver market, two special collector issues have been created. The First Day of Issue features a special hand stamped Aspen leaf hallmark and a Limited Numbered Issue of only 100 individually hand stamped with a serial number.

The new Silver Aspen Dollar is, very "Aspen." It is beautiful and more valuable than the debt plagued US dollar and would have been the darling of the Aspen of old. And who knows, for anyone who is savvy or lucky enough to catch Peter Affolter, the Aspen Silver Dollar might be just what you need to weather the current monetary storm.

Peter Affolter: 970.923.2658

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# The American Open Currency Standard

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# Fresh Cash for Philadelphia

by Paul Glover

Philadelphia is rich enough to create thousands more jobs, revive public schools, fill swimming pools, staff our libraries, build more free clinics, clean our rivers, fix the pipes, feed the hungry and reduce crime. There's no budget problem. There's an imagination problem.

Many of us imagine that nothing can happen without dollars. But the squeeze is on: every day there are fewer dollars for greater needs. Money spirals in tighter circles. As a result, Philadelphians ready to work are sitting idle, waiting for dollars. Look at our wasted talent: thousands of eager youth and experienced neighbors. With money enough, we could be busy insulating homes, manufacturing useful goods, growing food, healing, cleaning, playing. And look at our idle wealth: vacant factories and land; empty stores and offices.

Time to go bold rather than broke. Imagine sufficient money here to build decent lives for everyone. Wall Street and Washington won't create paychecks for all of us, yet Philadelphia can create exactly the money we need, for everyone willing to work, through reliable community currencies. When a large city depends on one kind of money it's like depending on one kind of vehicle-- cars only-- or one bridge. Community currencies are not Monopoly money; they're anti-monopoly money.

Printing our own cash is all-American. During the Great Depression, 400 U.S. cities and towns issued scrip. More recently, in Ithaca, New York, thousands of residents and 500 businesses have traded millions of dollars of colorful local paper money featuring children, waterfalls and animals. Among Ithaca's traders are their medical center, the transit system, the public library, landlords, grocers, bakers, plumbers, babysitters, farmers, movie theaters.

Interest-free loans are offered. Over in Great Barrington, Massachusetts, millions of Berkshares are likewise traded, to strengthen local businesses and connect residents to one another.

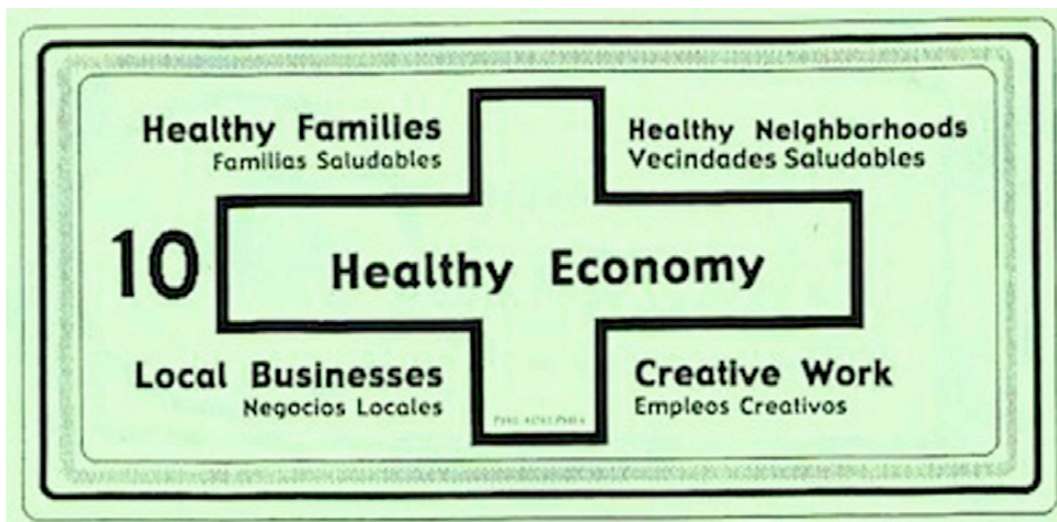
They're legal if they don't look like Federal Reserve Notes.

Many others are shopping without dollars. Worldwide, 400,000 businesses bartered \$12 billion in 2009. Not content with Swiss francs, the Swiss trade \$2 billion "WIR" yearly. Serving Philly's grassroots, there are Equal Dollars and an hOUR system. Our city of neighborhoods might prosper with KensingCash in Kensington, Southies in South Philly, Liberties in Northern Liberties.

And then When we connect with each other to trade regional cash that's properly managed, we'll more easily help each other. Consider Philadelphia's enthusiastic social networking: we connect face-to-face and online through professions, businesses, sports, schools, religions, hobbies. Such networks provide backing for community credits. Congregants

of churches, mosques and synagogues, for example, can expand their trust into local credits, then trade them interfaith.

So poverty is not a lack of dollars but a lack of networks. Some insist that winners have lots of dollars and losers too few. These days, however, dollars are for losers. That's us: the people who rely on dollars so much that we've lost



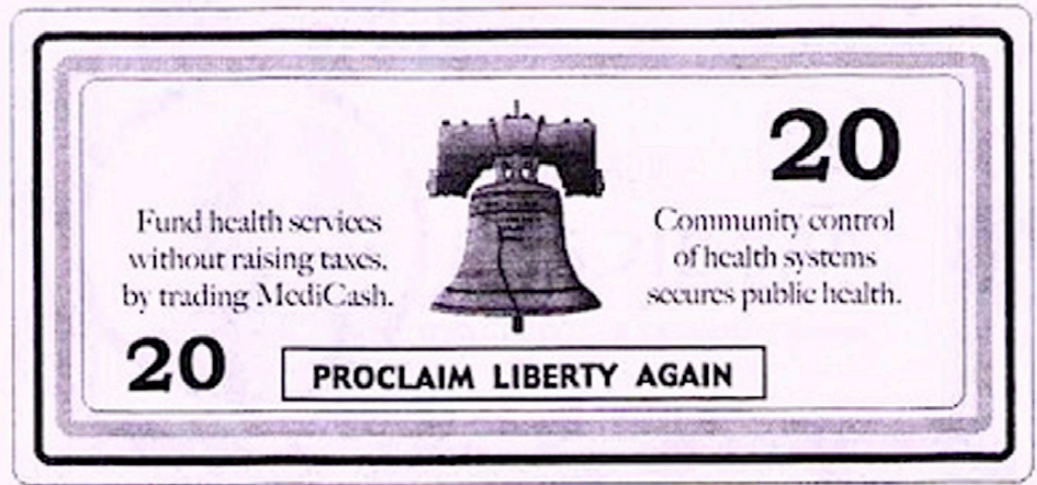
jobs, lost business, lost homes, lost health, left college, or can't retire.

Although one million dollars worth of community credits is a drop in the bucket for Philadelphia's regional economy, they're loud drops into small neighborhood buckets. They reward efforts by those who have been left behind.

And they'll boost specific tasks. For example, Philadelphia MediCash could connect us to medical services and fund free clinics. Philadelphia KidKash could fund youth and recreational services. Money issued through the School District would teach valuable lessons.

As well, citywide currencies can be donated to City Hall, if government agrees to accept them for part of taxes. Taxpayers fed up paying more dollars for fewer services may prefer that government rely increasingly on interest-free community credits and barter.

These currencies are real money-- backed by real people, real goods and real services. By contrast, dollars are funny money-- backed no longer by gold, silver or commodities but by less than nothing-- abandoned industry and \$12 trillions national debt.



Local currencies broaden rather than isolate the local economy. Philadelphia's 25% poor are already isolated. They can't afford food, rent, healing and travel. The rest of us struggle to subsidize, regulate, police, judge and imprison them. Our middle class will profit more surely by empowering the poor.

Such credits foster neither heartless capitalism nor bleeding-heart socialism, but mutual enterprise. They celebrate enterprise that serves community and nature.

So how does this start? We begin with those ready to begin. We build regional money networks by employing energetic networkers. Just as dollars have armies of brokers promoting and troubleshooting circulation, local credits need staff to catalog community capability, then promote balanced spending.

Crisis compels Philadelphia to declare independence, again. Philadelphians can unite to become the money and become the bank. We are the treasury and we are the treasure.



Glover is founder of Ithaca HOURS local currency, the Philadelphia Orchard Project, PhilaHealthia, Citizen Planners of Los Angeles, and other organizations. He is author of Hometown Money and Green Jobs Philly, and teaches urban studies at Temple University.

<http://www.paulglover.org/>

# The Ten Commandments of Time Dollars

The Time Dollar Congress 2000  
Ana Miyares, Miami, Florida

- (1) Start small! The community currency economy will ultimately consist of many small, personal networks linking together.*
- (2) Build cooperation with a variety of groups of people who have specific skills. Everyone's talents and expertise can be shared within the Time Dollar network.*
- (3) Timing is what makes Time Dollar networks happen. Don't try to force it; just keep adding members and services that members want to earn and want to spend.*
- (4) Be clear about how far along you are. Know your goals and stick to them!*
- (5) Don't compromise your mission because of money or others who try to distract you from your course.*
- (6) Community organizing*
- (7) Think solutions, not problems! You'll get there sooner if you avoid getting bogged down in solving small problems that will work themselves out as you go.*
- (8) Involve the "real" leaders in the neighborhoods! Find the traditional and respected people that others turn to for advise or direction.*
- (9) Be realistic! Miscommunication and unrealistic goals can cause a loss of trust.*
- (10) Don't rely on miracles! Fund raising and organizing are ongoing tasks if you expect to sustain and expand your network of services.*

Remember that your commitment is to a just social economy, not to Edgar Cahn or Time Dollar Institute. The Time Dollar strategy is not a surface thing, it is much more profound than that! It touches and moves people at a spiritual level, leaving people feeling important and loved.

<http://forums.timebanks.org/viewtopic.php?t=267>



News

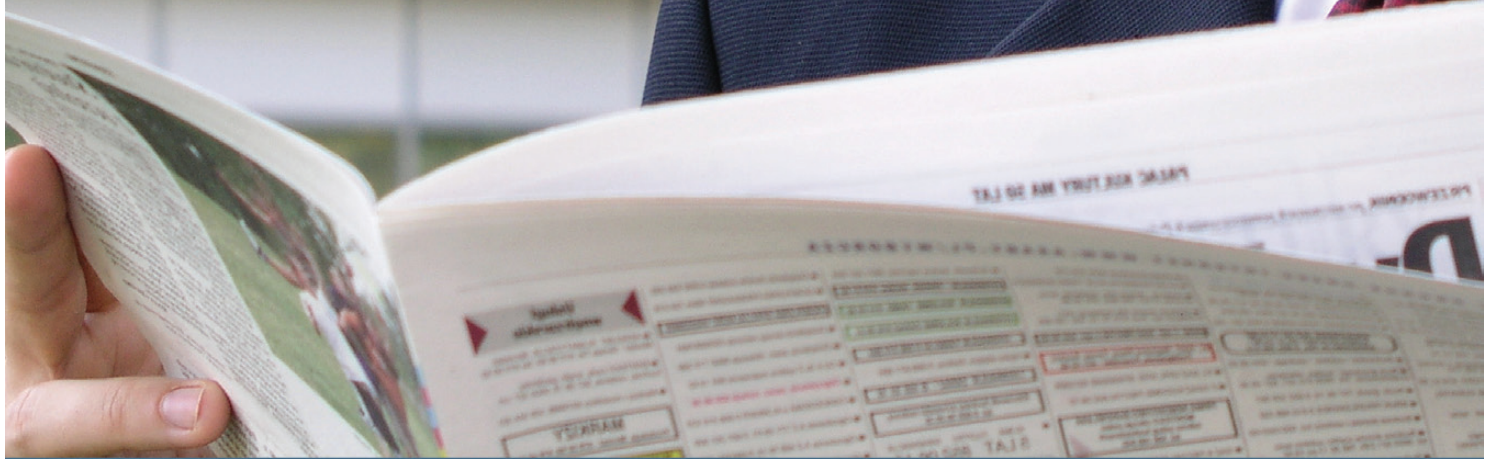
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Everything your barter-centric curiosity could want...



# Barter News Weekly.com

*The Latest, Greatest, Up-to-Datest  
Barter Industry News on the Planet*

# Grassroots Innovations: Complementary Currencies (GICC)

Grassroots Innovations: Complementary Currencies (GICC) is a two-year research project funded by the Leverhulme Trust and based within the Centre for Social and Economic Research on the Global Environment (CSERGE) at the University of East Anglia.

The project conceptualises community currencies as ‘grassroots innovations’ and seeks to understand the factors that underpin or hinder their growth and diffusion. This builds on recent work that argues that the ‘social economy’ is a neglected site of innovation (Seyfang and Smith 2007; Seyfang 2009)

GICC will first attempt to develop a snapshot of current innovations within the field of complementary currencies. To this end we are interested in collaborators who would be interested in writing a short (1500 - 2000 words) papers which captures the latest development in their part of the world. It is intended that these will form the basis of a ‘special edition’ of the International Journal of Community Currency Research (IJCCR). We are interested in three types of paper –

- *Regional overviews of trends / developments in different parts of the world*
- *Case studies of schemes which can in some sense be regarded as exemplars*
- *Case studies of schemes that are in some sense can be regarded as particularly innovative.*

The project will then undertake in-depth research on a number of ‘exemplar’ currencies to investigate the processes of innovation and diffusion. This empirical work will allow the development of a greater theoretical understanding of the factors that support the diffusion grassroots innovations such as complementary currencies.

For further information about GICC see the project website:

<http://www.uea.ac.uk/~e175/Seyfang/GICC.html>

For further information about the Journal and the call for papers see:

<http://www.uea.ac.uk/env/ijccr/>

If you are unable to write a paper but would like to recommend a case study please get in touch with us via the above links.

Noel Longhurst ([n.longhurst@uea.ac.uk](mailto:n.longhurst@uea.ac.uk))  
University of East Anglia  
United Kingdom

# LOCAL CURRENCIES MAKE HAPPY CITIES

*This author is an editorial writer of  
the JoongAng Ilbo.*

<http://joongangdaily.joins.com/>

February 25, 2010

“War and Peace” author Leo Tolstoy was not a fan of money. He called money “a new form of slavery” and said, “Money is the possibility or the right to exploit the labours of others.”

The Christian Bible says that, “The love of money is the root of all evil” (I Timothy).

It is a passage that warns people of the tragedy of dedicating their lives to greed and wealth.

The movement to break away from the characteristics of money and “give money the face of people” is called the local currency or labor exchange movement.

The movement originated in Comox Valley, Canada, in the 1980s. The village was experiencing an economic depression because of the transfer of an air force base and a slow lumber industry. The unemployment rate reached 18 percent, and it became difficult for the unemployed without cash to survive.

Computer programmer and local resident Michael Linton observed their struggles and invented the Local Exchange Trading System. The idea was that residents could use a new kind of currency to exchange labor and objects, and Linton recorded the transactions on a computer.

The LETS has spread across the world, most notably in Australia.

The Blue Mountain LETS in Katoomba, Australia, had the largest-scale LETS in the world in the 1990s. A local currency called the “eco” was used

in the region, and apparently just two years after the currency started, more than 1,200 residents made over 800 transactions in one month.

Stores in Tokyo’s Takadanobaba neighborhood use “Astroboy currency.” The currency, featuring the animated character Astroboy on it, is given to customers who use their own chopsticks in restaurants or return used shopping bags.

In Korea, the “local labor exchange” Hanbat LETS has been used for over 10 years in Daejeon. The area uses the “duru” as its local currency. Members pay in durus when purchasing labor or objects. Residents can get what they need on the basis of trust, even if they don’t have cash on hand.

LETS programs are expressions of community awareness and the ideal that people should pursue happiness together, regardless of the amount of money they have, by sharing with people in need.

Seoul plans to introduce the local labor exchange currency “S-Money.” The currency will be in the form of points which people can receive for offering labor and services to others free of charge. The points then can be used to receive services from another person or donated to those less fortunate.

The intention is to create a society that helps others by sharing labor.

I think perhaps Seoul will become a city more pleasant to live in when S-Money flows abundantly throughout its streets.

<http://joongangdaily.joins.com/article/view.asp?aid=2917038>



# START YOUR OWN TIME BANK

<http://www.timebanks.org/startup-package.htm>

What's currently in The Time Banking Start-Up Materials BETA Pack?

- **Guidebook 1: Exploring the Big Ideas of Time Banking**  
A supplement to the Member-Led Manual, this guidebook is also the first in a NEW series of guidebooks currently being developed to replace the Member-Led Manual. This guidebook will guide you through the very first (and most important) step: learning about Time Banking and recruiting others to help you get started. Three meeting guides, complete with sample agendas, reading materials and discussion guides, will ensure that you and your team are on the same page from the very beginning.
- **A How-To Manual for Member-Led Time Banks**  
Guidance for explaining Time Banking to others, finding members, running orientation meetings, dividing up leadership roles, and more. This will get you started on the path toward a Member-led Time Bank.
- **Priceless Money: Banking Time for Changing Times**  
A collection of short essays by Edgar Cahn, founder of Time Dollars and Time Banking.
- **Time Banking video shorts**  
Available online, and also on DVD by request. Watch these videos with friends and colleagues to gather and inspire your core team, potential members, and champion supporters.
- **Introductory Membership with TimeBanks USA**  
Introductory Membership with TimeBanks USA With the introductory membership you will receive the TimeBanks USA monthly e-bulletin, access to the "Coordinator Only" online discussion forums, the opportunity

to learn from other coordinators on a twice-monthly conference call, access to customizable forms, fliers and handouts, and access to the wisdom and experience of the TimeBanks USA network, comprised of 100+ TimeBanks across the country.

- **TimeBanks USA Community Weaver Software**

Six months unlimited use so you can learn how the software will help you track exchanges and document your Time Bank's activity. You can start the six month trial anytime during your introductory membership with access to all the features, and you can sign up as many people as you like.

## How Much Does It Cost to Get Started?

We have priced the Start-Up Materials BETA Pack at just \$65 because we don't want cost to get in the way of anyone experiencing the possibilities of Time Banking.

Whether you are organizing a small group of friends and neighbors, or are exploring the possibility of implementing TimeBanking for your organization or institution, the Start-up Materials are a terrific entry to Time Banking.

To order, visit our order page or call TimeBanks USA at (202) 686-5200, ext 105.

With Time Banking, you will be working with a small group of committed individuals who are joined together for a common good.

It connects you to the best in people because it creates a system that connects unmet needs with untapped resources.

To see what happens each week when you are part of Time Bank is deeply fulfilling, especially if you are helping to make it run.

Order here:

<http://www.timebanks.org/order-form.htm>

# COMMUNITY SPIRIT

By Mindy Charski

## *Buy-Local Campaigns Boost Sales For Some Small Businesses*

Last spring, with the recession taking a toll on the business community in the Reno, Nev., area, Clint Jolly and some colleagues decided to hold an event to raise the visibility of locally-owned independents like his meat market, Butcher Boy. The May fair drew 60 of Butcher Boy's local vendors—many of them micro-businesses like Buckbean Brewing Company and the marketing agency Media Directions. It also drew about 1,200 consumers.

Since then the momentum for the initiative known as Buy Local Reno has continued to build with other small businesses eager to get involved.

“For the most part everybody is on the same page, as far as believing people spending their money locally is going to be better for the community,” Jolly says.

It's a conviction increasingly driving local independent businesses to team up to promote not only themselves, but also the intangible and economic benefits they offer their communities.

“A lot of small-business owners are feeling quite up against the ropes, even more than they had been in the past, and these campaigns really offer a lot of hope to small businesses and a lot of effective strategies,” says Ann Bartz, program manager of the Business Alliance for Local Living Economies (BALLE), a San Francisco-based nonprofit that assists local independent business networks.

### **What Is Buy Local?**

There are all types of buy-local campaigns that aim to drive dollars toward—or at least get consumers thinking about—independent businesses. Many efforts use education campaigns to communicate the importance of shopping at local independents. They also draw attention to members through events like shop-local weeks and through directory listings where businesses may choose to offer discounts.

Some initiatives support various local independents

in a particular area—perhaps a city, county or larger geographic region. Others focus only on local produce. Some include locally-owned franchises, some bar them. Some ask consumers to shift 10 percent of their annual spending from chains to local independents. Nationwide, many business owners are promoting The 3/50 Project, a movement that encourages consumers to spend a total of \$50 monthly at three independent businesses.

Groups in some areas have taken a more elaborate route by creating currencies that can only be used locally. In the Berkshire region of Massachusetts, for instance, consumers exchange \$95 for 100 BerkShares. That translates into a 5-percent discount for consumers on purchases they make using BerkShares at the more than 360 participating businesses, which include farms, jewelers and law firms. Though all businesses are eligible to join the program, co-founder Susan Witt says managers of chain stores often aren't able to secure permission from parent companies to participate.

“The structure of the program positively favors the locally-owned, independent businesses that set their own policies and can make their own decisions about participating,” she says.

### **Buy Local Gets Popular**

Buy-local campaigns are on the rise, and many are produced by groups affiliated with either BALLE or the American Independent Business Alliance (AMIBA), a nonprofit in Bozeman, Mont., that also helps local coalitions.

AMIBA estimates its 75 affiliates have a total membership of 15,000 to 20,000 businesses. BALLE estimates its 70 networks represent roughly 20,000 businesses.

This might be an optimal time for micro-businesses to join buy-local initiatives. One benefit, after all, is having others help with your marketing, which is important to maintain even in tough economic times. The majority of businesses getting involved with Buy Local Reno, for example, have fewer than 10 employees.

“These are the businesses that are hurting the most

because they have a hard time coming up with money for marketing to combat the slowing business,” Jolly says.

Also, with so many people already thinking green, it’s easier to push the idea of “buy fresh, buy local” for produce that doesn’t need to travel far on carbon-emitting trucks. In addition, advocates of the movement say many consumers are fed up with big chains crowding their cities.

“We hear a lot of people lamenting the fact their community is losing its sense of character and looks like any other place with the same strip malls and same big-box development,” AMIBA co-founder Jeff Milchen says. “People are really wanting to either try to sustain or recreate the sense of community that tends to disappear when you see these changes taking place.”

Indeed, one reason Cassie Green, owner of Green Grocer Chicago, joined the Local First Chicago network was to help preserve the character of her West Town neighborhood. She describes it as being “an up-and-coming gem in the city that houses some of the best restaurants and little shops around.”

Green says, “Anything to remind people how

important it is to support small independents is a good thing, unless you just want a world full of chain stores that don’t really care about your neighborhood.”

But the strongest message communicated through buy-local campaigns is that patronizing local stores helps the community, and many initiatives refer to a September 2008 study conducted by the research firm Civic Economics.

The survey found that if residents of Kent County, Mich.,—which includes Grand Rapids—were to shift 10 percent of their total spending from national chains to locally-owned businesses, the county would see nearly \$140 million in new economic activity, 1,600 new jobs and \$53 million in additional wages.

As for the impact of buy-local campaigns, there aren’t many studies.

But one study did find that independent retailers in cities with active buy-local campaigns reported an average drop in 2008 holiday sales of 3.2 percent. Comparatively, independent retailers in cities without active efforts saw an average drop of 5.6 percent. The January 2009 survey was conducted by the Institute for Local Self-Reliance, a nonprofit research group with offices in Washington and Minneapolis,

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in partnership with AMIBA, BALLE, and other independent business organizations.

### **Buy-Local Skeptics**

Not surprisingly, buy-local initiatives have their skeptics, including Joseph Turek, dean of the School of Business and Economics at Lynchburg College in Lynchburg, Va.

“Asking consumers to buy locally probably won’t have much effect on the local economy because so much of their spending leaks out of the area,” he explains.

That’s because consumers are purchasing from businesses that are most likely buying raw materials and finished goods from nonlocal sources; when they do that, money leaves the area. One way to reduce such leakage would be for local businesses to work with each other as long as it doesn’t put them at a competitive disadvantage, he says.

But ultimately, Turek says, “The simple fact is that, given that we live in a global economy and that very few communities are economically self-sufficient, there really isn’t much that can be done to insulate an individual community from the economic turmoil that is ravaging the nation.”

And, just as the bad economy may be fueling the growth of buy-local campaigns, it can also make their proposition thorny when there are mass merchandisers regularly barking about their low prices.

Indeed, a February 2009 survey from the market research company Mintel found that while nearly 20 percent of respondents buy local as often as possible and aren’t influenced by price, price is a consideration for the 30 percent of respondents Mintel calls “Aspirational Locals.” For these folks “there’s certainly a desire to buy local, but financially it may just not be possible today,” senior analyst Krista Faron says.

Of course, not all eligible business owners choose to join buy-local campaigns. Among them: Jim Beachler, whose company, Hollow Woodworks in Ferguson, Mo., crafts personalized wooden puzzles.

Though customers can make purchases at his workshop, he also sells his products wholesale, at art shows, over the phone, and via his Web site. He’s involved with an area Chamber of Commerce but considers his market to be nationwide and into Canada.

“I’d rather spend my money and time where I can make more of an impact,” Beachler says, “and I can make a broader impact going nationwide.”

There are other reasons businesses decline to join.

Tamara Johnston McMahon, who co-founded Buy Local Pasadena in California, has found many shop owners are too busy to listen when members call, think the group is trying to make money off them, or just don’t understand the benefits.

“It takes bodies and takes time to approach people over and over again until they understand,” says McMahon, a partner at Anti-Body LLC, which manufactures fair-trade skin care products in Sierra Madre, Calif.

### **Starting A Buy-Local Initiative**

If you’re thinking of starting a grassroots buy-local effort, here are some tips:

#### *Be inclusive*

Don’t limit your campaign to retailers, says AMIBA’s Milchen, since you’ll have more of an impact if you include others, like local farmers, manufacturers and service providers.

“Building a broad and diverse base of business supporters—as well as community supporters—is definitely a key factor in the success of these campaigns,” he says.

#### *Seek help from nonprofits*

Consider affiliating with AMIBA <http://www.amiba.net> or BALLE <http://www.livingeconomies.org>

“There’s definitely no value to re-creating the wheel when we have learned from a decade of experience what works well and what doesn’t,” Milchen says.

In addition, the New Rules Project, a program of the Institute for Local Self-Reliance, shares advice in the retail section of its Web site, <http://www.newrules.org>. Likewise, BALLE sells a manual with ideas for buy-local campaigns that is available even to businesses that aren't affiliated.

### *Find multiple funding sources*

Some networks charge businesses to be listed in a directory, says BALLE's Bartz, and some seek support from chambers, individual funders, local governments and local community foundations.

### *Strong organizers are key*

These efforts require lots of work, so it's important to be passionate, like Clint Jolly of Buy Local Reno.

"We have multiple customers on a daily basis that come in and say, 'We want to come support the local guys, we're glad you're here,'" says Jolly. "When you see that reaction from customers, the people who keep your business open, then it's pretty powerful." Within five miles of freelancer Mindy Charski's Dallas home

are seven stores owned by Wal-Mart Stores Inc. and zero farmers markets.

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Mindy Charski is a Dallas-based freelance writer and editor specializing in business journalism. Her portfolio includes work on a broad range of topics, from marketing advice for small-business owners to the struggles of couples living apart.

Since graduating from the Medill School of Journalism in 1997, Charski has written for a number of consumer, trade, association, and custom publications. Her work has appeared in publications including: AARP The Magazine, Bridal Guide, Entrepreneur, Poder, Pink, The Rotarian, Self-Employed, Spirit, USNews.com and U.S. News & World Report.



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## Brazilian Central Bank Is Backing “Social Money”

*From: Miguel Yasuyuki Hirota*

*Subject: [cc\_research] The Central Bank of Brazil works to strengthen community currency initiatives*

*Dear all,*

*I'd like to share the information I've just got from Brazil.*

*The Secretaria Nacional de Economia Solid?ria (SENAES), which belong to the Brazilian Ministry of Labour and Employment (MET), has just issued its news letter*

*[http://www.mte.gov.br/ecosolidaria/Acontece\\_SENAES\\_13\\_ed.pdf](http://www.mte.gov.br/ecosolidaria/Acontece_SENAES_13_ed.pdf) (Portuguese) and on the page 1 you can read the following article (I translated it into English).*

Title: *Cooperação com banco central (Cooperation with the Central Bank)* The cooperation agreement between SENAES and the Central Bank aims to realise studies on community banks and on social money, envisioning the creation of the monitoring and evaluation mechanism and of the development of this sector in Brazil.

After a decade of many articulation and mobilisation of the solidarity economy movement, with the support of SENAES, the recognition by the Brazilian State was won, by way of this terms of cooperation, that territory-based communities (small municipalities, neighbourhoods) can build their monetary authority.

For the first time the Central Bank of Brazil recognised the existence of this tool called “community banks and social money” and their important as social technology which generates financial inclusion. With this, community banks will be less vulnerable, both from the formal viewpoint - as definitions on their function, methodology, characteristics, attributes, goals and concepts are established - and SENAES closed a cooperation agreement with the Central Bank also for the more social visibility to be achieved.

At this moment, a working committee and the work agenda it will realise by itself are being created. With the concretisation of the partnership there will be the elaboration of norms which should orient actors who want to know, support and develop community banks which use social money. SENAES is proposing the realisation of five public hearings so that the society should join, together with the solidarity economy movement, in the sense to warrant the more participation in the elaboration of referred norms.

On the basis of this agreement, the community bank initiatives under way win a new institutional framework, enabling the realisation of new strategic partnerships for their development. On top of that, these banks will be benefitted with the enhancement of of incentive and promotion policies, and the institutional environment will be quite favourable for the consolidation of such policies, which means that public resources for training activities, technical assistance and adequate credit lines.

*I've never heard of any central bank helping community currency initiatives, but it should be interesting enough for the rest of the world too...*

*Best regards, Miguel*

## Shiga Prefecture, Japan will work for new complementary currency initiatives to save its ecosystem and potentially to create new jobs

By Miguel Yasuyuki Hirota (mig@olccjp.net)

A conference took place at Ôtsu, Shiga on Wed, 07th April 2010 on a potential introduction of complementary currency systems to promote the environmental preservation as well as to churn out more jobs in Shiga, Japan.

Shiga Prefecture, located next to Kyôto Prefecture(\*), is home to Japan's largest lake, called Lake Biwa, which provides fresh water to residents and industries not only in Shiga but also in Kyôto, Ôsaka and Hyôgo (capital: Kôbe) Prefectures. People's concern to keep the water quality in the lake promoted ecological movements and gave birth to a female ecologist governor Yukiko Kada in July 2006. Bernard Lietaer(<http://www.lietaer.com/>), a Belgian specialist on complementary currencies, was invited to Japan to give some hints to the prefecture and met the governor to give the outline on the potential of this tool to promote eco-friendly policies in the prefecture.

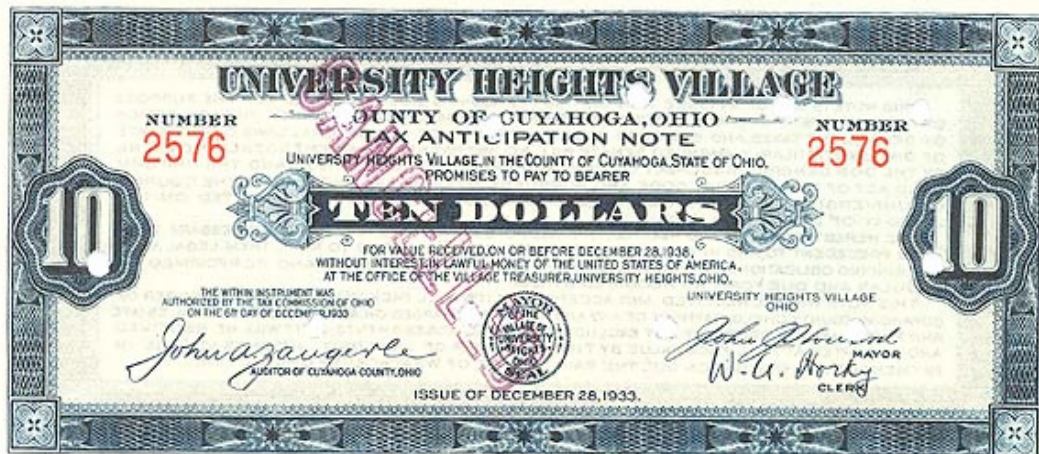
Term: Japan is composed of 47 prefectures which are usually called as "ken" (such as Hiroshima-ken and Nagasaki-ken), except "to" for Tôkyô (Tôkyô-to), "fu" for Kyôto and Ôsaka (Kyôto-fu and Ôsaka-fu) and "dô" for Hokkaidô (well, in case of Hokkaidô it isn't called as Hokkaidô-dô but simply Hokkaidô).

He began his lecture by referring to the fact that our large scale systems, designed for the industrial age, are in crisis as we face with post-industrial realities, showing that currency systems are, contrary to people's common belief, not "value neutral" and that different monetary systems are needed to achieve different socioeconomic goals, especially given that the current national currency has too much yang (male) feature, undermining our society's balance, requiring us to have other currencies to strengthen yin (female) features.

Lietaer's proposal is to introduce two different sorts of complementary currencies to deal with different issues with which Shiga Prefecture is facing: the first one is to charge an ecological local tax which is only payable in a new complementary currency to be called as "Biwa" and the lecturer told that four European cities (Bristol, Brussels, Liverpool and Luxembourg) are considering introducing a similar scheme. Residents in Shiga will be asked to earn some Biwa either by doing some voluntary activities to improve the local environment or by purchasing such amount of Biwa from somebody else, similar to what happens in terms of CO2 emission. The second one is to introduce a B2B currency, similar to the C3 practiced in Uruguay (<http://www.c3uruguay.com.uy>) and Brazil, to boost trades among corporations in Shiga so that more jobs can be created.

It seems that Shiga pays more attention to environmental aspects than socioeconomic ones of complementary currencies as the audience at the lecture were asking questions almost exclusively on Biwa while they seemed to be little concerned about the worsening labour conditions. It is worth remembering, though, that Shiga is also home to thousands of Brazilian immigrants who are suffering from the layoffs as the manufacturing sector in this country is facing with some hardships, making it urgent to create jobs to save them out of misery, and it would be highly recommended that Shiga also should start studying the model of Banco Palmas (<http://www.bancopalmas.org.br/>), Fortaleza, Brazil, which has managed to churn out a number of jobs in an impoverished neighbourhood, if it really finds it important to create new job opportunities both for Brazilians and the Japanese.

# Local Currency Exploratory Meeting



*University Heights depression-era \$10 note*

**Wednesday, February. 17, 7:00 p.m., Activity Center,  
CH-UH Library, 2345 Lee Road, Cleveland Hts.**

***Should Cleveland Heights and/or University Heights develop its own  
“money” to help residents and community businesses?***

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***Heights Observer February 2010***

## **Residents explore launching local currency**

“This would meet many of our needs!” That was the sentiment of one of 30- plus attendees at a meeting to discuss community currency and exchange systems in the Heights. The Jan. 20 meeting, sponsored by FutureHeights and the Northeast Ohio American Friends Service Committee, addressed how a local complementary currency could help both area residents and small businesses who may be short on dollars but plentiful in goods, services or time. A community currency is a tool to facilitate exchanges of goods or services that otherwise wouldn’t take place.

A presentation outlined the history and nature of money, limits and problems of the dollar-based economy, benefits of a complementary “money” system, and several models of community currency and exchange systems, such as barter, the HOURS and BerkShare forms of paper currencies, and the Time Bank and Local Economic Trading Systems

(LETS) forms of mutual credit systems.

Printed and circulated local scrip or currencies existed in hundreds of communities—29 in Ohio alone—during the Great Depression. They were used to stimulate business, employment and trading. These scrips were issued by municipalities, school boards and, in some cases, businesses.

The group agreed to take three to six months to publicly explore launching a complementary local currency system. The next meeting, open to anyone interested, will take place Wednesday, Feb. 17, at 7 p.m. in the Activity Center of the Lee Road Library, 2345 Lee Road.

*Greg Coleridge is director of the Northeast Ohio American Friends Service Committee  
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